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## ARISTOPHANES

I

# ARISTOPHANES

WITH THE ENGLISH TRANSLATION OF  
BENJAMIN BICKLEY ROGERS

M.A., D.LITT., BARRISTER-AT-LAW  
SOMETIME FELLOW OF WADHAM COLLEGE, OXFORD

IN THREE VOLUMES

I

THE ACHARNIANS  
THE CLOUDS

THE KNIGHTS  
~~THE~~ WASPS



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## PREFACE

By the assistance of Messrs. G. Bell & Sons the Editors are enabled to include in the Library the famous version of Aristophanes made by Dr. Rogers. His complete edition with its full Introductions, Notes, and Appendices, will remain indispensable to large libraries and scholars, but it is hoped that the present edition will make his work more accessible to the general reader.

Introductions and explanatory notes have been added by the Editors. These for the most part contain only information which can readily be found elsewhere, but in cases where it seemed wise to give Dr. Rogers' exact view of a passage, short extracts from his notes are given in his own words.



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## GENERAL INTRODUCTION

ARISTOPHANES is an elusive poet. The main religious convictions of Aeschylus may be determined with certainty from his extant plays ; attentive study of the dramas of Euripides reveals his cardinal opinions on politics, society and religion, and his philosophic attitude ; but who can affirm with confidence that he has penetrated the comic mask of Aristophanes and knows his beliefs ? The poet's mocking irony baffles and perplexes his reader at almost every turn.

ξυνήκαθ' ὃ λέγει ; -- μὰ τὸν Ἀπόλλω 'γὼ μὲν οὐ.

One element of the poet's irony is his apparent frankness. He has at times the air of desiring to be taken seriously and seems to be expressing honest convictions. He is very suggestive and provokes reflection, but the attempt to reduce his opinions to system reveals the illusion. We become uneasily conscious that the great satirist is laughing behind his mask.

A proof of this deceptive quality of the poet's humour is found in the diversity of the opinions that have been held as to his purpose in writing. It was once the fashion among modern interpreters to take him very seriously,—the comic poet disappeared in the reformer. He was eulogized as a moralist and patriot, whose lofty purpose was to instruct his fellow-countrymen ; as an earnest thinker, who had

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reflected deeply on the problems of society and government and had made Comedy simply the vehicle of his reforming ideas ; as a wise and discerning counsellor, who was competent to advise the citizens of Athens at a critical time on political questions and whose judgement of men and measures was sound ; as a stern man withal, resolute in the performance of duty, the implacable and victorious foe of all, wherever found, who undermined the glory of Athens. This view, which Grote combated (*History of Greece*, lxvii), finds vigorous expression in the *Apology* of Robert Browning :

Next, whom thrash ?  
Only the coarse fool and the clownish knave ?  
No ! strike malpractice that affects the State,  
The common weal—intriguer or poltroon,  
Venality, corruption, what care I  
If shrewd or witless merely ?—so the thing  
Lay sap to aught that made Athenai bright  
And happy, change her customs, lead astray  
Youth or age, play the demagogue at Pnyx,  
The sophist in Palaistra, or—what's worst,  
As widest mischief,—from the Theatre  
Preach innovation, bring contempt on oaths,  
Adorn licentiousness, despise the Cult. . . .  
But my soul bade " Fight !"  
Prove arms efficient on real heads and hearts ! " . . .  
I wield the Comic weapon rather—hate !  
Hate ! honest, earnest and directest hate—  
Warfare wherein I close with enemy. . . .  
Such was my purpose : it succeeds, I say !  
Have we not beaten Kallicratidas,  
Not humbled Sparté ? Peace awaits our word.  
Since my previsions,—warranted too well  
By the long war now waged and worn to end—  
Had spared such heritage of misery,  
My after-counsels scarce need fear repulse.  
Athenai, taught prosperity has wings,  
Cages the glad recapture.

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Thus vaunts the poet, as Browning interprets him, just after the great victory won at Arginusae. "Sparta is at our feet, a new day dawns, the War is at an end. For Athens has at length learnt the bitter lesson she might have been spared had she yielded to my pleas for peace." The actual history of the next twelve months is pathetic. The battle at Arginusae, in which Callicratidas fell, restored the maritime supremacy of Athens, but peace was not secured. The Spartans made overtures, but the Athenian people, paying small heed to the "good counsels" that their Poet had given them in the *Acharnians*, the *Peace*, the *Lysistrata*, and in other comedies no longer extant, followed the lead of drunken Cleophon and rejected the Spartan proposals, just as five years before they had committed the grave error of accepting his advice after the Athenian victory at Cyzicus. Sparta bestirred herself, Lysander was sent out, and within a year Athenian arms suffered irretrievable reverse at Aegospotami.

The poet's counsels of peace were rejected. Peace came only with disaster. His "sage" solutions of many other burning questions were equally ineffective. If Aristophanes was working for reform, as a long line of learned interpreters of the poet have maintained, the result was lamentably disappointing: he succeeded in effecting not a single change. He wings the shafts of his incomparable wit at all the popular leaders of the day—Cleon, Hyperbolus, Peisander, Cleophon, Agyrrhius, in succession, and is reluctant to unstring his bow even when they are dead. But he drove no one of them from power; there is little evidence, indeed, that

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he damaged their influence or even disturbed their brazen self-confidence. Cleon, when the poet's libellous personal abuse became even in his judgement indecent, promptly brought him to his knees. "When Cleon pressed me hard and tanned my hide, and outsiders laughed to see the sport, I confess"—Aristophanes says in the *Wasps*—"I played the ape a bit." He adds significantly that he failed to get popular support in this quarrel. The inference is that the people did not think badly of Cleon; but modern opinion of the popular leaders in Athens, formed on the evidence that Aristophanes is supposed to furnish, has been persistently unfavourable, and Cleon's rehabilitation as a sagacious, if turbulent, statesman who consistently maintained the imperial policy of Pericles has been slow.

The poet vehemently protested, it has been said, against the New Education, and viewing the whole intellectual tendency of his time with alarm, pleaded for a restoration of the simple discipline that had moulded the morals and minds and manners of the hardy men who fought at Marathon. Furthermore, he clearly apprehended the evils inherent in the Athenian system of judicature, which committed the administration of justice to a horde of common men, ignorant of the law, swayed by the impulse of the moment, "monsters of caprice and injustice," and ruthlessly exposed the unrighteousness of its proceedings. Finally, reverent of the best traditions of the stage, he stood forth, it is alleged, as their uncompromising defender, and sternly resisted the innovations that were gradually changing the spirit and the form of tragedy during the last third of the century, and for a generation relentlessly pursued

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their chief exponent, concealing an attack that was meant to ruin him under the veil of caricature, parody, burlesque, and satire. But Socrates still frequented, winter and summer, the gymnasia, the market and the schools, and the Sophists continued to discourse and draw their pay; Philocleon, after a single experience of the pleasures of polite society, again forgathered with his cronies before the dawn of day and trudged away to Court; and Euripides, calmly disregarding the malicious strictures of his youthful critic, continued to write tragedy in his own manner and to present on the stage plays that were heard by the young men of Athens with wild acclaim.

This extreme conception of the function of Greek comedy as chiefly censorial and monitory has been modified with larger and more exact knowledge of the times in which the poet lived and of the conditions of life under which he wrote, but it has had unfortunate consequences. These plays have been regarded as a trustworthy source of information in establishing the facts of Greek history, biography, and institutions. So serious an interpretation of a form of literature of which the primary intention must always be entertainment and amusement inevitably obscured the poet's elusive humour. A jest became a statement of fact, a caricature a portrait, a satire a document. The poet's conception, clothed in a fantastical disguise that rivalled the grotesque dress of his own actors, has been essentially misapprehended in an entire play.

On the other hand the mistaken disposition, recently manifested, to regard Aristophanes simply as a jester and to deny that he had any other purpose than to provoke laughter is an extreme, though

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natural, reaction. This view denies at the same time, as might have been expected, the cathartic efficacy of Greek tragedy. The highest comedy, typed in the earlier plays of Aristophanes, and in some of the comedies of Molière, is regenerative. The purpose of Aristophanes in the *Acharnians*, in which the action turns upon the impossible and fantastic whimsy of an Athenian farmer securing peace with Sparta for himself and his family alone, is to ridicule the war-party. Nobody would have been more amused than the poet if he had been told that his play was to stop the fighting, but he did believe that the War was an evil, and so far his heart was honestly in his theme; and I have no doubt that many a man who had laughed uproariously at the peace-loving farmer set single-handed in the comedy against a quarrelsome chorus, a powerful general, the whole tribe of sycophants, and the demagogue Cleon in the background, went home from the play less content with the course of his political leaders and longing in his heart for the good old days of peace. The instrument by which the poet probed the popular discontent was that most effective of all means when skilfully used—a laugh.

To regard Aristophanes as merely a jester is to mistake the man. Ridicule of contemporary persons, that is generally good-natured, or systems or prevailing ideas is his main purpose, I think, in his plays. His praise is for the dead. This ridicule, which ranges from satire to airy conceit, is made humorous by centering it in a far-fetched fantastic conception that is not the less available if it is impossible. Facts are exaggerated or invented with superb nonchalance and bewildering semblance of

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reality. In these mad revels of unrestrained fancy it is difficult to lay hands upon Aristophanes the man. Nevertheless we do discover probable indications of his attachments and beliefs. He lived in an age of intellectual unrest when many vital questions pressed for solution. That a man of his intelligence did not give them consideration and reach conclusions is impossible. No doubt he detested a debauchee—let Aripkrades bear witness,—but he must have sympathized with the revolt of the young men of his day against the severe and meagre discipline in which youth were trained during the first half of the century, and must have shared in their eager interest in the new subjects of knowledge. No doubt he deprecated the vicious use of the skill for which Strepsiadēs clamours in the *Clouds*, but he had too keen a mind to fail to distinguish between the right and the wrong use of this power or to reject all study of the art of persuasion because it might be abused. He was himself a skilful dialectician, as the Debates found in nearly all his comedies prove. He was acquainted with Socrates and must have known that he never misused his wonderful dialectical power, and must have felt an expert's special thrill of pleasure in observing with what skill he employed it. Furthermore, the times in which the poet lived were troublous; the fate of Athens again and again stood on the razor's edge. He was not indifferent to the welfare of his country nor of his fellow-countrymen. There is a serious undertone in the *Acharnians* that gives it an indescribable elevation, and in the *Lysistrata*, a Rabelaisian play written after the disaster to Athenian arms in Sicily, in which, Thucydides records, fleet and army utterly perished, and of the



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many who went forth few returned home, there are verses of intensest pathos that betray the poet's poignant sympathy :

οὐκ ἔστιν ἀνὴρ ἐν τῇ χώρᾳ, μὰ Δι' οὐ δῆτ', εἰφ' ἕτερός τις.

Aristophanes, then, was a man of quick sympathies and settled convictions, although positive expression of belief and feeling is naturally rare in his plays, since he was a writer of comedy. Despite this reticence, it is both interesting and important to determine, so far as this may be done, his opinions on the questions that in his day were pressing for answer, and among these especially his political position. Was he an aristocrat? Was he, in particular, as M. Couat believed, a pamphleteer in the pay of the aristocrats? Or was he a democrat? And if a democrat, how is the satirical—but extremely comical—characterization of Athenian Demos in the *Knights*, which his countrymen viewed with good-natured amusement, to be interpreted? To these weighty and significant questions the reader may find an answer by studying the plays for himself.

JOHN WILLIAMS WHITE.

[This Introduction is reprinted from Dr. Loeb's translation of *Aristophanes and the Political Parties at Athens* by Maurice Croiset. It was originally arranged that the translation of Aristophanes for the Loeb Classical Library should be made by Professor John Williams White of Harvard University, but as he died before his work was completed it was thought that the printing of the above as an Introduction to the volumes which were to have been his work would be a fitting tribute to the memory of one who, while he was alive, took the deepest interest in the welfare of the Library.]

# THE ACHARNIANS

**VOL. I**

**B**

## INTRODUCTION

The *Acharnians* was produced at the Lenaeon Dionysia in February 425 B.C., and like the *Banqueters* in 427 and the *Babylonians* in 426, it was in the name of Callistratus that it was brought out. The prize was awarded to Aristophanes; Cratinus with his *Storm-Tossed* (Χειμαζόμενοι) was second, and Eupolis with his *New Moons* (Νουμηνίαι) last. It is the oldest Greek comedy which has survived.

The general idea of the play is so simple that it needs no special Introduction. "An honest citizen, finding it impossible to get the State to conclude a peace with Sparta, makes a private peace on his own account; and thenceforward is represented as living in all the joys and comforts of Peace, whilst the rest of the City continues to suffer the straits and the miseries of War. But this simple plot is worked out and illustrated with an abundance of laughable and picturesque incidents."<sup>a</sup> Indeed Mr. Rogers considers that "if only one of his Comedies had survived to our day, I think that this is the one which would have given us the most comprehensive idea of the range of Aristophanic satire," and he adds: "If it has not the concentrated power of his later plays, yet no other Comedy exhibits the same variety of incident. With the

<sup>a</sup> Rogers, Introduction, p. xxvi.

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prodigality of youth, the poet runs through the whole gamut of his likes and dislikes; his longing for Panhellenic unity, as in the great days of Marathon and Salamis; his efforts for right and justice, τὸ εὖ καὶ τὸ δίκαιον, in Athenian public life; and again the special objects of his aversion, as contravening these aims—the demagogues, the Informers, the war-party, the sophists, the lowering of the old heroic tragedy by Euripides—are all brought before us in turn; the germs of almost all his later efforts are discoverable in this early production.”<sup>a</sup>

The Chorus consists of old men from Acharnae, a town which had especially suffered from the invasion of Archidamus, and which was celebrated for the “manly and soldier-like qualities” of its inhabitants who “at the commencement of the Peloponnesian War furnished a contingent of no less than 3000 hoplites” (*cf.* l. 180 and note).

<sup>a</sup> Introduction, p. xxvi.

## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΔΙΚΑΙΟΠΟΛΙΣ

ΚΗΡΤΞ

ΑΜΦΙΘΕΟΣ

ΠΡΕΣΒΕΙΣ

ΨΕΤΔΑΡΤΑΒΑΣ

ΘΕΩΡΟΣ

ΧΟΡΟΣ ΑΧΑΡΝΕΩΝ

ΓΤΝΗ Δικαιοπόλιδος

ΘΤΓΑΤΗΡ Δικαιοπόλιδος

ΚΗΦΙΣΟΦΩΝ *θεράπων Εὐριπίδου*

ΕΤΡΙΠΙΔΗΣ

ΛΑΜΑΧΟΣ

ΜΕΓΑΡΕΤΣ

ΚΟΡΑ Α *καὶ Β θυγατέρε τοῦ Μεγαρέως*

ΣΤΚΟΦΑΝΤΗΣ

ΒΟΙΩΤΟΣ

ΝΙΚΑΡΧΟΣ

ΘΕΡΑΠΩΝ *Λαμάχου*

ΓΕΩΡΓΟΣ

ΠΑΡΑΝΤΜΦΟΣ

ΑΓΓΕΛΟΙ

# ΑΧΑΡΝΕΙΣ

ΔΙΚΑΙΟΠΟΛΙΣ. Ὅσα δὴ δέδηγμαί τῃν ἑμαυτοῦ καρδίαν,  
 ἦσθην δὲ βαϊά· πάνυ δὲ βαϊά· τέτταρα·  
 αἱ δ' ὠδυνήθην, ψαμμοκοσιογάργαρα.  
 φέρ' ἴδω, τί δ' ἦσθην ἄξιον χαιρηδόνοσ;  
 ἐγὼ δ' ἐφ' ᾧ γε τὸ κέαρ εὐφράνθην ἰδὼν, 5  
 τοῖς πέντε ταλάντοις οἷς Κλέων ἐξήμεσεν.  
 ταῦθ' ὥς ἐγανώθην, καὶ φιλῶ τοὺς ἱππέας  
 διὰ τοῦτο τοῦργον· ἄξιον γὰρ Ἑλλάδι.  
 ἀλλ' ὠδυνήθην ἕτερον αὖ τραγωδικόν,  
 ὅτε δὴ 'κεχήνη προσδοκῶν τὸν Αἰσχύλον, 10  
 ὁ δ' ἀνείπεν "εἴσαγ', ὦ Θεόγνι, τὸν χορόν."  
 πῶς τοῦτ' ἔσεισέ μου, δοκεῖς, τὴν καρδίαν;  
 ἀλλ' ἕτερον ἦσθην, ἥνικ' ἐπὶ Μόσχῳ ποτὲ  
 Δεξιθέος εἰσῆλθ' ἁσόμενος Βοιωτίων.  
 τῆτες δ' ἀπέθανον καὶ διεστράφην ἰδὼν, 15  
 ὅτε δὴ παρέκυψε Χαῖρις ἐπὶ τὸν ὄρθιον.  
 ἀλλ' οὐδεπώποτ' ἐξ ὅτου 'γὼ ῥύπτομαι  
 οὕτως ἐδήχθην ὑπὸ κονίας τὰς ὀφρῦς

<sup>a</sup> In the background are three houses : the central one that of Dicaeopolis, the other two those of Euripides and Lamachus. In the foreground is a rough representation of the Pnyx where D. is awaiting the opening of the Assembly.

<sup>b</sup> Received as a bribe from certain of the allies to get their tribute-assessment lowered. The Knights compelled him to disgorge.

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DICÆEOPOLIS.<sup>a</sup> What heaps of things have bitten me  
to the heart !

A small few pleased me, very few, just four ;  
But those that vexed were sand - dune-  
hundredfold.

Let's see : what pleased me, worth my  
gladfulness ?

I know a thing it cheered my heart to see ;  
'Twas those five talents<sup>b</sup> vomited up by Cleon.  
At that I brightened ; and I love the Knights  
For that performance ; 'twas of price to Hellas.  
Then I'd a tragic sorrow, when I looked  
With open mouth for Aeschylus, and lo,  
The Crier called, *Bring on your play, Theognis*.<sup>c</sup>  
Judge what an icy shock that gave my heart !  
Next ; pleased I was when Moschus left, and in  
Dexitheus came with his Boeotian song.<sup>d</sup>  
But oh this year I nearly cracked my neck,  
When in slipped Chaeris for the Orthian Nome.  
But never yet since first I washed my face  
Was I so bitten—in my brows with soap,<sup>e</sup>

<sup>a</sup> A very dull, frigid poet, cf. *T.* 170 and note.

<sup>b</sup> One of the famous lyrical nomes of Terpander ; the Orthian was another ; a spirit-stirring strain as of soldiers marching to victory. Chaeris was a Theban piper, who used to slink in to feasts uninvited.

<sup>c</sup> ὑπὸ κον τ. ὁ, unexpectedly for ὑπ' ὀδύνης τὴν καρδίαν or the like.

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- ὥς νῦν, ὁπότ' οὔσης κυρίας ἐκκλησίας  
 ἔωθινῆς ἔρημος ἢ πνυξ αὐτῇ. 20  
 οἱ δ' ἐν ἀγορᾷ λαλοῦσι, κᾶνω καὶ κάτω  
 τὸ σχοινίον φεύγουσι τὸ μεμιλτωμένον.  
 οὐδ' οἱ πρυτάνεις ἤκουσιν, ἀλλ' ἄωρίαν  
 ἤκοντες, εἶτα δ' ὥστιοῦνται πῶς δοκεῖς  
 ἐλθόντες ἀλλήλοισι περὶ πρώτου ξύλου, 25  
 ἀθρόοι καταρρέοντες· εἰρήνη δ' ὅπως  
 ἔσται προτιμῶσ' οὐδέν· ὦ πόλις, πόλις.  
 ἐγὼ δ' αἰὲν πρώτιστος εἰς ἐκκλησίαν  
 νοστών κάθημαι· κᾶτ' ἐπειδὰν ὦ μόνος,  
 στένω, κέχηνα, σκορδινῶμαι, πέρδομαι, 30  
 ἀπορῶ, γράφω, παρατίλλομαι, λογίζομαι,  
 ἀποβλέπων ἐς τὸν ἀγρόν, εἰρήνης ἐρών,  
 στυγῶν μὲν ἄστυ, τὸν δ' ἐμὸν δῆμον ποθῶν,  
 ὃς οὐδεπώποτ' εἶπεν, ἀνθρακας πρίω,  
 οὐκ ὄξος, οὐκ ἔλαιον, οὐδ' ἥδει πρίω, 35  
 ἀλλ' αὐτὸς ἔφερε πάντα χῶ πρίων ἀπῆν.  
 νῦν οὖν ἀτεχνῶς ἤκω παρεσκευασμένος  
 βοᾶν, ὑποκρούειν, λοιδορεῖν τοὺς ῥήτορας,  
 εἴαν τις ἄλλο πλὴν περὶ εἰρήνης λέγῃ.  
 ἀλλ' οἱ πρυτάνεις γὰρ οὐτοὶ μεσημβρινοί. 40  
 οὐκ ἠγόρευον; τοῦτ' ἐκεῖν' οὐγὰρ λεγόν·  
 εἰς τὴν προεδρίαν πᾶς ἀνὴρ ὠσιίζεται.
- ΚΗΡΤΞ. πάριτ' εἰς τὸ πρόσθεν,  
 πάριθ', ὥς ἂν ἐντὸς ᾗτε τοῦ καθάρματος.
- ΑΜΦΙΘΕΟΣ. ἥδη τις εἶπε;
- ΚΗΡ. τίς ἀγορεύειν βούλεται; 45
- ΑΜ. ἐγώ.

<sup>a</sup> A rope dripping with ruddle, used to sweep in loiterers from the Agora.



## THE ACHARNIANS, 19-46

As now, when here's the fixed Assembly Day,  
And morning come, and no one in the Pnyx.  
They're in the Agora chattering, up and down  
Scurrying to dodge the vermeil-tinctured cord.<sup>a</sup>  
Why even the Prytanes are not here ! They'll  
come

Long after time, elbowing each other, jostling  
For the front bench, streaming down all together  
You can't think how. But as for making Peace  
They do not care one jot. O City ! City !  
But I am always first of all to come,  
And here I take my seat ; then, all alone,  
I pass the time complaining, yawning, stretching,  
I fidget, write, twitch hairs out, do my sums,  
Gaze fondly country-wards, longing for Peace,  
Loathing the town, sick for my village-home,  
Which never cried, *Come, buy my charcoal, or  
My vinegar, my oil, my anything ;*<sup>b</sup>  
But freely gave us all ; no *buy*-word there.  
So here I'm waiting, thoroughly prepared  
To riot, wrangle, interrupt the speakers  
Whene'er they speak of anything but Peace.  
—But here they come, our noon-day Prytanes !  
Aye, there they go ! I told you how 'twould be ;  
Every one jostling for the foremost place.

CRIER. Move forward all,

Move up, within the consecrated line.

AMPHITHEUS.<sup>c</sup> Speaking begun ?

CR. Who will address the meeting ?

AM. I.

<sup>b</sup> These are all *city* cries. In l. 36 the pun in *πρω* (lit. "saw" or "sawyer") is obscure : it may mean "that grating rasping word."

<sup>c</sup> *Entering in a violent hurry.*

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- KHP. τίς ὤν;  
 AM. Ἀμφίθεος.  
 KHP. οὐκ ἄνθρωπος;  
 AM. οὔ,  
 ἀλλ' ἀθάνατος. ὁ γὰρ Ἀμφίθεος Δήμητρος ἦν  
 καὶ Τριπτολέμου· τούτου δὲ Κελεὸς γίγνεται·  
 γαμει δὲ Κελεὸς Φαιναρέτην τήθην ἐμήν,  
 ἐξ ἧς Λυκῖνος ἐγένετ'· ἐκ τούτου δ' ἐγώ 50  
 ἀθάνατός εἰμ'· ἐμοὶ δ' ἐπέτρεψαν οἱ θεοὶ  
 σπονδὰς ποιεῖσθαι πρὸς Λακεδαιμονίους μόνω.  
 ἀλλ' ἀθάνατος ὤν, ὦνδρες, ἐφόδι' οὐκ ἔχω·  
 οὐ γὰρ διδόασιν οἱ πρυτάνεις.
- KHP. οἱ τοξόται.  
 AM. ὦ Τριπτόλεμε καὶ Κελεέ, περιόψεσθέ με; 55  
 ΔΙ. ὦνδρες πρυτάνεις, ἀδικεῖτε τὴν ἐκκλησίαν  
 τὸν ἄνδρ' ἀπάγοντες, ὅστις ἡμῖν ἤθελε  
 σπονδὰς ποιῆσαι καὶ κρεμάσαι τὰς ἀσπίδας.
- KHP. κάθησο σίγα.  
 ΔΙ. μὰ τὸν Ἀπόλλω γὰρ μὲν οὔ,  
 ἦν μὴ περὶ εἰρήνης γε πρυτανεύσητέ μοι. 60
- KHP. οἱ πρέσβεις οἱ παρὰ βασιλέως.  
 ΔΙ. ποίου βασιλέως; ἄχθομαι γὰρ πρέσβεσι  
 καὶ τοῖς ταῶσι τοῖς τ' ἀλαζονεύμασιν.
- KHP. σίγα.  
 ΔΙ. βαβαιάξ, ὠκβάτανα, τοῦ σχήματος.  
 ΠΡΕΣΒΥΤΣ. ἐπέμψαθ' ἡμᾶς ὥς βασιλέα τὸν μέγαν, 65  
 μισθὸν φέροντας δύο δραχμαῖς τῆς ἡμέρας  
 ἐπ' Εὐθυμένους ἄρχοντας·

<sup>a</sup> Scythian archers were the regular police at Athens.  
 A. is ejected as not being an Athenian citizen when he  
 begins to talk of "peace" and complain of the magistrates.

# THE ACHARNIANS, 46-67

CR. Who are *you* ?

AM. Amphitheus.

CR. Not a man?

AM. No, an immortal. For the first Amphitheus  
Was of Demeter and Triptolemus  
The son : his son was Celeus ; Celeus married  
Phaenarete, who bare my sire Lycinus.  
Hence I'm immortal ; and the gods committed  
To me alone the making peace with Sparta.  
But, though immortal, I've no journey-money ;  
The Prytanes won't provide it.

CR. Archers,<sup>a</sup> there !

AM. O help me, Celeus ! help, Triptolemus !

DI. Ye wrong the Assembly, Prytanes, ye do  
wrong it,

Haling away a man who only wants  
To give us Peace, and hanging up of shields.

CR. St ! Take your seat.

DI. By Apollo, no, not I,  
Unless ye prytanize about the Peace.

CR. O yes ! The Ambassadors from the Great  
King !<sup>b</sup>

DI. What King ! I'm sick to death of embassies,  
And all their peacocks and their impositions.

CR. Keep silence !

DI. Hey !!! Ecbatana, here's a show.

AMBASSADOR. Ye sent us, envoys to the Great King's  
Court,

Receiving each two drachmas daily, when  
Euthymenes was Archon.

<sup>b</sup> *Enter, clad in gorgeous oriental apparel, the envoys sent to the Persian court eleven years previously in the archonship of Euthymenes 437-6 B.C.*

# ARISTOPHANES

- ΔΙ. οἷμοι τῶν δραχμῶν.  
 ΠΡ. καὶ δῆτ' ἐτρυχόμεθα διὰ τῶν Καῦστρίων  
 πεδίῳ ὁδοιπλανοῦντες ἐσκηνημένοι,  
 ἐφ' ἄρμαμαξῶν μαλθακῶς κατακείμενοι, 70  
 ἀπολλύμενοι.
- ΔΙ. σφόδρα γὰρ ἐσωζόμεν ἐγὼ  
 παρὰ τὴν ἔπαλξιν ἐν φορυντῷ κατακείμενος;  
 ΠΡ. ξενιζόμενοι δὲ πρὸς βίαν ἐπίνομεν  
 ἐξ ὑαλίνων ἐκπωμάτων καὶ χρυσίδων  
 ἄκρατον οἶνον ἡδύν.
- ΔΙ. ὦ Κραναὰ πόλις, 75  
 ἄρ' αἰσθάνει τὸν κατάγελον τῶν πρέσβειων;  
 ΠΡ. οἱ βάρβαροι γὰρ ἄνδρας ἡγοῦνται μόνους  
 τοὺς πλεῖστα δυναμένους καταφαγεῖν καὶ πιεῖν.
- ΔΙ. ἡμεῖς δὲ λαικαστάς τε καὶ καταπύγονας.  
 ΠΡ. ἔτει τετάρτῳ δ' ἐς τὰ βασιλεί' ἦλθομεν. 80  
 ἀλλ' εἰς ἀπόπατον ὥχετο, στρατιὰν λαβὼν,  
 καῶχεζεν ὀκτὼ μῆνας ἐπὶ χρυσῶν ὀρῶν.
- ΔΙ. πόσου δὲ τὸν πρωκτὸν χρόνου ξυνήγαγεν;  
 ΠΡ. τῇ πανσελήνῳ· κᾶτ' ἀπῆλθεν οἴκαδε.  
 εἴτ' ἐξένιξε· παρετίθει δ' ἡμῖν ὄλους 85  
 ἐκ κριβάνου βοῦς.
- ΔΙ. καὶ τίς εἶδε πώποτε  
 βοῦς κριβανίτας; τῶν ἀλαζονευμάτων.  
 ΠΡ. καὶ ναὶ μὰ Δί' ὄρνιν τριπλάσιον Κλεωνύμου  
 παρέθηκεν ἡμῖν· ὄνομα δ' ἦν αὐτῷ φέναξ.  
 ΔΙ. ταῦτ' ἄρ' ἐφενάκιζες σύ, δύο δραχμὰς φέρων. 90

<sup>a</sup> He calls the Acropolis by this special title (κραναός= "rugged") because it suggests a contrast with the luxury of these envoys.

<sup>b</sup> For these mythical hills cf. Plaut. *Stich.* i. 1. 26 "Persarum | Montes, qui esse Aurei perhibentur." εἰς ἀπόπ., "to the  
 12

# THE ACHARNIANS, 67-90

DI. O me, the drachmas !

AMB. And weary work we found it, sauntering on,  
Supinely stretched in our luxurious litters  
With awnings o'er us, through Caÿstrian  
plains.  
'Twas a bad time.

DI. Aye, the good time was mine,  
Stretched in the litter on the ramparts here !

AMB. And oft they fêted us, and we perforce  
Out of their gold and crystal cups must drink  
The pure sweet wine.

DI. O Cranaan<sup>a</sup> city, mark you  
The insolent airs of these ambassadors ?

AMB. For only those are *there* accounted MEN  
Who drink the hardest, and who eat the most.

DI. As *here* the most debauched and dissolute.

AMB. In the fourth year we reached the Great  
King's Court.

But he, with all his troops, had gone to sit  
An eight-months' session on the Golden  
Hills <sup>b</sup> !

DI. Pray, at what time did he conclude his session ?

AMB. At the full moon ; and so came home again.  
Then he too fêted us, and set before us  
Whole pot-baked oxen—

DI. And who ever heard  
Of pot-baked oxen ? Out upon your lies !

AMB. And an enormous bird, three times the size  
Of our Cleonymus <sup>c</sup> : its name was—Gull.

DI. That's why you gulled us out of all those  
drachmas !

latrines," is substituted *παρὰ προσδοκίαν* for *εἰς πόλεμον* or the like.

<sup>a</sup> See Index : he was very fat and a rascal ; in *φένει* there is a play on *φωίνει*.

# ARISTOPHANES

ΑΜ. καὶ νῦν ἄγοντες ἤκομεν Ψευδαρτάβαν,  
τὸν βασιλέως ὀφθαλμόν.

ΔΙ. ἐκκόψειέ γε  
κόραξ πατάξας τόν γε σὸν τοῦ πρέσβεως.

ΚΗΡ. ὁ βασιλέως ὀφθαλμός.

ΔΙ. ὦναξ Ἡράκλεις·  
πρὸς τῶν θεῶν, ἄνθρωπε, ναύφρακτον βλέπεις; 95  
ἦ περὶ ἄκραν κάμπτων νεώσοικον σκοπεῖς;  
ἄσχωμ' ἔχεις που περὶ τὸν ὀφθαλμόν κάτω;  
ΠΡ. ἄγε δὴ σὺ, βασιλεὺς ἅπτα σ' ἀπέπεμψεν  
φράσον

λέξοντ' Ἀθηναίοισιν, ὦ Ψευδαρτάβα.

ΨΕΥΔΑΡΤΑΒΑΣ. ἱαρταμὰν ἔξαρχ' ἀναπισσόναί σάπτρα. 100

ΠΡ. ξυνήκαθ' ὃ λέγει;

ΔΙ. μὰ τὸν Ἀπόλλω γὰρ μὲν οὐ.

ΠΡ. πέμψειν βασιλέα φησὶν ὑμῖν χρυσίον.  
λέγε δὴ σὺ μείζον καὶ σαφῶς τὸ χρυσίον.

ΨΕΥ. οὐ λῆψι χρῦσο, χαυνόπρωκτ' Ἰαοναῦ.

ΔΙ. οἴμοι κακοδαίμων, ὥς σαφῶς.

ΠΡ. τί δαὶ λέγει; 105

ΔΙ. ὃ τι; χαυνοπρώκτους τοὺς Ἰάονας λέγει,  
εἰ προσδοκῶσι χρυσίον ἐκ τῶν βαρβάρων.

ΠΡ. οὐκ, ἀλλ' ἀχάνας ὅδε γε χρυσίου λέγει.

ΔΙ. ποίας ἀχάνας; σὺ μὲν ἀλαζῶν εἰ μέγας.  
ἀλλ' ἅπιθ'· ἐγὼ δὲ βασανιῶ τοῦτον μόνος. 110  
ἄγε δὴ σὺ φράσον ἐμοὶ σαφῶς, πρὸς τουτονί,

<sup>a</sup> "A fellow who will give you false measure," ἀρτάβη being a Persian measure.

<sup>b</sup> The Scholiast says: ἔξεισι τερατώδης τις γελοῖως ἐσκενασμένος, καὶ ὀφθαλμόν ἔχων ἓνα ἐπὶ παντὸς τοῦ προσώπου.

<sup>c</sup> Because an eye was commonly painted on each side of a ship's bow.

<sup>d</sup> This jumble is generally supposed to mean *I have just begun to repair what is rotten.*

# THE ACHARNIANS, 91-111

AMB. And now we bring you Pseudo-Artabas <sup>a</sup>  
The Great King's Eye.<sup>b</sup>

DI. O how I wish some raven  
Would come and strike out yours, the  
Ambassador's.

CRIER. O yes ! the Great King's Eye !

DI. O Heracles !  
By Heaven, my man, you wear a war-ship  
look <sup>c</sup> !

What ! Do you round the point, and spy the  
docks ?

Is that an oar-pad underneath your eye ?

AMB. Now tell the Athenians, Pseudo-Artabas,  
What the Great King commissioned you to  
say.

PSEUDO-ARTABAS. Ijisti boutti furbiss upde rotti.<sup>d</sup>

AMB. Do you understand ?

DI. By Apollo, no not I.

AMB. He says the King is going to send you gold.  
(*To Pseudo.*) Be more distinct and clear about  
the gold.

PSEUD. No getti goldi, nincompoop Iawny.

DI. Wow, but that's clear enough !

AMB. What does he say ?

DI. He says the Ionians must be nincompoops  
If they're expecting any gold from Persia.

AMB. No, no : he spoke of golden income-coupons.<sup>e</sup>

DI. What income-coupons ? You're a great big  
liar !

You, get away ; I'll test the man myself.  
(*To Pseudo.*)

Now look at this (*showing his fist*) : and answer  
Yes, or No !

<sup>a</sup> ἀχάνη is apparently a large provision-basket,

# ARISTOPHANES

ἵνα μή σε βάψω βάμμα Σαρδιανικόν·  
 βασιλεὺς ὁ μέγας ἡμῖν ἀποπέμψει χρυσίον;  
 (ἀνανεύει.)

ἄλλως ἄρ' ἐξαπατώμεθ' ὑπὸ τῶν πρέσβειων;  
 (ἐπινεύει.)

Ἑλληνικόν γ' ἐπένευσαν ἄνδρες οὗτοί, 115

κοῦκ ἔσθ' ὅπως οὐκ εἰσὶν ἐνθένδ' αὐτόθεν.

καὶ τοῖν μὲν εὐνούχοιιν τὸν ἕτερον τουτονὶ

ἐγῶδ' ὅς ἐστι, Κλεισθένης ὁ Σιβυρτίου.

ὦ θερμόβουλον πρωκτὸν ἐξυρημένε,

τοιόνδε γ', ὦ πίθηκε, τὸν πώγων' ἔχων 120

εὐνούχος ἡμῖν ἦλθες ἐσκευασμένος;

ὁδὶ δέ τίς ποτ' ἐστίν; οὐ δήπου Στράτων.

KHP. σίγα, κάθιζε.

τὸν βασιλέως ὀφθαλμὸν ἢ βουλή καλεῖ

εἰς τὸ πρυτανεῖον.

ΔΙ. ταῦτα δῆτ' οὐκ ἀγχόνῃ; 125

κάπειτ' ἐγὼ δῆτ' ἐνθαδὶ στρατεύομαι,

τοὺς δὲ ξενίζειν οὐδέ ποτ' ἴσχει γ' ἡ θύρα.

ἄλλ' ἐργάσομαί τι δεινὸν ἔργον καὶ μέγα.

ἄλλ' Ἀμφίθεός μοι ποῦ 'στιν;

AM. οὕτοσὶ πάρα.

ΔΙ. ἐμοὶ σὺ ταυτασὶ λαβὼν ὀκτὼ δραχμὰς 130

σπονδὰς ποιήσαι πρὸς Λακεδαιμονίους μόνῳ

καὶ τοῖσι παιδίοισι καὶ τῇ πλάτιδι·

ὑμεῖς δὲ πρεσβεύεσθε καὶ κεχήνετε.

<sup>a</sup> i.e. red, the colour of blood; cf. P. 1174.

<sup>b</sup> The two eunuchs in attendance on Pseudo-Artabas.

<sup>c</sup> See Index. D. hurls against the effeminate youth two lines parodied, the first from Euripides, *πρωκτὸν* being substituted for *πρᾶγος* or the like, the second from Archilochus, who for *τὸν πώγων'* has *τὴν πυγὴν*.

<sup>d</sup> Another beardless effeminate.



THE ACHARNIANS, 112-133

Or else I'll dye you with a Sardinian dye.<sup>a</sup>  
Does the Great King intend to send us gold ?

(*Pseudo-Artabas nods dissent.*)

Then are our envoys here bamboozling us ?

(*He nods assent.*)

These fellows <sup>b</sup> nod in pure Hellenic style ;

I do believe they come from hereabouts.

Aye, to be sure ; why, one of these two  
eunuchs

Is Cleisthenes,<sup>c</sup> Sibyrtius's son !

O thou young shaver of the hot-souled rump,  
With such a beard, thou monkey, dost thou  
come

Tricked out amongst us in a eunuch's guise ?

And who's this other chap ? Not Straton,<sup>d</sup>  
surely ?

CRIER. St ! Take your seat ! O yes !

The Council ask the Great King's Eye to  
dinner

At the Town Hall.<sup>e</sup>

DI. Now is not that a throttler ?

Here must I drudge at soldiering ; while  
these rogues,

The Town-Hall door is never closed to *them*.

Now then, I'll do a great and startling deed.

Amphitheus ! Where's Amphitheus ?

AM. Here am I.

DI. Here be eight drachmas ; take them ; and  
with all

The Lacedaemonians make a private peace

For me, my wife and children : none besides.

(*To the Prytanes and citizens*)

Stick to your embassies and befoolings, you.

<sup>a</sup> State guests, and other persons worthy of honour, were entertained in the Town Hall daily.

# ARISTOPHANES

ΚΗΡ. προσίτω Θέωρος ὁ παρὰ Σιτάλκους.

ΘΕΩΡΟΣ.

οἶδι.

ΔΙ. ἕτερος ἀλαζὼν οὗτος εἰσκηρύττεται. 135

ΘΕΩ. χρόνον μὲν οὐκ ἂν ἤμεν ἐν Θράκῃ πολύν,

ΔΙ. μὰ Δί' οὐκ ἂν, εἰ μισθὸν γε μὴ ἔφες πολύν.

ΘΕΩ. εἰ μὴ κατένυψε χιόνι τὴν Θράκην ὅλην,  
καὶ τοὺς ποταμοὺς ἔπηξ' ὑπ' αὐτὸν τὸν χρόνον  
ὅτ' ἐνθαδὶ Θεόγονις ἠγωνίζετο. 140

τοῦτον μετὰ Σιτάλκους ἔπινον τὸν χρόνον·

καὶ δῆτα φιλαθήναιος ἦν ὑπερφυῶς,

ὑμῶν τ' ἐραστὴς ἦν ἀληθής, ὥστε καὶ

ἐν τοῖσι τοίχοις ἔγραφ', Ἀθηναῖοι καλοί.

ὁ δ' υἱός, ὃν Ἀθηναῖον ἐπεποιήμεθα, 145

ἦρα φαγεῖν ἀλλὰντας ἐξ Ἀπατουρίων,

καὶ τὸν πατέρ' ἠντιβόλει βοηθεῖν τῇ πάτρῃ·

ὁ δ' ὥμοσε σπένδων βοηθήσειν, ἔχων

στρατιὰν τοσαύτην ὥστ' Ἀθηναίους ἐρεῖν,

ὅσον τὸ χρῆμα παρνόπων προσέρχεται. 150

ΔΙ. κάκιστ' ἀπολοίμην, εἴ τι τούτων πείθομαι

ὣν εἶπας ἐνταυθοῖ σύ, πλὴν τῶν παρνόπων.

ΘΕΩ. καὶ νῦν ὅπερ μαχιμώτατον Θρακῶν ἔθνος  
ἔπεμψεν ὑμῖν.

ΔΙ. τοῦτο μέντ' ἤδη σαφές.

ΚΗΡ. οἱ Θραῖκες ἴτε δεῦρ', οὓς Θέωρος ἤγαγεν. 155

ΔΙ. τουτὶ τί ἐστὶ τὸ κακόν;

ΘΕΩ. Ὀδομάντων στρατός.

<sup>a</sup> King of the Odrysians in Thrace. Theorus had gone on an embassy to them.

<sup>b</sup> So frigid a poet that he was nicknamed Χιών; cf. 11; T. 170.

<sup>c</sup> In the first year of the war Athens entered into alliance with Sitalces and made his son Σάδοκος a citizen (Thuc. ii.

# THE ACHARNIANS, 134-156

CRIER. O yes! Theorus from Sitalces <sup>a</sup>!

THEORUS. Here!

DI. O here's another humbug introduced.

THE. We should not, sirs, have tarried long in Thrace—

DI. But for the salary you kept on drawing.

THE. But for the storms, which covered Thrace with snow

And froze the rivers. 'Twas about the season  
At which Theognis <sup>b</sup> was performing here.

I all that time was drinking with Sitalces;

A most prodigious Athens-lover he,

Yea such a true admirer, he would scribble

On every wall *My beautiful Athenians!*

His son,<sup>c</sup> our newly-made Athenian, longed

To taste his Apaturian sausages,

And bade his father help his fatherland.

And *he*, with deep libations, vowed to help us

With such an host that every one would say

*Heavens! what a swarm of locusts comes this  
may!*

DI. Hang me, if I believe a single word

Of all that speech, except about the locusts.<sup>d</sup>

THE. And here he sends you the most warlike tribe  
Of all in Thrace.

DI. Come, here's proof positive.

CRIER. The Thracians whom Theorus brought, come  
forward!

DI. What the plaguc's this?

THE. The Odomanlian host.<sup>e</sup>

27). The Apaturia was a family or clan festival, to which only those enrolled in a phratry (*φρατρία*) could be admitted.

<sup>a</sup> D. fears that they will eat up their allies no less than their foes.

<sup>e</sup> A Thracian tribe on the Strymon.

# ARISTOPHANES

- ΔΙ. ποίων Ὀδομάντων; εἰπέ μοι, τουτὶ τί ἦν;  
 τίς τῶν Ὀδομάντων τὸ πέος ἀποτεθρίακεν;
- ΘΕΛ. τούτοις ἐάν τις δύο δραχμὰς μισθὸν διδῶ,  
 καταπελτάσονται τὴν Βοιωτίαν ὅλην. 160
- ΔΙ. τοισδὶ δύο δραχμὰς τοῖς ἀπεψωλημένοις;  
 ὑποστένοι μέντ' ὁ θρανίτης λεῶς,  
 ὁ σωσίπολις. οἴμοι τάλας, ἀπόλλυμαι,  
 ὑπὸ τῶν Ὀδομάντων τὰ σκόροδα πορθούμενος.  
 οὐ καταβαλεῖτε τὰ σκόροδ' ;
- ΘΕΛ. ὦ μόχθηρε σύ, 165  
 οὐ μὴ πρόσει τούτοισιν ἐσκοροδισμένοις;
- ΔΙ. ταυτὶ περιείδεθ' οἱ πρυτάνεις πάσχοντά με  
 ἐν τῇ πατρίδι καὶ ταῦθ' ὑπ' ἀνδρῶν βαρβάρων;  
 ἀλλ' ἀπαγορεύω μὴ ποιεῖν ἐκκλησίαν  
 τοῖς Θραξὶ περὶ μισθοῦ· λέγω δ' ὑμῖν ὅτι 170  
 διοσημία ὅτι καὶ ῥάνις βέβληκέ με.
- ΚΗΡ. τοὺς Θραῆκας ἀπιέναι, παρεῖναι δ' εἰς ἔνην.  
 οἱ γὰρ πρυτάνεις λύουσι τὴν ἐκκλησίαν.
- ΔΙ. οἴμοι τάλας, μυττωτὸν ὅσον ἀπώλεσα.  
 ἀλλ' ἐκ Λακεδαιμόνος γὰρ Ἀμφίθεος ὀδί. 175  
 χαῖρ', Ἀμφίθεε.
- ΑΜ. μήπω, πρὶν ἄν γε στῶ τρέχων·  
 δεῖ γάρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνέας.
- ΔΙ. τί δ' ἔστιν;
- ΑΜ. ἐγὼ μὲν δεῦρό σοι σπονδὰς φέρων  
 ἔσπευδον· οἱ δ' ὥσφροντο πρεσβῦταί τινες

<sup>a</sup> The little round *πέλτη* (*targe*) was distinctly Thracian.

<sup>b</sup> The ordinary pay of a rower was *one* drachma a day. The *θρανῖται* who sat on the highest bench and worked the longest oars would be picked men.

<sup>c</sup> Like cocks which were supposed to fight better when primed with garlic; cf. *K.* 494.

# THE ACHARNIANS, 157-179

- DI. The Odomantians, pho ! Hallo, look here.  
Are Odomantians all equipped like this ?
- THE. Give them two drachmas each a day, and these  
Will targeteer <sup>a</sup> Boeotia all to bits.
- DI. Two drachmas <sup>b</sup> for THESE scarecrows ! Oh,  
our tars,  
Our noble tars, the safeguard of our state,  
Well may they groan at this. O ! Murder ! O !  
These Odomantian thieves have sacked my  
garlic.  
Put down the garlic ! drop it !
- THE. You rapscallion,  
How dare you touch them, when they're  
garlic-primed.<sup>c</sup>
- DI. O will you let them, Prytanēs, use me thus,  
Barbarians too, in this my fatherland ?  
But stop ! I warn you not to hold the  
Assembly  
About the Thracians' pay. I tell you there's  
A portent <sup>a</sup> come ; I felt a drop of rain !
- CRIER. The Thracians are to go, and two days hence  
Come here again. The Assembly is dissolved.
- DI. O me, the salad I have lost this day ! <sup>e</sup>  
But here's Amphitheus, back from Lace-  
daemon.  
Well met, Amphitheus !
- AM. Not till I've done running.  
I needs must flee the Acharnians, clean away.
- DI. What mean you ?
- AM. I was bringing back in haste  
The treaties, when some veterans smelt them  
out,

<sup>a</sup> Lit. " A sign from Zeus."

<sup>e</sup> The loss of the garlic had ruined it.

# ARISTOPHANES

- Ἀχαρνικοί, στιπτοὶ γέροντες, πρίνινοι, 180  
ἀτεράμονες, Μαραθωνομάχαι, σφενδάμνινοι.  
ἐπειτ' ἀνέκραγον πάντες, "ὦ μιαρώτατε,  
σπονδὰς φέρεις, τῶν ἀμπελίων τετμημένων ;"  
κᾶς τοὺς τρίβωνας ξυνελέγοντο τῶν λίθων·  
ἐγὼ δ' ἔφευγον· οἱ δ' ἐδίωκον κᾶβόων. 185
- ΔΙ. οἱ δ' οὖν βοώντων· ἀλλὰ τὰς σπονδὰς φέρεις;  
ΑΜ. ἔγωγέ φημι, τρία γε ταυτὶ γεύματα.  
αὗται μὲν εἰσι πεντέτεϊς. γεῦσαι λαβών.  
ΔΙ. αἰβοῖ.  
ΑΜ. τί ἔστιν;  
ΔΙ. οὐκ ἀρέσκουσιν μ', ὅτι 190  
ὄξουσι πίττης καὶ παρασκευῆς νεῶν.  
ΑΜ. σὺ δ' ἀλλὰ τασδὶ τὰς δεκέτεϊς γεῦσαι λαβών.  
ΔΙ. ὄξουσι χαῦται πρέσβειων ἐς τὰς πόλεις  
ὀξύτατον, ὥσπερ διατριβῆς τῶν ξυμμάχων.  
ΑΜ. ἀλλ' αὐταῖς σπονδαὶ τριακοντούτιδες 200  
κατὰ γῆν τε καὶ θάλατταν.  
ΔΙ. ὦ Διονύσια, 195  
αὗται μὲν ὄξουσ' ἀμβροσίας καὶ νέκταρος,  
καὶ μὴ ᾗπιτηρεῖν Σιτί' ἡμερῶν τριῶν,  
κᾶν τῷ στόματι λέγουσι, Βαῖν' ὅπη θέλεις.  
ταύτας δέχομαι καὶ σπένδομαι κᾶκπίομαι,  
χαίρειν κελεύων πολλὰ τοὺς Ἀχαρνέας· 200  
ἐγὼ δὲ πολέμου καὶ κακῶν ἀπαλλαγεῖς  
ἄξω τὰ κατ' ἀγροὺς εἰσιῶν Διονύσια.

<sup>a</sup> Acharnae is a short distance to the S. of Mt. Parnes, and its inhabitants mainly occupied themselves with the manufacture of charcoal from its forests of evergreen oak (πρίνος), maple (σφένδαμνος), and other trees. Archidamus in his first invasion of Attica (431 B.C.) made it his headquarters when ravaging the district; cf. Thuc. ii. 19-23.

## THE ACHARNIANS, 180-202

Acharnians, men of Marathon, hard in grain  
 As their own oak and maple,<sup>a</sup> rough and tough;  
 And all at once they cried, *O villain, dare you*  
*Bring treaties when our vineyards are cut down?*  
 Then in their lappets up they gathered stones;  
 I fled away: they followed roaring after.

DI. So let them roar. But have you got the treaties?

AM. O yes, I have. Three samples; here they are.  
 These are the *five-year* treaties; take and taste<sup>b</sup>  
 them.

DI. Pheugh!

AM. What's the matter?

DI. I don't like the things,  
 They smell of tar and naval preparations.

AM. Then taste the *ten-year* samples; here they are.

DI. These smell of embassies to all the states,  
 Urgent, as if the Allies are hanging back.

AM. Then here are treaties both by land and sea  
 For *thirty* years.

DI. O Feast of Dionysus!

These have a smell of nectar and ambrosia,  
 And *never mind about the three days' rations*,<sup>c</sup>  
 And in your mouth they say, *Go where you please*.  
 These do I welcome, these I pour, and drain,  
 Nor care a hang about your old Acharnians.  
 But I, released from War and War's alarms,  
 Will hold, within, the Rural Dionysia.<sup>d</sup>

<sup>b</sup> As if they were samples of wine for *σπονδαί*—not only  
 “a treaty,” but also “libations of wine”; hence the  
 reference to the “smell of pitch” in 190 and “of vinegar”  
 193.

<sup>c</sup> Cf. P. 312.

<sup>d</sup> Otherwise known as τὰ μικρά as opposed to τὰ μέγала,  
 τὰ ἐν ἄστει, and celebrated all over Attica in December.

## ARISTOPHANES

ΑΜ. ἐγὼ δὲ φευξοῦμαι γε τοὺς Ἀχαρνεάς.

ΧΟΡΟΣ. τῇδε πᾶς ἔπου, δίωκε, καὶ τὸν ἄνδρα  
πυνθάνου

τῶν ὁδοιπόρων ἀπάντων· τῇ πόλει γὰρ ἄξιον 205  
ξύλλαβεῖν τὸν ἄνδρα τοῦτον. ἀλλὰ μοι μηνύ-  
σατε,  
εἴ τις οἶδ' ὅποι τέτραπται γῆς ὁ τὰς σπονδὰς  
φέρων.

ἐκπέφευγ', οἴχεται φρουδος. οἴμοι τάλας τῶν  
ἐτῶν τῶν ἐμῶν. [στρ. 210

οὐκ ἂν ἐπ' ἐμῆς γε νεότητος, ὅτ' ἐγὼ φέρων  
ἀνθράκων φορτίον

ἡκολούθουν Φαῦλλω τρέχων, ὧδε φαύλως ἂν ὁ 215  
σπονδοφόρος οὗτος ὑπ' ἐμοῦ τότε διωκόμενος  
ἐξέφυγεν οὐδ' ἂν ἐλαφρῶς ἂν ἀπεπλίστατο.

νῦν δ' ἐπειδὴ στερρόν ἦδη τοῦμόν ἀντικνήμιον  
καὶ παλαιῶ Λακρατείδῃ τὸ σκέλος βαρύνεται, 220  
οἴχεται. διωκτέος δέ· μὴ γὰρ ἐγγάνῃ ποτὲ  
μηδέ περ γέροντας ὄντας ἐκφυγῶν Ἀχαρνεάς.

ὅστις, ὦ Ζεῦ πάτερ καὶ θεοί, τοῖσιν ἐχθροῖσιν  
ἐσπείσατο, [ἀντ. 225

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<sup>a</sup> Enter, running in pursuit of Amphiaraus, twenty-four old Acharnians who constitute the Chorus.

<sup>b</sup> A celebrated Olympic victor; the adverb φαύλως is a play on his name.





# ARISTOPHANES

οἷσι παρ' ἐμοῦ πόλεμος ἐχθοδοπὸς αὖξεται  
τῶν ἐμῶν χωρίων·  
κούκ ἀνήσω πρὶν ἂν σχοῖνος αὐτοῖσιν ἀντεμ- 230  
παγῶ

ὀξύς, ὀδυνηρός, \* \* \* \* ἐπίκωπος, ἵνα  
μήποτε πατῶσιν ἔτι τὰς ἐμὰς ἀμπέλους.  
ἀλλὰ δεῖ ζητεῖν τὸν ἄνδρα καὶ βλέπειν  
Βαλλήναδε

καὶ διώκειν γῆν πρὸ γῆς, ἕως ἂν εὐρεθῇ ποτέ· 235  
ὥς ἐγὼ βάλλων ἐκείνον οὐκ ἂν ἐμπλήμην  
λίθοις.

ΔΙ. εὐφημεῖτε, εὐφημεῖτε.

ΧΘ. σίγα πᾶς. ἡκούσατ', ἄνδρες, ἄρα τῆς εὐ-  
φημίας;

οὗτος αὐτός ἐστιν ὃν ζητοῦμεν. ἀλλὰ δεῦρο  
πᾶς

ἐκποδῶν· θύσων γὰρ ἀνὴρ, ὥς ἔοικ', ἐξ- 240  
έρχεται.

ΔΙ. εὐφημεῖτε, εὐφημεῖτε.

προῖτω ᾗς τὸ πρόσθεν ὀλίγον ἢ κανηφόρος·  
ὁ Ξανθίας τὸν φαλλὸν ὀρθὸν στησάτω.

ΜΗΤΗΡ. κατάθου τὸ κανοῦν, ὦ θύγατερ, ἵν' ἀπ-  
αρξώμεθα.

ΘΥΓΑΤΗΡ. ὦ μήτερ, ἀνάδος δεῦρο τὴν ἐτνήρυσιν, 245  
ἵν' ἔτνος καταχέω τοῦλατῆρος τουτουί.

<sup>a</sup> σχοῖνος = *Schoenus mucronatus*, the *Dagger-pointed Bulrush*, common on all the coasts of the Mediterranean. The spike is supposed to run well up (ἐπίκωπος = "up to the hilt") into the heels of the Lacedaemonians as they trample down the vines.

<sup>b</sup> There is a play on Pallene, or Pellene, a famous Attic deme.

# THE ACHARNIANS, 226-246

Who has pledged Faith with those  
                                     Who are evermore my foes ;  
 Upon whom War I make  
                                     For my ruined vineyard's sake ;  
     And I ne'er From the strife Will give o'er,  
 No, I ne'er Will forbear,  
                                     Till I pierce them in return,  
 Like a reed,<sup>a</sup> Sharply barbed  
                                     Dagger-pointed, and they learn  
     Not to tread Down my vines Any more.  
 Now 'tis ours to seek the fellow,  
                                     and Pelténe-wards <sup>b</sup> to look,  
 And from land to land to chase him,  
                                     till we bring the rogue to book.  
 Never shall I tire of pelting,  
                                     pelting him to death with stones.

DI. (*Within*) Keep ye all the holy silence !

CHOR. Hush ! we've got him. Heard ye, comrades,  
                                     " silence " called in solemn tones ?  
 This is he, the man we're seeking.  
                                     Stand aside, and in a trice  
 He, methinks, will stand before us,  
                                     coming out to sacrifice !

DI. (*Coming out*) Keep ye all the holy silence !  
     Now, basket-bearer, go you on in front,<sup>c</sup>  
     You, Xanthias, hold the phallus-pole erect.

WIFE. Set down the basket, girl : and we'll begin.

DAUGHTER. O mother, hand me here the gravy-spoon,  
     To ladle out the gravy o'er the cake.

<sup>a</sup> Dic. celebrates the Rural Dionysia on a small scale with his daughter (who acts as *κανηφόρος*) and two slaves, while his wife represents the spectators.

# ARISTOPHANES

- ΔΙ. καὶ μὴν καλὸν γ' ἔστ'. ὦ Διόννυσε δέσποτα,  
 κεχαρισμένως σοι τήνδε τὴν πομπὴν ἐμὲ  
 πέμψαντα καὶ θύσαντα μετὰ τῶν οἰκετῶν  
 ἀγαγεῖν τυχηρῶς τὰ κατ' ἀγροῦς Διονύσια, 250  
 στρατιᾶς ἀπαλλαχθέντα· τὰς σπονδὰς δέ μοι  
 καλῶς ξυνενεγκεῖν τὰς τριακοντούτιδας.
- ΜΗ. ἄγ', ὦ θύγατερ, ὅπως τὸ κανοῦν καλῇ καλῶς  
 οἷσιν, βλέπουσα θυμβροφάγον. ὥς μακάριος  
 ὅστις σ' ὀπύσει, κἄκποιήσεται γαλαῶς 255  
 σοῦ μηδὲν ἥττους βδεῖν, ἐπειδὰν ὀρθρος ᾖ.  
 πρόβαινε, κἂν τῷχλω φυλάττεσθαι σφόδρα  
 μὴ τις λαθῶν σου περιτράγῃ τὰ χρυσία.
- ΔΙ. ὦ Ξανθία, σφῶν δ' ἐστὶν ὀρθὸς ἐκτέος  
 ὁ φαλλὸς ἐξόπισθε τῆς κανηφόρου· 260  
 ἐγὼ δ' ἀκολουθῶν ἄσομαι τὸ φαλλικόν·  
 σὺ δ', ὦ γύναι, θεῶ μ' ἀπὸ τοῦ τέγους. πρόβα.

Φαλῆς, ἑταῖρε Βακχίου,  
 ξύγκωμε, νυκτοπεριπλάνη-  
 τε, μοιχέ, παιδεραστά, 265  
 ἔκτω σ' ἔτει προσείπον ἐς  
 τὸν δῆμον ἐλθὼν ἄσμενος,  
 σπονδὰς ποιησάμενος ἑμαν-  
 τῷ, πραγμάτων τε καὶ μαχῶν  
 καὶ Λαμάχων ἀπαλλαγείς. 270

πολλῷ γάρ ἐσθ' ἡδίων, ὦ  
 Φαλῆς, Φαλῆς, κλέπτουσιν εὐ-  
 ρόνθ' ὠρικὴν ὑληφόρον  
 τὴν Στρυμοδώρου Θραῦτταν ἐκ

<sup>a</sup> θυμβροφάγον : *demure*, δριμύ.—Photius.

<sup>b</sup> She would wear her best ornaments ; *cf.* *L.* 1189 *seq.*

# THE ACHARNIANS, 247-274

DI. 'Tis well. Lord Dionysus, grant me now  
To show the show and make the sacrifice  
As thou would'st have me, I and all my house ;  
Then keep with joy the Rural Dionysia ;  
No more of soldiering now. And may this  
Peace

Of thirty summers answer to my hopes.

WIFE. O daughter, bear the basket sweetly, sweet,  
With savory-eating <sup>a</sup> look. Happy the man,  
Whoe'er he is, who weds thee and begets  
Kittens as fair and saucy as thyself.

Move on ! but heed lest any in the crowd  
Should nibble off, unseen, thy bits of gold.<sup>b</sup>

DI. O Xanthias, walk behind the basket-bearer,  
Holding, you two, the phallus-pole erect.  
And I'll bring up the rear, and sing the hymn :  
Wife, watch me from the roof. Now then,  
proceed.

(Singing) O Phales,<sup>c</sup> comrade revel-roaming  
Of Bacchus, wanderer of the gloaming,  
Of wives and boys the naughty lover,  
Here in my home I gladly greet ye,  
Six weary years of absence over ;  
For I have made a private treaty  
And said good-bye to toils and fusses,  
And fights, and fighting Lamachuses.<sup>d</sup>

Far happier 'tis to me and sweeter,  
O Phales, Phales, some soft glade in,  
To woo the saucy, arch, deceiving,  
Young Thratta (Strymodore his maiden),

<sup>c</sup> Phales is the φαλλός personified.

<sup>d</sup> For Lamachus see Index; his very name suggests fighting.

# ARISTOPHANES

τοῦ φελλέως, μέσῃν λαβόντ',  
ἄραντα, καταβαλόντα, κατα-  
γιγαρτίσ' ὦ Φαλῆς, Φαλῆς.

275

ἐὰν μεθ' ἡμῶν ξυμπίῃς,  
ἐκ κραιπάλης ἔωθεν εἰ-  
ρήνης ῥοφήσεις τρύβλιον.  
ἦ δ' ἀσπίς ἐν τῷ φεψάλῳ κρεμήσεται.

ΧΟ. οὗτος αὐτός ἐστιν, οὗτος. 280

βάλλε βάλλε βάλλε βάλλε,  
παῖε πᾶς τὸν μιάρων.  
οὐ βαλεῖς, οὐ βαλεῖς;

ΔΙ. Ἡράκλεις, τουτὶ τί ἐστι; τὴν χύτραν συν-  
τρίψετε. [στρ.

ΧΟ. σέ μὲν οὖν καταλεύσομεν, ὦ μιάρὰ κεφαλῇ. 285

ΔΙ. ἀντὶ ποίας αἰτίας, ὦ χαρνέων γεραίτατοι;

ΧΟ. τοῦτ' ἐρωτᾷς; ἀναίσχυντος εἶ καὶ βδελυρός,  
ὦ προδότα τῆς πατρίδος, ὅστις ἡμῶν μόνος 290  
σπεισάμενος εἶτα δύνασαι πρὸς ἔμ' ἀπο-  
βλέπειν.

ΔΙ. ἀντὶ δ' ὧν ἐσπεισάμην οὐκ ἴστε γ'. ἀλλ'  
ἀκούσατε.

ΧΟ. σοῦ γ' ἀκούσωμεν, ἀπολεῖ· κατά σε χώσομεν  
τοῖς λίθοις. 295

ΔΙ. μηδαμῶς, πρὶν ἂν γ' ἀκούσῃτ'. ἀλλ' ἀνά-  
σχεσθ', ὦ γαθοί.

ΧΟ. οὐκ ἀνασχήσομαι· μηδὲ λέγε μοι σὺ λόγον·

<sup>a</sup> Lit. "after the night's debauch."

THE ACHARNIANS, 274-299

As from my woodland fells I meet her  
Descending with my fagots laden,  
And catch her up, and ill entreat her,  
And make her pay the fine for thieving.

O Phales, Phales, come and sup,  
And in the morn, to brace you up,<sup>a</sup>  
Of Peace you'll quaff a jovial cup ;  
And mid the chimney sparks our useless shield  
we'll hang.

CHOR. That's the man who made the treaty ;  
There he stands Full in view ;  
Pelt him, pelt him, pelt him, pelt him,  
Pelt him you ! Pelt him you !

DI. Heracles ! what ails the fellows ?  
Hang it all, ye'll smash the pot !

CHOR. It is *you* we will smash with our  
stones, you detestable head.

DI. O most worshipful Acharnians,  
why ? what reason have ye got ?

CHOR. Dare you ask ? Traitor base !  
Dare you look me in the face ?  
You who make, You alone,  
Private treaties of your own !  
Shameless heart ! Shameless hand !

DI. But ye know not why I did it :  
hear me now the facts declare.

CHOR. Hear you ? No ! You're to die ;  
'Neath a stony cairn to lie !

DI. Not, O not until ye've heard me ;  
worthy sirs, forbear, forbear !

CHOR. No delay ! Thee to slay  
We'll immediately begin.

# ARISTOPHANES

ὥς μεμίσηκά σε Κλέωνος ἔτι μᾶλλον, ὃν ἐ- 300  
γὼ τεμῶ τοῖσιν ἱππεῦσι καττύματα.

σοῦ δ' ἐγὼ λόγους λέγοντος οὐκ ἀκούσομαι  
μακρούς,

ὅστις ἐσπείσω Λάκωσιν, ἀλλὰ τιμωρήσομαι.

ΔΙ. ὦγαθοί, τοὺς μὲν Λάκωνας ἐκποδὼν ἐάσατε, 305  
τῶν δ' ἐμῶν σπονδῶν ἀκούσατ', εἰ καλῶς  
ἐσπείσάμην.

ΧΘ. πῶς δέ γ' ἂν καλῶς λέγοις ἄν, εἴπερ ἐσπείσω  
γ' ἅπαξ

οἷσιν οὔτε βωμὸς οὔτε πίστις οὔθ' ὄρκος μένει;

ΔΙ. οἶδ' ἐγὼ καὶ τοὺς Λάκωνας, οἷς ἄγαν ἐγκεί-  
μεθα,

οὐχ ἀπάντων ὄντας ἡμῖν αἰτίους τῶν πραγ-  
μάτων. 310

ΧΘ. οὐχ ἀπάντων, ὦ πανοῦργε; ταῦτα δὴ τολμᾷς  
λέγειν

ἐμφανῶς ἥδη πρὸς ἡμᾶς; εἴτ' ἐγὼ σοῦ  
φείσομαι;

ΔΙ. οὐχ ἀπάντων, οὐχ ἀπάντων· ἀλλ' ἐγὼ λέγων  
ὁδὶ

πόλλ' ἂν ἀποφῆναιμ' ἐκείνους ἔσθ' ἃ κἀδι-  
κουμένους.

ΧΘ. τοῦτο τοῦπος δεινὸν ἥδη καὶ ταραξικάρδιον, 315  
εἰ σὺν τολμήσεις ὑπὲρ τῶν πολεμίων ἡμῖν  
λέγειν.

ΔΙ. κἄν γε μὴ λέγω δίκαια, μηδὲ τῷ πλήθει δοκῶ,

<sup>a</sup> For Cleon see Index; the Knights were his special enemies, and καττύματα refers to his trade as a tanner.



# THE ACHARNIANS, 300-317

No debate ! Thee we hate  
                     Worse than Cleon's <sup>a</sup> self, whose skin  
 I'll ere long   Cut to shoes  
                     For the worthy Knights to use.  
 But from *you*, who made a treaty  
                     with the false Laconian crew,  
 I will hear no long orations,  
                     I will surely punish you.

DI.     Worthy fellows, for the moment  
                     those Laconians pretermit ;  
 'Tis a question of my treaty,  
                     was I right in making it.

CHOR. Right to make it ! when with Sparta  
                     no engagement sacred stands,  
 Not the altar, not the oath-pledge,  
                     not the faith of clasped right hands !

DI.     Yet I know that these our foemen,  
                     who our bitter wrath excite,  
 Were not always wrong entirely,  
                     nor ourselves entirely right.

CHOR. Not entirely, shameless rascal ?  
                     Do you such opinions dare  
 Openly to flaunt before me ?  
                     Shall I then a traitor spare ?

DI.     Not entirely, not entirely !  
                     I can prove by reasons strong  
 That in many points the Spartans  
                     at our hands have suffered wrong.

CHOR. This is quite a heart-perplexing,  
                     terrible affair indeed,  
 If you mean that you will venture\*  
                     for our enemies to plead.

DI.     Aye, and if I plead not truly,  
                     or the people doubt display,

# ARISTOPHANES

ὕπὲρ ἐπιξήνου ῥηλήσω τὴν κεφαλὴν ἔχων  
λέγειν.

ΧΘ. εἰπέ μοι, τί φειδόμεσθα τῶν λίθων, ὧ δημόται,  
μὴ οὐ καταξαίνειν τὸν ἄνδρα τοῦτον ἐς φοινι-  
κίδα; 320

ΔΙ. οἶον αὖ μέλας τις ὑμῖν θυμάλωψ ἐπέζεσεν.  
οὐκ ἀκούσεσθ', οὐκ ἀκούσεσθ' ἑτέον, ὦ χαρ-  
νηίδα;

ΧΘ. οὐκ ἀκουσόμεσθα δῆτα.

ΔΙ. δεινά τὰρα πείσομαι.

ΧΘ. ἐξολοίμην, ἣν ἀκούσω.

ΔΙ. μηδαμῶς, ὦ χαρνηκοί.

ΧΘ. ὥς τεθνήξων ἴσθι νυνί.

ΔΙ. δῆξομαρ' ὑμᾶς ἐγώ. 325  
ἀνταποκτενῶ γὰρ ὑμῶν τῶν φίλων τοὺς φιλ-  
τάτους·

ὥς ἔχω γ' ὑμῶν ὁμήρους, οὓς ἀποσφάξω λαβών.

ΧΘ. εἰπέ μοι, τί τοῦτ' ἀπειλεῖ τοῦτος, ἄνδρες  
δημόται,

τοῖς Ἀχαρνηκοῖσιν ἡμῖν; μὴν ἔχει τοῦ παιδίου  
τῶν παρόντων ἔνδον εἶρξας; ἢ πὶ τῷ θρα-  
σύνεται; 330

ΔΙ. βάλλετ', εἰ βούλεσθ'. ἐγὼ γὰρ τουτονὶ δια-  
φθερῶ.

εἴσομαι δ' ὑμῶν τάχ' ὅστις ἀνθρώκων τι  
κῆδεται.

ΧΘ. ὥς ἀπωλόμεσθ'. ὁ λάρκος δημότης ὅδ' ἔστ'  
ἔμός.

<sup>a</sup> *Dic.* goes into the house and returns three lines later carrying in one hand a hamper (λάρκος) full of charcoal and in the other a drawn sword. The Scholiast says that the ensuing scene is parodied from the *Telephus* of Euripides.



# ARISTOPHANES

ἀλλὰ μὴ δράσης ὃ μέλλεις. μηδαμῶς, ὦ  
μηδαμῶς.

ΔΙ. ὡς ἀποκτενῶ, κέκραχθ'. ἐγὼ γὰρ οὐκ ἀκού-  
σομαι. [ἀντ. 335]

ΧΟ. ἀπολείς ἄρ' ὁμήλικα τόνδε φιλανθρακέα;

ΔΙ. οὐδ' ἐμοῦ λέγοντος ὑμεῖς ἀρτίως ἠκούσατε.

ΧΟ. ἀλλὰ νυνὶ λέγ', εἴ σοι δοκεῖ, τόν τε Λακε-  
δαιμόνιον αὐτὸν ὅτι τῷ τρόπῳ σου 'στὶ φίλος·  
ὡς τόδε τὸ λαρκίδιον οὐ προδώσω ποτέ. 340

ΔΙ. τοὺς λίθους νῦν μοι χαμαῖζε πρῶτον ἐξεράσατε.

ΧΟ. οὐτοί σοι χαμαί, καὶ σὺ κατὰθου πάλιν τὸ  
ξίφος.

ΔΙ. ἀλλ' ὅπως μὴ 'ν τοῖς τρίβωσιν ἐγκάθηνταί  
που λίθοι.

ΧΟ. ἐκσέσεισαι χαμαῖζ'. οὐχ ὄρῳς σειόμενον;  
ἀλλὰ μὴ μοι πρόφασιν, ἀλλὰ κατὰθου τὸ  
βέλος. 345

ὡς ὅδε γε σειστὸς ἅμα τῇ στροφῇ γίγνεται.

ΔΙ. ἐμέλλετ' ἄρ' ἅπαντες ἀνασεῖν βοήν,  
ὀλίγου τ' ἀπέθανον ἄνθρακες Παρνήσιοι,  
καὶ ταῦτα διὰ τὴν ἀτοπίαν τῶν δημοτῶν.  
ὑπὸ τοῦ δέους δὲ τῆς μαρίλης μοι συχνήν 350  
ὁ λάρκος ἐνετίλησεν ὥσπερ σηπία.  
δεινὸν γὰρ οὕτως ὁμφακίαν πεφυκέναι  
τὸν θυμὸν ἀνδρῶν ὥστε βάλλειν καὶ βοᾶν

<sup>a</sup> i.e. himself.

<sup>b</sup> i.e. provided you release the λάρκος.

<sup>c</sup> DIC. employs the peculiar word ἀνασεῖν because the preceding speech of the Chorus is full of "shakes."

<sup>d</sup> μαρίλη is the black dust of the charcoal.

# THE ACHARNIANS, 334-353

Never do the thing you mention :

never do, O never do !

DI. Cry aloud ! I'm going to slay him ;

I shall neither hear nor heed.

CHOR. You will slay then this charcoal-adorer,<sup>a</sup>

its equal in years !

DI. Aye, for when I craved a hearing

you refused to hear me plead.

CHOR. Ah ! but now ! Now you may !

Whatsoever suits you say.

Say you love, Say you prize,

Our detested enemies.<sup>b</sup>

Ne'er will I Faithless prove

To the scuttle which I love.

DI. Well then first, the stones you gathered,

throw them out upon the ground.

CHOR. Out they go ! All my hoard !

Prithee, lay aside the sword.

DI. But I fear that in your lappets

other missiles may be found.

CHOR. All are gone ! Every one !

See my garment shaken wide !

Don't evade Promise made.

Lay, O lay the sword aside.

Here's my robe Shaken out,

As I twist and twirl about.

DI. You would then, would you, shake <sup>c</sup> your  
cries aloft,

And this Parnesian charcoal all but died,  
Slain by the madness of its fellow-burghers.

And in its fright this scuttle, cuttle-wise,  
Voided its inky blackness <sup>d</sup> on my clothes.

Alas that men should carry hearts as sour  
As unripe grapes, to pelt and roar, nor hear

# ARISTOPHANES

ἐθέλειν τ' ἀκοῦσαι μηδὲν ἴσον ἴσω φέρον,  
ἐμοῦ θέλοντος ὑπὲρ ἐπιζήνου λέγειν 355  
ὑπὲρ Λακεδαιμονίων ἄπανθ' ὅς' ἂν λέγω.  
καίτοι φιλῶ γε τὴν ἐμὴν ψυχὴν ἐγώ.

ΧΟ. τί οὖν οὐ λέγεις, ἐπίζηνον ἐξενεγκὼν θύραζ', [στρ.  
ὅ τι ποτ', ὦσχέτλιε, τὸ μέγα τοῦτ' ἔχεις; 360  
πάνυ γὰρ ἐμέ γε πόθος ὅ τι φρονεῖς ἔχει.  
ἀλλ' ἤπερ αὐτὸς τὴν δίκην διωρίσω,  
θεὶς δεῦρο τοῦπίζηνον ἐγχείρει λέγειν. 365

ΔΙ. ἰδοὺ θεᾶσθε, τὸ μὲν ἐπίζηνον τοδί,  
ὁ δ' ἀνὴρ ὁ λέξων οὐτοσί τυννουτοσί.  
ἀμέλει μὰ τὸν Δί' οὐκ ἐνασπιδώσομαι,  
λέξω δ' ὑπὲρ Λακεδαιμονίων ἃ μοι δοκεῖ.  
καίτοι δέδοικα πολλά· τοὺς τε γὰρ τρόπους 370  
τοὺς τῶν ἀγροίκων οἶδα χαίροντας σφόδρα  
ἐάν τις αὐτοὺς εὐλογῇ καὶ τὴν πόλιν  
ἀνὴρ ἀλαζὼν καὶ δίκαια κᾶδिका·  
κᾶνταῦθα λανθάνουσ' ἀπεμπολῶμενοι·  
τῶν τ' αὖ γερόντων οἶδα τὰς ψυχὰς ὅτι 375  
οὐδὲν βλέπουσιν ἄλλο πλὴν ψήφῳ δακεῖν·  
αὐτὸς τ' ἐμαυτὸν ὑπὸ Κλέωνος ἄπαθον  
ἐπίσταμαι διὰ τὴν πέρυσιν κωμῳδίαν.

<sup>a</sup> A metaphor from wine mingled with an equal quantity of water.

<sup>b</sup> i.e. I will come out into the open, not skulk behind a shield; cf. Hom. *Il.* 267 *seq.*, where the archer Teucer keeps dodging behind the shield of Ajax.

<sup>c</sup> Dic. fears (1) the simple country folk who were deluded by the demagogues, (2) the old dicasts (for whom see the *Vasps*), and (3) Cleon. Aristophanes had apparently made fun of Cleon and certain officials in the *Babylonians* which

THE ACHARNIANS, 354-378

A tempered statement mingled half and  
half ;<sup>a</sup>

Not though I'm willing o'er a chopping-  
block

To say my say for Lacedaemon's folk.

And yet I love, be sure, my own dear life.

CHOR. O why not bring the block  
  out of doors without delay,  
And speak the mighty speech  
                                which you think will win the day ?  
For really I've a longing  
  to hear what you will say !  
So in the fashion you yourself prescribed,  
Place here the chopping-block and start  
your speech.

DR. Well look and see, the chopping-block is  
here,  
And I'm to speak, poor little friendless I.  
Still never mind ; I won't enshield myself,<sup>b</sup>  
I'll speak my mind for Lacedaemon's folk.  
And yet I fear ;<sup>c</sup> for well I know the moods  
Of our good country people, how they love  
To hear the City and themselves bepraised  
By some intriguing humbug, right or wrong,  
Nor ever dream they are being bought and  
sold.  
And well I know the minds of those old men  
Looking for nothing but a verdict-bite.  
Aye and I know what I myself endured  
At Cleon's hands for last year's Comedy.

he had produced at the Great Dionysia the year before,  
and Cleon had denounced him for "defaming the State in  
the presence of strangers," *cf.* 503.

# ARISTOPHANES

εἰσελκύσας γάρ μ' εἰς τὸ βουλευτήριον  
 διέβαλλε καὶ ψευδῇ κατεγλώττιζέ μου 380  
 κακκυκλοβόρει καῖπλυνεν, ὥστ' ὀλίγου πάνν  
 ἀπωλόμην μολυνοπραγμονούμενος.  
 νῦν οὖν με πρῶτον πρὶν λέγειν ἔασατε  
 ἐνσκευάσασθαι μ' οἶον ἀθλιώτατον.

ΧΘ. τί ταῦτα στρέφει τεχνάζεις τε καὶ πορίζεις  
 τριβάς; [ἀντ. 385  
 λαβὲ δ' ἐμοῦ γ' ἔνεκα παρ' Ἱερωνύμου  
 σκοτοδασυπυκνότηριχά τιν' Ἄιδος κυνῆν· 390  
 εἴτ' ἐξάνοιγε μηχανὰς τὰς Σισύφου,  
 ὥς σκῆψιν ἁγῶν οὗτος οὐκ εἰσδέξεται.

ΔΙ. ὥρα ἔστιν ἄρα μοι καρτερὰν ψυχὴν λαβεῖν,  
 καὶ μοι βαδιστέ' ἐστὶν ὥς Εὐριπίδην.  
 παῖ παῖ.

ΚΗΦΙΣΟΦΩΝ. τίς οὗτος;

ΔΙ. ἔνδον ἔστ' Εὐριπίδης; 395

ΚΗ. οὐκ ἔνδον, ἔνδον ἐστίν, εἰ γνώμην ἔχεις.

ΔΙ. πῶς ἔνδον, εἴτ' οὐκ ἔνδον;

ΚΗ. ὀρθῶς, ὦ γέρον.

ὁ νοῦς μὲν ἔξω ξυλλέγων ἐπύλλια  
 οὐκ ἔνδον, αὐτὸς δ' ἔνδον ἀναβάδην ποιεῖ  
 τραγωδίαν.

ΔΙ. ὦ τρισμακάρι' Εὐριπίδη, 400  
 ὅθ' ὁ δοῦλος οὐτωςὶ σοφῶς ὑποκρίνεται.  
 ἐκκάλεσον αὐτόν.

<sup>a</sup> Κυκλοβόρος· ποταμὸς ἐν Ἀθήναις χεῖμαρρος, ἀγαν ἡχῶν.  
 Schol.

<sup>b</sup> Lit. "helmet of Hades," i.e. of invisibility; cf. *Il.* v.  
 40



# THE ACHARNIANS, 379-402

How to the Council-house he haled me off,  
And slanged, and lied, and slandered, and  
betongued me,  
Roaring Cycloborus <sup>a</sup>-wise ; till I well nigh  
Was done to death, bemiryslushified.  
Now therefore suffer me, before I start,  
To dress me up the loathliest way I can.

CHOR. O why keep putting off with that shilly-shally  
air ?

Hieronymus may lend you, for anything I care,  
The shaggy "Cap of Darkness" <sup>b</sup> from his  
tangle-matted hair.

Then open all the wiles of Sisyphus,  
Since this encounter will not brook delay.

DI. Now must my heart be strong, and I depart  
To find Euripides.<sup>c</sup> Boy ! Ho there, boy !

CEPHISOPHON. Who calls me ?

DI. Is Euripides within ?

CE. Within and not within,<sup>d</sup> if you conceive me.

DI. Within and not within ?

CE. 'Tis even so.

His mind, without, is culling flowers of song,  
But he, within, is sitting up aloft  
Writing a play.

DI. O lucky, lucky poet,  
Whose very servant says such clever things !  
But call him.

845. H. was a poet with a mop of unkempt hair which  
almost hid his face ; *cf.* *L.* 349.

<sup>c</sup> Wanting some beggarly rags Dic. resorts to Euripides,  
who often dresses his characters in them ; *cf.* 412 ; *F.* 842  
*ρακιοσυρραπτάδης.*

<sup>d</sup> A skit on E.'s style, *e.g.* *Alc.* 521 *ἔστιν τε λούκ' ἔτ' ἔστιν.*

# ARISTOPHANES

- ΚΗ. ἄλλ' ἀδύνατον.
- ΔΙ. ἄλλ' ὁμως.  
οὐ γὰρ ἂν ἀπέλθοιμ', ἀλλὰ κόψω τὴν θύραν,  
Εὐριπίδην, Εὐριπίδιον,  
ὑπάκουσον, εἴπερ πώποτ' ἀνθρώπων τινί· 405  
Δικαιοπόλις καλεῖ σε Χολλείδης, ἐγώ.
- ΕΤΡΙΠΙΑΝΣ. ἄλλ' οὐ σχολή.
- ΔΙ. ἄλλ' ἐκκυκλήθητ'.
- ΕΤ. ἄλλ' ἀδύνατον.
- ΔΙ. ἄλλ' ὁμως.
- ΕΤ. ἄλλ' ἐκκυκλήσομαι· καταβαίνειν δ' οὐ σχολή.
- ΔΙ. Εὐριπίδην,
- ΕΤ. τί λέλακας;
- ΔΙ. ἀναβάδην ποιεῖς, 410  
ἐξὸν καταβάδην· οὐκ ἐτὸς χωλοὺς ποιεῖς.  
ἀτὰρ τί τὰ ῥάκι' ἐκ τραγωδίας ἔχεις,  
ἐσθῆτ' ἐλεεινήν; οὐκ ἐτὸς πτωχοὺς ποιεῖς.  
ἀλλ' ἀντιβολῶ πρὸς τῶν γονάτων σ', Εὐριπίδην,  
δός μοι ῥάκιόν τι τοῦ παλαιοῦ δράματος. 415  
δεῖ γάρ με λέξαι τῷ χορῷ ῥῆσιν μακράν·  
αὕτη δὲ θάνατον, ἣν κακῶς λέξω, φέρει.
- ΕΤ. τὰ ποῖα τρύχη; μῶν ἐν οἷς Οἰνέως ὁδὶ  
ὁ δύσποτμος γεραῖος ἠγωνίζετο;
- ΔΙ. οὐκ Οἰνέως ἦν, ἀλλ' ἔτ' ἀθλιωτέρου. 420
- ΕΤ. τὰ τοῦ τυφλοῦ Φοίνικος;
- ΔΙ. οὐ Φοίνικος, οὐ,

<sup>a</sup> The adjective marks his deme.

<sup>b</sup> i.e. "show yourself by means of the eccyclema," a piece of machinery by which the wall of a house is turned as if on a pivot, disclosing the interior.

<sup>c</sup> Because you bring them into being on such a dangerous height.

# THE ACHARNIANS, 402-421

- CE. But it can't be done.
- DI. But still . . . !
- For go I won't. I'll hammer at the door.  
Euripides, my sweet one !  
O if you ever hearkened, hearken now.  
'Tis I, Cholleidian <sup>a</sup> Dicaeopolis.
- EURIPIDES. But I've no time.
- DI. But pivot.<sup>b</sup>
- EUR. But it can't be done.
- DI. But still . . . !
- EUR. Well then, I'll pivot, but I can't come down.
- DI. Euripides !
- EUR. Aye.
- DI. Why do you write up there,  
And not down here ? That's why you make  
lame heroes.<sup>c</sup>  
And wherefore sit you robed in tragic rags,  
A pitiful garb ? That's why you make them  
beggars.  
But by your knees, Euripides, I pray,  
Lend me some rags from that old play of  
yours ; <sup>d</sup>  
For to the Chorus I to-day must speak  
A lengthy speech ; and if I fail, 'tis DEATH.
- EUR. Rags ! Rags ! what rags ? Mean you the  
rags wherein  
This poor old Oeneus <sup>e</sup> came upon the stage ?
- DI. Not Oeneus, no ; a wretcheder man than he.
- EUR. Those that blind Phoenix <sup>f</sup> wore ?
- DI. Not Phoenix, no ;

<sup>a</sup> τοῦ Τηλέφου ; for this play, to which there are frequent references here, see Index s.v.

<sup>e</sup> King of Calydon, deprived of his throne by his nephews.

<sup>f</sup> According to this legend P. was accused by his father Amyntor of seducing his mistress and blinded by him.

# ARISTOPHANES

- ἀλλ' ἕτερος ἦν Φοῖνικος ἀθλιώτερος.
- ΕΥ. ποίας ποθ' ἀνὴρ λακίδας αἰτεῖται πέπλων;  
ἀλλ' ἦ Φιλοκτήτου τὰ τοῦ πτωχοῦ λέγεις;
- ΔΙ. οὐκ, ἀλλὰ τούτου πολὺ πολὺ πτωχιστέρου. 425
- ΕΥ. ἀλλ' ἦ τὰ δυσπινῇ θέλεις πεπλώματα  
ᾧ Βελλεροφόντης εἶχ' ὁ χωλὸς οὐτοσί;
- ΔΙ. οὐ Βελλεροφόντης· ἀλλὰ κακείνος μὲν ἦν  
χωλός, προσαιτῶν, στωμύλος, δεινὸς λέγειν.
- ΕΥ. οἶδ' ἄνδρα, Μυσὸν Τηλέφον.
- ΔΙ. ναί, Τηλέφον· 430  
τούτου δὸς ἀντιβολῶ σέ μοι τὰ σπάργανα.
- ΕΥ. ᾧ παῖ, δὸς αὐτῷ Τηλέφου ρακώματα.  
κεῖται δ' ἄνωθεν τῶν Θυεστείων ρακῶν,  
μεταξὺ τῶν Ἴνους.
- ΚΗ. ἰδοῦ, ταυτὶ λαβέ.
- ΔΙ. ᾧ Ζεῦ διόπτα καὶ κατόπτα πανταχῇ,  
ἐνσκευάσασθαί μ' οἶον ἀθλιώτατον. 435  
Εὐριπίδη, ᾧ πειδήπερ ἐχαρίσω ταδί,  
κακείνά μοι δὸς τὰκόλουθα τῶν ρακῶν,  
τὸ πιλίδιον περὶ τὴν κεφαλὴν τὸ Μύσιον.  
δεῖ γάρ με δόξαι πτωχὸν εἶναι τήμερον, 440  
εἶναι μὲν ὅσπερ εἰμί, φαίνεσθαι δὲ μὴ·  
τοὺς μὲν θεατὰς εἰδέναι μ' ὅς εἰμι ἐγώ,  
τοὺς δ' αὖ χορευτὰς ἡλιθίους παρεστάναι,  
ὅπως ἂν αὐτοὺς ῥηματίοις σκιμαλίσω.
- ΕΥ. δώσω· πυκνῇ γὰρ λεπτὰ μηχανᾷ φρενί. 445
- ΔΙ. εὐδαιμονοίης, Τηλέφω δ' ἄγῳ φρονῶ.

<sup>a</sup> This play was produced by Euripides in 431 B.C.

<sup>b</sup> "lame," i.e., after being thrown from Pegasus.

<sup>c</sup> It is not known how Thyestes and Ino came to wear rags.

<sup>d</sup> ll. 441 and 442 are said by the Scholiast to be taken from the *Telephus*.

# THE ACHARNIANS, 422-446

- Some other man still wretcheder than Phoenix.
- EUR. What shreds of raiment can the fellow mean ?  
Can it be those of beggarly Philoctetes <sup>a</sup> ?
- DI. One far, far, far, more beggarly than he.
- EUR. Can it be then the loathly gaberdine  
Wherein the lame <sup>b</sup> Bellerophon was clad ?
- DI. Bellerophon ? no ; yet mine too limped and  
begged,  
A terrible chap to talk.
- EUR. I know the man.  
The Mysian Telephus.
- DI. Telephus it is !  
Lend me, I pray, that hero's swaddling-  
clothes.
- EUR. Boy, fetch him out the rags of Telephus.  
They lie above the Thyesteian rags,  
'Twixt those and Ino's.<sup>c</sup>
- CE. (To DI.) Take them ; here they are.
- DI. (*Holding up the tattered garment against the light*)  
Lord Zeus, whose eyes can pierce through  
everywhere,  
Let me be dressed the loathliest way I can.  
Euripides, you have freely given the rags,  
Now give, I pray you, what pertains to these,  
The Mysian cap to set upon my head.  
For I've to-day to act a beggar's part,<sup>d</sup>  
To be myself, yet not to seem myself ;  
The audience there will know me who I am,  
Whilst all the Chorus stand like idiots by,  
The while I fillip them with cunning words.<sup>e</sup>
- EUR. Take it ; you subtly plan ingenious schemes.
- DI. To thee, good luck ; to Telephus—what I  
wish him !

<sup>a</sup> Or " little phraselets " such as E. was fond of.

# ARISTOPHANES

- εὖ γ'· οἶον ἤδη ῥηματίων ἐμπίπλαμαι.  
 ἀτὰρ δέομαί γε πτωχικοῦ βακτηρίου.
- ΕΥ. τουτὶ λαβὼν ἄπελθε λαῖνων σταθμῶν.
- ΔΙ. ὦ θύμ', ὁρᾷς γὰρ ὡς ἀπωθοῦμαι δόμων, 450  
 πολλῶν δεόμενος σκευαρίων· νῦν δὴ γενοῦ  
 γλίσχρος προσαιτῶν λιπαρῶν τ'. Εὐριπίδη,  
 δός μοι σπυρίδιον διακεκαυμένον λύχνῳ.
- ΕΥ. τί δ', ὦ τάλας, σε τοῦδ' ἔχει πλέκους χρέος;  
 ΔΙ. χρέος μὲν οὐδέν, βούλομαι δ' ὁμῶς λαβεῖν. 455  
 ΕΥ. λυπηρὸς ἴσθ' ὦν κάποχώρησον δόμων.
- ΔΙ. φεῦ· εὐδαιμονοίης, ὥσπερ ἡ μήτηρ ποτέ.  
 ΕΥ. ἄπελθε νῦν μοι.
- ΔΙ. μᾶλλά μοι δὸς ἐν μόνον,  
 κοτυλίσκιον τὸ χεῖλος ἀποκεκρουσμένον.
- ΕΥ. φθείρου λαβὼν τόδ'· ἴσθι δ' ὀχληρὸς ὦν 460  
 δόμοις.
- ΔΙ. οὐπω μὰ Δί' οἶσθ' οἷ' αὐτὸς ἐργάζει κακά.  
 ἀλλ', ὦ γλυκύτατ' Εὐριπίδη, τουτὶ μόνον,  
 δός μοι χυτρίδιον σπογγίῳ βεβυσμένον.
- ΕΥ. ἄνθρωπ', ἀφαιρήσει με τὴν τραγωδίαν.  
 ἄπελθε ταυτηνὶ λαβὼν.
- ΔΙ. ἀπέρχομαι. 465  
 καίτοι τί δράσω; δεῖ γὰρ ἐνός, οὐ μὴ τυχῶν  
 ἀπόλωλ'. ἄκουσον, ὦ γλυκύτατ' Εὐριπίδη·  
 τουτὶ λαβὼν ἄπειμι κοῦ πρόσειμ' ἔτι·  
 εἰς τὸ σπυρίδιον ἰσχνά μοι φυλλεῖα δός.
- ΕΥ. ἀπολεῖς μ'. ἰδοὺ σοι. φρουδὰ μοι τὰ δρά-  
 ματα. 470

<sup>a</sup> i.e., wearing the rags of T. he feels himself able to talk like him.

<sup>b</sup> Probably for carrying scraps; cf. *sportula*. Telephus is said to have carried one "in a tragedy" (Diog. Laert. vi. 87).

THE ACHARNIANS, 347-470

- Yah ! why I'm full of cunning words already.<sup>a</sup>  
 But now, methinks, I need a beggar's staff.
- EUR. Take this, and get thee from the marble halls.  
 DI. O Soul, thou seest me from the mansion thrust,  
 Still wanting many a boon. Now in thy prayer  
 Be close and instant. Give, Euripides,  
 A little basket <sup>b</sup> with a hole burnt through it.
- EUR. What need you, hapless one, of this poor  
 wicker ?
- DI. No need perchance ; but O I want it so.
- EUR. Know that you're wearisome, and get you  
 gone.
- DI. Alas ! Heaven bless you, as it blessed your  
 mother.<sup>c</sup>
- EUR. Leave me in peace.
- DI. Just one thing more, but one,  
 A little tankard with a broken rim.
- EUR. Here. Now be off. You trouble us ; begone.
- DI. You know not yet what ill you do yourself.  
 Sweet, dear Euripides, but one thing more,  
 Give me a little pitcher, plugged with sponge.
- EUR. Fellow, you're taking the whole tragedy.  
 Here, take it and begone.
- DI. I'm going now.  
 And yet ! there's one thing more, which if I  
 get not  
 I'm ruined. Sweetest, best Euripides,  
 With this I'll go, and never come again ;  
 Give me some withered leaves to fill my  
 basket.
- EUR. You'll slay me ! Here ! My plays are dis-  
 appearing.

<sup>a</sup> Said to be a seller of potherbs ; *cf.* 478.

# ARISTOPHANES

- ΔΙ. ἀλλ' οὐκέτ', ἀλλ' ἄπειμι. καὶ γάρ εἰμ' ἄγαν  
ὀχληρός, οὐ δοκῶν με κοιράνους στυγεῖν.  
οἷμοι κακοδαίμων, ὥς ἀπόλωλ'. ἐπελαθόμεν  
ἐν ᾧπέρ ἐστι πάντα μοι τὰ πράγματα.  
Εὐριπίδιον, ᾧ φιλτάτιον καὶ γλυκύτατον, 475  
κάκιστ' ἀπολοίμην, εἴ τί σ' αἰτήσαιμ' ἔτι,  
πλὴν ἐν μόνον, τουτὶ μόνον, τουτὶ μόνον,  
σκάνδικά μοι δός, μητρόθεν δεδεγμένος.
- ΕΤ. ἀνὴρ ὑβρίζει· κλείε πηκτὰ δωμάτων.
- ΔΙ. ᾧ θύμ', ἄνευ σκάνδικος ἐμπορευτέα. 480  
ἄρ' οἶσθ' ὅσον τὸν ἀγῶν' ἀγωνιεῖ τάχα,  
μέλλων ὑπὲρ Λακεδαιμονίων ἀνδρῶν λέγειν;  
πρόβαινέ νυν, ᾧ θυμέ· γραμμὴ δ' αὐτή.  
ἔστηκας; οὐκ εἰ καταπίων Εὐριπίδην;  
ἐπήνεσ'. ἄγε νυν, ᾧ τάλαινα καρδία, 485  
ἄπελθ' ἐκεῖσε, κῆρα τὴν κεφαλὴν ἐκεῖ  
παράσχεις, εἰποῦς' ἅπτ' ἂν αὐτῇ σοι δοκῇ.  
τόλμησον, ἴθι, χώρησον, ἄγαμαι καρδίας.  
490
- ΧΘ. τί δράσεις; τί φήσεις; ἀλλ' ἴσθι νυν  
ἀναίσχυντος ὢν σιδηροῦς τ' ἀνὴρ,  
ὅστις παρασχὼν τῇ πόλει τὸν αὐχένα  
ἅπασι μέλλεις εἰς λέγειν τὰναντία.  
ἀνὴρ οὐ τρέμει τὸ πρᾶγμ'. εἰά νυν, 495  
ἐπειδήπερ αὐτὸς αἰρεῖ, λέγε.
- ΔΙ. μή μοι φθονήσητ', ἄνδρες οἱ θεώμενοι,  
εἰ πτωχὸς ὢν ἔπειτ' ἐν Ἀθηναίοις λέγειν

<sup>a</sup> "Parodied from the *Oeneus* of Euripides": Schol.

<sup>b</sup> *Here Euripides is wheeled in again, and Dic. advances to the block to make his speech.*

<sup>c</sup> *i.e., from which the racers started. Dic. being now well primed with Euripides feels he ought to go ahead.*



# THE ACHARNIANS, 471-497

- DI. Enough ! I go. Too troublesome by far  
Am I, not witting that the chieftains hate me !<sup>a</sup>  
Good Heavens ! I'm ruined. I had clean for-  
gotten  
The thing whereon my whole success depends.  
My own Euripides, my best and sweetest,  
Perdition seize me if I ask aught else  
Save this one thing, this only, only this,  
Give me some chervil, borrowing from your mother.
- EUR. The man insults us. Shut the palace up.<sup>b</sup>
- DI. O Soul, without our chervil we must go.  
Knowest thou the perilous strife thou hast to  
strive,  
Speaking in favour of Laconian men ?  
On, on, my Soul ! Here is the line.<sup>c</sup> How ?  
What ?  
Swallow Euripides, and yet not budge ?  
Oh, good ! Advance, O long-enduring heart,  
Go thither, lay thine head upon the block,  
And say whatever to thyself seems good.  
Take courage ! Forward ! March ! O well  
done, heart !

- CHOR. What will you say ? What will you do ?  
Man, is it true  
You are made up of iron and of shameless-  
ness too ?  
You who will, one against us all, debate,  
Offering your neck a hostage to the State !  
Nought does he fear.  
Since you will have it so, speak, we will hear.

- DI. Bear me no grudge, spectators, if, a beggar,  
I dare to speak before the Athenian people

## ARISTOPHANES

μέλλω περὶ τῆς πόλεως, τρυγωδίαν ποιῶν.

τὸ γὰρ δίκαιον οἶδε καὶ τρυγωδία.

ἐγὼ δὲ λέξω δεινὰ μὲν, δίκαια δέ.

οὐ γάρ με νῦν γε διαβαλεῖ Κλέων ὅτι  
ξένων παρόντων τὴν πόλιν κακῶς λέγω.

αὐτοὶ γὰρ ἐσμεν οὐπὶ Ληναίῳ τ' ἀγών,

κοῦπω ξένοι πάρεισιν· οὔτε γὰρ φόροι

ἤκουσιν οὕτ' ἐκ τῶν πόλεων οἱ ξυμμαχοί·

ἀλλ' ἐσμέν αὐτοὶ νῦν γε περιεπτισμένοι·

τοὺς γὰρ μετοίκους ἄχϋρα τῶν ἀστών λέγω.

ἐγὼ δὲ μισῶ μὲν Λακεδαιμονίους σφόδρα,

καὺτοῖς ὁ Ποσειδῶν, οὐπὶ Ταινάρῳ θεός,

σείσας ἅπασιν ἐμβάλοι τὰς οἰκίας·

καὶ μοὶ γάρ ἐστιν ἀμπέλια κεκομμένα.

ἀτάρ, φίλοι γὰρ οἱ παρόντες ἐν λόγῳ,

τί ταῦτα τοὺς Λάκωνας αἰτιώμεθα;

ἡμῶν γὰρ ἄνδρες, οὐχὶ τὴν πόλιν λέγω,

μέμνησθε τοῦθ', ὅτι οὐχὶ τὴν πόλιν λέγω,

ἀλλ' ἀνδράρια μοχθηρά, παρακεκομμένα,

ἄτιμα καὶ παράσημα καὶ παράξενα,

ἔσυκοφάντει Μεγαρέων τὰ χλανίσκια·

κεῖ που σίκυον ἴδοιεν ἢ λαγώδιον

ἡ χοιρίδιον ἡ σκόροdon ἡ χονδροῦς ἄλας,

ταυτ' ἦν Μεγαρικὰ κάπ' έπρατ' αὐθημερόν.

<sup>a</sup> The speech throughout is probably a parody of one in the *Telephus*, and for ll. 497, 498 the Scholiast quotes the original as—

μή μοι φθονήσῃτ', ἄνδρες Ἑλλήνων ἄκροι,  
εἰ πτωχὸς ὦν τέτληκ' ἐν ἐσθλοῖσιν λέγειν

<sup>b</sup> Only citizens and μέτοικοι were present at the "Lenaea."

c They are "clean-winnowed," only the grain being left, of which the *ἀστοί* are the flour and the *μέτοικοι* the bran.

## THE ACHARNIANS, 499-522

About the city in a comic play.<sup>a</sup>  
 For what is true even comedy can tell.  
 And I shall utter startling things but true.  
 Nor now can Cleon slander me because,  
 With strangers present, I defame the State.  
 'Tis the Lenaea, and we're all alone ;<sup>b</sup>  
 No strangers yet have come ; nor from the states  
 Have yet arrived the tribute and allies.  
 We're quite alone clean-winnowed ; for I count  
 Our alien residents the civic bran.<sup>c</sup>

The Lacedaemonians I detest entirely ;  
 And may Poseidon, Lord of Taenarum,  
 Shake<sup>d</sup> all their houses down about their ears ;  
 For I, like you, have had my vines cut down.  
 But after all—for none but friends are here—  
 Why the Laconians do we blame for this ?  
 For men of ours, I do not say the State,  
 Remember this, I do not say the State,<sup>e</sup>  
 But worthless fellows of a worthless stamp,  
 Ill-coined, ill-minted, spurious little chaps,  
 Kept on denouncing Megara's little coats.<sup>f</sup>  
 And if a cucumber or hare they saw,  
 Or sucking-pig, or garlic, or lump-salt,<sup>g</sup>  
 All were Megarian, and were sold off-hand.<sup>h</sup>

<sup>a</sup> i.e. as *Ἐννοσίγαιος*, the Earth-Shaker. Sparta suffered from earthquakes ; cf. Thuc. i. 128. 2 ; Paus. vii. 25. 1.

<sup>b</sup> He emphasizes this because that was the exact charge ; cf. 503.

<sup>c</sup> "The *ἐξωμίδες* which formed the staple manufacture of Megara ; cf. Xen. *Mem.* ii. 7. 6" : R.

<sup>d</sup> i.e. rock-salt.

<sup>e</sup> i.e. after being denounced as Megarian and confiscated ; cf. 542. The exclusion of the Megarians from the "market of Athens and Athenian harbours" was put forward by Sparta in 431 B.C. as one of the chief grounds for war ; cf. Thuc. i. 139. 1.

## ARISTOPHANES

καὶ ταῦτα μὲν δὴ σμικρὰ κάπιχώρια,  
 πόρνην δὲ Σιμαίθαν ἰόντες Μεγαράδε  
 νεανίαι κλέπτουσι μεθυσοκότταβοι· 525  
 καὶ οἱ Μεγαρῆς ὀδύναις πεφυσιγγωμένοι  
 ἀντεξέκλειψαν Ἀσπασίας πόρνα δύο·  
 κἀντεῦθεν ἀρχὴ τοῦ πολέμου κατερράγη  
 Ἕλλησι πᾶσιν ἐκ τριῶν λαικαστριῶν.  
 ἐντεῦθεν ὀργῇ Περικλέης Οὐλύμπιος 530  
 ἦστραπτ', ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα,  
 ἐτίθει νόμους ὥσπερ σκόλια γεγραμμένους,  
 ὥς χρή Μεγαρέας μήτε γῇ μήτ' ἐν ἀγορᾷ  
 μήτ' ἐν θαλάττῃ μήτ' ἐν ἡπείρῳ μένειν.  
 ἐντεῦθεν οἱ Μεγαρῆς, ὅτε δὴ ἰπείνων βάδην, 535  
 Λακεδαιμονίων ἐδέοντο τὸ ψήφισμ' ὅπως  
 μεταστραφείη τὸ διὰ τὰς λαικαστρίας·  
 οὐκ ἠθέλομεν δ' ἡμεῖς δεομένων πολλάκις.  
 κἀντεῦθεν ἤδη πάταγος ἦν τῶν ἀσπίδων.  
 ἔρεῖ τις, οὐ χρήν· ἀλλὰ τί ἐχρῆν εἴπατε. 540  
 φέρ', εἰ Λακεδαιμονίων τις ἐκπλεύσας σκάφει  
 ἀπέδοτο φήνας κυνίδιον Σεριφίων,  
 καθήσθ' ἂν ἐν δόμοισιν; ἢ πολλοῦ γε δεῖ·  
 καὶ κάρτα μέντ' ἂν εὐθέως καθείλκετε  
 τριακοσίας ναῦς, ἦν δ' ἂν ἡ πόλις πλέα 545  
 θορύβου στρατιωτῶν, περὶ τριηράρχου βοῆς,  
 μισθοῦ διδομένου, Παλλαδίων χρυσομένων,  
 στοᾶς στεναχούσης, σιτίων μετρομένων,  
 52

## THE ACHARNIANS, 523-548

Still these were trifles, and our country's way.  
 But some young tipsy cottabus-players went  
 And stole from Megara-town the fair Simaetha.  
 Then the Megarians, garlicked with the smart,  
 Stole, in return, two of Aspasia's <sup>a</sup> hussies.  
 From these three Wantons o'er the Hellenic race  
 Burst forth the first beginnings of the War.  
 For then, in wrath, the Olympian Pericles  
 Thundered and lightened, and confounded Hellas,  
 Enacting laws which ran like drinking-songs,<sup>b</sup>  
*That the Megarians presently depart*  
*From earth and sea, the mainland, and the mart.*  
 Then the Megarians, slowly famishing,  
 Besought their Spartan friends to get the Law  
 Of the three Wantons cancelled and withdrawn.  
 And oft they asked us, but we yielded not.  
 Then followed instantly the clash of shields.  
 Ye'll say *They should not* ; but what should they, then ?  
 Come now, had some Laconian, sailing out,  
 Denounced and sold a small Seriphian<sup>c</sup> dog,  
 Would you have sat unmoved ? Far, far from that !  
 Ye would have launched three hundred ships of war,  
 And all the City had at once been full  
 Of shouting troops, of fuss with trierarchs,  
 Of paying wages, gilding Pallases,<sup>d</sup>  
 Of rations measured, roaring colonnades,

<sup>a</sup> The famous mistress of Pericles.

<sup>b</sup> The σκόλιον it resembles was by Timocreon of Rhodes:  
 ὦφελέν σ', ὦ τυφλὲ Πλοῦτε, | μήτε γῆ μήτ' ἐν θαλάσση | μήτ' ἐν  
 ἡπείρῳ φανήναι . . .

<sup>c</sup> Seriphus is a very small island, one of the Cyclades,  
 due east from Sparta. The smallest injury to the smallest  
 "island" would have roused Athens to fury.

<sup>d</sup> i.e. for figure-heads or the like.

# ARISTOPHANES

ἀσκῶν, τροπωτήρων, κάδους ὠνουμένων,  
σκορόδων, ἐλαῶν, κρομμύων ἐν δικτύοις, 550  
στεφάνων, τριχίδων, αὐλητρίδων, ὑπωπίων·  
τὸ νεώριον δ' αὖ κωπέων πλατουμένων,  
τύλων ψοφούντων, θαλαμιῶν τροπουμένων,  
αὐλῶν, κελευστῶν, νιγλάρων, συριγμάτων.  
ταῦτ' οἶδ' ὅτι ἂν ἐδράτε· τὸν δὲ Τήλεφον 555  
οὐκ οἰόμεσθα; νοῦς ἄρ' ἡμῖν οὐκ ἔνι.

HM. A. ἄλῃθες, ὠπίτριπτε καὶ μιαρῶτατε;  
ταυτὶ σὺ τολμᾷς πτωχὸς ὦν ἡμᾶς λέγειν,  
καὶ συκοφάντης εἴ τις ἦν, ὠνείδισας;  
HM. B. νῆ τὸν Ποσειδῶ, καὶ λέγει γ' ἅπερ λέγει 560  
δίκαια πάντα κοῦδὲν αὐτῶν ψεύδεται.

HM. A. εἴτ' εἰ δίκαια, τοῦτον εἰπεῖν αὐτ' ἐχρῆν;  
ἄλλ' οὐ τι χαίρων ταῦτα τολμήσει λέγειν.  
HM. B. οὗτος σὺ ποῖ θεῖς; οὐ μενεῖς; ὥς εἰ θενεῖς  
τὸν ἄνδρα τοῦτον, αὐτὸς ἀρθήσει τάχα. 565

HM. A. ἰὼ Λάμαχ', ὦ βλέπων ἀστραπάς,  
βοήθησον, ὦ γοργολόφα, φανείς,  
ἰὼ Λάμαχ', ὦ φίλ', ὦ φυλέτα·  
εἴτε τις ἔστι ταξι-  
αρχος, ἢ στρατηγός, ἢ  
τειχομάχας ἀνὴρ, βοηθησάτω 570  
τις ἀνύσας. ἐγὼ γὰρ ἔχομαι μέσος.

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<sup>a</sup> καὶ ταῦτα ἐκ Τηλέφου: Schol. The speech ends, as it began, with a quotation, and its effect is to split the Chorus into two hostile sections.

## THE ACHARNIANS, 549-571

Of wineskins, oarloops, bargaining for casks,  
Of nets of onions, olives, garlic-heads,  
Of chaplets, pilchards, flute-girls, and black  
eyes.

And all the arsenal had rung with noise  
Of oar-spars planed, pegs hammered, oar-  
loops fitted,  
Of boatswains' calls, and flutes, and trills, and  
whistles.

This had ye done ; and shall not Telephus,<sup>a</sup>  
Think we, do this ? we've got no brains at all.

SEMICHORUS I. Aye, say you so, you rascally villain  
you ?

And this from you, a beggar ? Dare you  
blame us

Because, perchance, we've got informers here ?

SEMICHORUS II. Aye, by Poseidon, every word he says  
Is true and right ; he tells no lies at all.

s.c. I. True or untrue, is he the man to say it ?

I'll pay him out, though, for his insolent speech.

s.c. II. Whither away ? I pray you stay. If him you  
hurt,

You'll find your own self hoisted up directly.<sup>b</sup>

s.c. I. Lamachus ! Help ! with thy glances of light-  
ning ;

Terrible-crested, appear in thy pride,

Come, O Lamachus, tribesman and friend to  
us ;

Is there a stormer of cities beside ?

Is there a captain ? O come ye in haste,

Help me, O help ! I am caught by the waist.

<sup>b</sup> *A scuffle takes place in the orchestra, in which the leader of the first semichorus is worsted.*

## ARISTOPHANES

- ΛΑΜΑΧΟΣ. πόθεν βοῆς ἤκουσα πολεμιστηρίας;  
 ποῖ χρή βοηθεῖν; ποῖ κυδοιμὸν ἐμβαλεῖν;  
 τίς Γοργόν' ἐξήγειρεν ἐκ τοῦ σάγματος;
- ΔΙ. ὦ Λάμαχ' ἥρως, τῶν λόφων καὶ τῶν λόχων. 575
- ΗΜ. Α. ὦ Λάμαχ', οὐ γὰρ οὗτος ἄνθρωπος πάλαι  
 ἅπασαν ἡμῶν τὴν πόλιν κακορροθεῖ;
- ΛΑ. οὗτος σὺ τολμᾷς πτωχὸς ὢν λέγειν τάδε;
- ΔΙ. ὦ Λάμαχ' ἥρως, ἀλλὰ συγγνώμην ἔχε,  
 εἰ πτωχὸς ὢν εἶπόν τι κάστωμυλάμην.
- ΛΑ. τί δ' εἶπας ἡμᾶς; οὐκ ἐρεῖς;
- ΔΙ. οὐκ οἶδά πω· 580  
 ὑπὸ τοῦ δέους γὰρ τῶν ὄπλων ἰλιγγιῶ.  
 ἀλλ' ἀντιβολῶ σ', ἀπένεγκέ μου τὴν μορμόνα.
- ΛΑ. ἰδοῦ.
- ΔΙ. παράθες νυν ὑπτίαν αὐτὴν ἐμοί.
- ΛΑ. κεῖται.
- ΔΙ. φέρε νυν ἀπὸ τοῦ κράνους μοι τὸ πτερόν.
- ΛΑ. τουτὶ πτίλον σοι.
- ΔΙ. τῆς κεφαλῆς νύν μου λαβοῦ, 585  
 ἦν' ἐξεμέσω· βδελύττομαι γὰρ τοὺς λόφους.
- ΛΑ. οὗτος, τί δράσεις; τῷ πτίλῳ μέλλεις ἐμεῖν;
- ΔΙ. πτίλον γὰρ ἔστιν; εἰπέ μοι, τίνος ποτὲ  
 ὄρνιθός ἐστιν; ἄρα κομπολακύθου;
- ΛΑ. οἴμ' ὥς τεθνήξει.
- ΔΙ. μηδαμῶς, ὦ Λάμαχε· 590  
 οὐ γὰρ κατ' ἰσχύν ἐστιν· εἰ δ' ἰσχυρὸς εἶ,  
 τί μ' οὐκ ἀπεψώλησας; εὖοπλος γὰρ εἶ.
- ΛΑ. ταυτὶ λέγεις σὺ τὸν στρατηγὸν πτωχὸς ὢν;

<sup>a</sup> Emblazoned on his shield.

<sup>b</sup> "L. superciliously calls the huge ostrich feather πτίλον, a term used of the soft and downy plumage of the breast": R.  
 56



## THE ACHARNIANS, 572-593

LAMACHUS. Whence came the cry of battle to my ears ?  
Where shall I charge ? where cast the battle-  
din ?

Who roused the sleeping Gorgon <sup>a</sup> from its  
case ?

DI. O Lamachus hero, O those crests and cohorts !

S.C. I. O Lamachus, here has this fellow been  
With frothy words abusing all the State.

LAM. You dare, you beggar, say such things as  
those ?

DI. O Lamachus hero, grant me pardon true  
If I, a beggar, spake or chattered aught.

LAM. What said you ? Hey ?

DI. I can't remember yet.

I get so dizzy at the sight of arms.

I pray you lay that terrible shield aside.

LAM. There then.

DI. Now set it upside down before me.

LAM. 'Tis done.

DI. Now give me from your crest that plume.

LAM. Here ; take the feather.<sup>b</sup>

DI. Now then, hold my head,  
And let me vomit. I so loathe those crests.

LAM. What ! use my feather, rogue, to make you  
vomit ?

DI. A feather is it, Lamachus ? Pray what bird  
Produced it ? Is it a Great Boastard's plume ?

LAM. Death and Destruction !

DI. No, no, Lamachus.  
That's not for strength like yours. If strong  
you are

Why don't you circumcise me ? You're well  
armed.

LAM. What ! you, a beggar, beard the general so ?

# ARISTOPHANES

ΔΙ. ἐγὼ γάρ εἰμι πτωχός;

ΛΑ. ἀλλὰ τίς γὰρ εἶ;

ΔΙ. ὅστις; πολίτης χρηστός, οὐ σπουδαρχίδης, 595  
ἀλλ' ἐξ ὅτου περ ὁ πόλεμος, στρατωνίδης,  
σὺ δ' ἐξ ὅτου περ ὁ πόλεμος, μισθαρχίδης.

ΛΑ. ἐχειροτόνησαν γάρ με—

ΔΙ. κόκκυγές γε τρεῖς.

ταῦτ' οὖν ἐγὼ βδελυττόμενος ἐσπείσάμην,  
ὄρων πολιοὺς μὲν ἄνδρας ἐν ταῖς τάξεσιν, 600  
νεανίας δ' οἴους σὺ διαδεδρακότας  
τοὺς μὲν ἐπὶ Θράκης μισθοφοροῦντας τρεῖς  
δραχμάς,

Τισαμενοφαινίππους, Πανουργιππαρχίδας·  
ἐτέρους δὲ παρὰ Χάρητι, τοὺς δ' ἐν Χαόσι  
Γερητοθεοδώρους, Διομειαλαζόνας, 605  
τοὺς δ' ἐν Καμαρίνῃ κὰν Γέλα κὰν Καταγέλα.

ΛΑ. ἐχειροτονήθησαν γάρ.

ΔΙ. αἴτιον δὲ τί

ὑμᾶς μὲν αἰὲ μισθοφορεῖν ἀμηγέπη,  
τωνδὲ δὲ μηδέν'; ἐτεόν, ὦ Μαριλάδη,  
ἤδη πεπρέσβευκας σὺ πολιοῦς ὦν ἔνῃ; 610  
ἀνένευσε· καίτοι γ' ἐστὶ σῶφρων κἀργάτης.  
τί δαὶ Δράκυλλος κ' Εὐφορίδης ἢ Πρινίδης;  
εἶδέν τις ὑμῶν τὰ κβάταν' ἢ τοὺς Χαόνας;  
οὐ φασιν. ἀλλ' ὁ Κοισύρας καὶ Λάμαχος,  
οἷς ὑπ' ἐράνου τε καὶ χρεῶν πρῶνῃν ποτέ, 615

<sup>a</sup> Silly, empty-headed fellows; "gowks."

<sup>b</sup> The personal allusions in these names are obscure.

<sup>c</sup> The name is a mere pun on Γέλα.

<sup>d</sup> One of the Chorus; so too with the names in 612.

<sup>e</sup> ἔνῃ: the Scholiasts did not understand this, but one renders it "long ago"; no one has explained it satisfactorily.

# THE ACHARNIANS, 594-615

DI. A beggar am I, Lamachus ?

LAM. What else ?

DI. An honest townsman, not an office-seekrian,  
Since war began, an active-service-seekrian,  
But you're, since war began, a full-pay-  
seekrian.

LAM. The people chose me—

DI. Aye, three cuckoo-birds.<sup>a</sup>  
That's what I loathe ; that's why I made my  
treaty,

When grey-haired veterans in the ranks I saw,  
And boys like you, paltry malingering boys,  
Off, some to Thrace—their daily pay three  
drachmas—

Phaenippuses, Hipparchidreprobations,<sup>b</sup>  
And some with Chares, to Chaonia some,  
Geretothoedores, Diomirogues, and some  
To Camarina, Gela, and Grineela.<sup>c</sup>

LAM. The people chose them—

DI. And how comes it, pray,  
That you are always in receipt of pay,  
And these are NEVER ? Come, Marilades,<sup>d</sup>  
You are old and grey<sup>e</sup> ; when have you served  
as envoy ?

NEVER ! Yet he's a steady, active man.

Well then, Euphorides, Prinides, Dracyllus,  
Have *you* Ecbatana or Chaonia seen ?

NEVER ! But Coesyra's son<sup>f</sup> and Lamachus,  
*They* have ; to whom, for debts and calls  
unpaid,<sup>g</sup>

<sup>f</sup> *i.e.* any young nobleman. Coesyra belonged to the great family of the Alcmaeonidae ; *cf.* *G.* 800.

<sup>g</sup> In Dem. 821. 14 *ἐράνους λείλοιπε* (" he has left his subscription unpaid ") is used to describe a rascal ; and see *L. & S. s.v.*

# ARISTOPHANES

ὥσπερ ἀπόνιπτρον ἐκχέοντες ἐσπέρας,  
ἅπαντες ἐξίστω παρήνουν οἱ φίλοι.

ΛΑ. ὦ δημοκρατία, ταῦτα δῆτ' ἀνασχετά;

ΔΙ. οὐ δῆτ', εἰ μὴ μισθοφορῇ γε Λάμαχος.

ΛΑ. ἀλλ' οὖν ἐγὼ μὲν πᾶσι Πελοποννησίοις 620

ἀεὶ πολεμήσω, καὶ τaráξω πανταχῇ,  
καὶ ναυσὶ καὶ πεζοῖσι, κατὰ τὸ καρτερόν.

ΔΙ. ἐγὼ δὲ κηρύττω γε Πελοποννησίοις  
ἅπασιν καὶ Μεγαρεῦσιν καὶ Βοιωτίοις  
πωλεῖν ἀγοράζειν πρὸς ἐμέ, Λαμάχῳ δὲ μή. 625

ΧΘ. ἀνὴρ νικᾷ τοῖσι λόγοισιν, καὶ τὸν δῆμον μετα-  
πείθει

περὶ τῶν σπονδῶν. ἀλλ' ἀποδύντες τοῖς  
ἀναπαίστοις ἐπίωμεν.

Ἐξ οὗ γε χοροῖσιν ἐφέστηκεν τρυγικοῖς ὁ  
διδάσκαλος ἡμῶν,

οὗπω παρέβη πρὸς τὸ θέατρον λέξων ὥς  
δεξιός ἐστιν.

διαβαλλόμενος δ' ὑπὸ τῶν ἐχθρῶν ἐν Ἀθη-  
ναίοις ταχυβούλοις, 630

ὥς κωμῳδεῖ τὴν πόλιν ἡμῶν καὶ τὸν δῆμον  
καθυβρίζει,

ἀποκρίνεσθαι δεῖται νυνὶ πρὸς Ἀθηναίους  
μεταβούλους.

φησὶν δ' εἶναι πολλῶν ἀγαθῶν ἄξιός ὑμῖν ὁ  
ποιητής,

παύσας ὑμᾶς ξενικοῖσι λόγοις μὴ λῖαν ἐξ-  
απατᾶσθαι,

<sup>a</sup> The leader of the Chorus speaks as though the poet in person had "come forth" (παρέβη) to deliver the Parabasis, 60

# THE ACHARNIANS, 616-634

Their friends but now, like people throwing  
out

Their slops at eve, were crying "Stand away!"

LAM. O me! Democracy! can this be borne?

DI. No, not if Lamachus receive no pay.

LAM. But I with all the Peloponnesian folk  
Will always fight, and vex them everyway,  
By land, by sea, with all my might and main.  
[Exit

DI. And I to all the Peloponnesian folk,  
Megarians and Boeotians, give full leave  
To trade with me; but not to Lamachus.  
[Exit

CHOR. The man has the best of the wordy debate,  
and the hearts of the people is winning  
To his plea for the truce. Now doff we our robes,  
our own anapaestics beginning.

SINCE first to exhibit his plays he began,  
our chorus-instructor has never  
Come forth <sup>a</sup> to confess in this public address  
how tactful he is and how clever.  
But now that he knows he is slandered by foes  
before Athens so quick to assent,  
Pretending he jeers our City and sneers  
at the people with evil intent,  
He is ready and fain his cause to maintain  
before Athens so quick to repent.  
Let honour and praise be the guerdon, he says,  
of the poet whose satire has stayed you  
From believing the orators' novel conceits  
wherewith they cajoled and betrayed you;  
which is the first that has come down to us "a Parabasis  
complete in all its seven parts"; see note on W. 1009.

## ARISTOPHANES

μηδ' ἦδεσθαι θωπευομένους μηδ' εἶναι χαυνοπολί-  
 τας. 635  
 πρότερον δ' ὑμᾶς ἀπὸ τῶν πόλεων οἱ πρέσβεις ἐξ-  
 απατῶντες  
 πρῶτον μὲν ἰοστεφάνους ἐκάλουν· κάπειδὴ τοῦτό τις  
 εἴποι,  
 εὐθὺς διὰ τοὺς στεφάνους ἐπ' ἄκρων τῶν πυγιδίων  
 ἐκάθησθε.  
 εἰ δέ τις ὑμᾶς ὑποθωπεύσας λιπαράς καλέσειεν  
 Ἀθήνας,  
 εὔρετο πᾶν ἂν διὰ τὰς λιπαράς, ἀφύων τιμὴν περι-  
 άψας. 640  
 ταῦτα ποιήσας πολλῶν ἀγαθῶν αἴτιος ὑμῖν γε-  
 γένηται,  
 καὶ τοὺς δῆμους ἐν ταῖς πόλεσιν δείξας, ὥς δημο-  
 κρατοῦνται.  
 τοιγάρτοι νῦν ἐκ τῶν πόλεων τὸν φόρον ὑμῖν ἀπ-  
 άγοντες  
 ἤξουσιν, ἰδεῖν ἐπιθυμοῦντες τὸν ποιητὴν τὸν ἄρι-  
 στον,  
 ὅστις παρεκινδύνευσ' εἰπεῖν ἐν Ἀθηναίοις τὰ δί-  
 καια. 645  
 οὕτω δ' αὐτοῦ περὶ τῆς τόλμης ἤδη πόρρω κλέος  
 ἦκει,  
 ὅτε καὶ βασιλεὺς, Λακεδαιμονίων τὴν πρεσβείαν  
 βασανίζων,  
 ἡρώτησεν πρῶτα μὲν αὐτοὺς πότεροι ταῖς ναυσὶ κρα-  
 τοῦσιν·  
 εἶτα δὲ τοῦτον τὸν ποιητὴν ποτέρους εἴποι κακὰ  
 πολλά·  
 τούτους γὰρ ἔφη τοὺς ἀνθρώπους πολὺ βελτίους γε-  
 γενῆσθαι 650



# ARISTOPHANES

κὰν τῷ πολέμῳ πολὺ νικήσειν, τοῦτον ξύμβουλον  
 ἔχοντας.  
 διὰ ταυτὶ ὑμᾶς Λακεδαιμόνιοι τὴν εἰρήνην προ-  
 καλοῦνται,  
 καὶ τὴν Αἴγινα ἀπαιτοῦσιν· καὶ τῆς νήσου μὲν  
 ἐκείνης  
 οὐ φροντίζουσ', ἀλλ' ἵνα τοῦτον τὸν ποιητὴν ἀφ-  
 ἔλωνται.  
 ἀλλ' ὑμεῖς τοι μή ποτ' ἀφῆθ'· ὥς κωμωδήσει τὰ  
 δίκαια. 655  
 φησὶν δ' ὑμᾶς πολλὰ διδάξειν ἀγάθ', ὥστ' εὐδαί-  
 μονας εἶναι,  
 οὐ θωπεύων, οὐθ' ὑποτείνων μισθοὺς, οὐδ' ἐξαπ-  
 ατύλλων,  
 οὐδὲ πανουργῶν, οὐδὲ κατάρδων, ἀλλὰ τὰ βέλτιστα  
 διδάσκων.

πρὸς ταῦτα Κλέων καὶ παλαμάσθω  
 καὶ πᾶν ἐπ' ἐμοὶ τεκταινέσθω. 660  
 τὸ γὰρ εὖ μετ' ἐμοῦ καὶ τὸ δίκαιον  
 ξύμμαχον ἔσται, κοῦ μή ποθ' ἄλῳ  
 περὶ τὴν πόλιν ὢν ὥσπερ ἐκεῖνος  
 δειλὸς καὶ λακαταπύγων.

δεῦρο Μοῦσ' ἔλθε φλεγυρά, πυρὸς ἔχουσα μένος, ἔν-  
 τonos, Ἀχαρνική. 665  
 οἶον ἐξ ἀνθράκων πρινίνων φέψαλος ἀνήλατ', ἐρεθι-  
 ζόμενος οὐρία ριπίδι,  
 ἥνικ' ἂν ἐπανθρακίδες ὦσι παρακείμεναι, 670

<sup>a</sup> Aegina had become tributary to Athens about 455 B.C.; its autonomy was demanded by Sparta at the outset of the  
 64





## ARISTOPHANES

οἱ δὲ Θασίαν ἀνακυκῶσι λιπαράμπυκα,  
οἱ δὲ βάπτωσιν, οὕτω σοβαρόν ἐλθὲ μέλος εὐτονον  
ἀγροικότονον,  
ὥς ἐμὲ λαβοῦσα τὸν δημότην. 675

οἱ γέροντες οἱ παλαιοὶ μεμφόμεσθα τῇ πόλει.  
οὐ γὰρ ἀξίως ἐκείνων ὧν ἐναυμαχῆσαμεν  
γηροβοσκούμεσθ' ὑφ' ὑμῶν, ἀλλὰ δεινὰ πάσχομεν.  
οἷτινες γέροντας ἄνδρας ἐμβαλόντες ἐς γραφὰς  
ὑπὸ νεανίσκων ἔατε καταγελαῖσθαι ῥητόρων, 680  
οὐδὲν ὄντας, ἀλλὰ κωφούς καὶ παρεξηλημένους,  
οἷς Ποσειδῶν ἀσφάλειός ἐστιν ἡ βακτηρία·  
τονθορύζοντες δὲ γήρα τῷ λίθῳ προσέσταμεν,  
οὐχ ὁρῶντες οὐδὲν εἰ μὴ τῆς δίκης τὴν ἡλύγην.  
ὁ δὲ νεανίας, ἑαυτῷ σπουδάσας ξυνηγορεῖν, 685  
ἐς τάχος παίει ξυνάπτων στρογγύλοις τοῖς ῥήμασι·  
καῖτ' ἀνεγκύσας ἐρωτᾷ, σκανδάληθρ' ἰστὰς ἐπῶν,  
ἄνδρα Τιθωνὸν σπαράττων καὶ ταραττων καὶ κυκῶν.

<sup>a</sup> *Θασία*, *sc.* ἄλμη, is a sort of pickle, and perhaps the Pindaric epithet *λιπαράμπυκα* ("with shining frontlet") refers to the gleam of the fish as they are dipped in it.

<sup>b</sup> The Scholiast explains as = τῷ βήματι (*cf.* *P.* 690), "the orator's stand"; but Rogers thinks there "would be in every dicastery a sort of stone altar on which the witnesses and others took their oaths."

<sup>c</sup> *i.e.* the fog in which it had become enveloped.

## THE ACHARNIANS, 671-688

And some are mixing Thasian,<sup>a</sup> richly dight, shiny-bright,

And some dip the small fish therein ;

Come, fiery-flashing Maid, to thy fellow-burgher's aid,

With exactly such a song, so glowing and so strong,  
To our old rustic melodies akin.

WE the veterans blame the City.

Who of old, in manhood's vigour,  
Is it meet and right that we,

Should in age be left untended,  
fought your battles on the sea,

Is it right to let the youngsters  
yea exposed to shame and ill ?

Grappling us with writs and warrants,  
air their pert forensic skill,

We who now have lost our music,  
holding up our age to scorn ?

We whose only " Safe Poseidon "  
feeble nothings, dull, forlorn,

There we stand, decayed and muttering,  
is the staff we lean upon,

Nought discerning all around us  
hard beside the Court-house Stone,<sup>b</sup>

Comes the youngster, who has compassed  
save the darkness of our case.<sup>c</sup>

Slings his tight and nipping phrases,  
for himself the accuser's place,

Pulls us up and cross-examines,  
tackling us with legal scraps,

Rends and rattles old Tithonus  
setting little verbal traps,

till the man is dazed and blind ;

## ARISTOPHANES

ὁ δ' ὑπὸ γήρως μασταρύζει, κᾶτ' ὀφλὼν ἀπέρχεται·  
εἶτα λύζει καὶ δακρύει, καὶ λέγει πρὸς τοὺς φίλους, 690  
σὺ μ' ἐχρῆν σορὸν πρίασθαι, τοῦτ' ὀφλὼν ἀπέρχομαι.

ταῦτα πῶς εἰκότα, γέροντ' ἀπολέσαι, πολὺν ἄνδρα,  
περὶ κλεψύδραν,  
πολλὰ δὴ ξυμπονήσαντα, καὶ θερμὸν ἀπομορξάμενον  
ἀνδρικὸν ἰδρώτα δὴ καὶ πολύν,  
ἄνδρ' ἀγαθὸν ὄντα Μαραθῶνι περὶ τὴν πόλιν;  
εἶτα Μαραθῶνι μὲν ὅτ' ἤμεν, ἐδιώκομεν·  
νῦν δ' ὑπ' ἀνδρῶν πονηρῶν σφόδρα διωκόμεθα,  
κᾶτα προσαλισκόμεθα. 701  
πρὸς τάδε τί ἀντερεῖ Μαρψίας;

τῷ γὰρ εἰκὸς ἄνδρα κυφόν, ἡλίκον Θουκυδίδην,  
ἐξολέσθαι συμπλακέντα τῇ Σκυθῶν ἐρημίᾳ,  
τῷδε τῷ Κηφισοδήμῳ, τῷ λάλῳ ξυνηγόρῳ; 705  
ὥστ' ἐγὼ μὲν ἡλέησα καπεμορξάμην ἰδὼν  
ἄνδρα πρεσβύτην ὑπ' ἀνδρὸς τοξότου κυκώμενον,  
ὅς μὰ τὴν Δήμητρ', ἐκείνος ἥνικ' ἦν Θουκυδίδης,

<sup>a</sup> Here in the sense of "prosecutors."

<sup>b</sup> φιλόνεικος καὶ φλύαρος καὶ θορυβώδης ῥήτωρ : Schol.

<sup>c</sup> An aristocratic leader, the rival of Pericles, ostracized 444 B.C. Cephisodemus and Evathlus (710) were two of his accusers; the former probably "had some Scythian blood in his veins," and "a Scythian wilderness" seems to stand for something barbarous, inhuman; cf. Aesch. P.V. 2 Σκύθην ἐς οἶμον, ἄβατον εἰς ἐρημίαν.

## THE ACHARNIANS, 689-708

Till with toothless gums he mumbles,  
  then departs condemned and fined ;  
Sobbing, weeping, as he passes,  
  to his friends he murmurs low,  
*All I've saved to buy a coffin*  
  *now to pay the fine must go.*

How CAN it be seemly a grey-headed man by the  
  Water-clock's stream to decoy and to slay,  
Who of old, young and bold, laboured hard for the  
  State, who would wipe off his sweat and return  
  to the fray ?  
At Marathon arrayed, to the battle-shock we ran,  
And our mettle we displayed, foot to foot, man to  
  man,  
  And our name and our fame shall not die.  
Aye in youth we were Pursuers on the Marathonian  
  plain,  
But in age Pursuers <sup>a</sup> vex us, and our best defence  
  is vain.  
To this what can Marpsias <sup>b</sup> reply ?

OH, THUCYDIDES <sup>c</sup> to witness,  
  bowed with age, in sore distress,  
Feebly struggling in the clutches  
  of that Scythian wilderness  
Fluent glib Cephisodemus,—  
  Oh the sorrowful display !  
I myself was moved with pity,  
  yea and wiped a tear away,  
Grieved at heart the gallant veteran  
  by an archer mauled to view ;  
Him who, were he, by Demeter,  
  that Thucydides we knew,

69

# ARISTOPHANES

οὐδ' ἂν αὐτὴν τὴν Ἀχαιᾶν ῥαδίως ἠνέσχετο,  
 ἀλλὰ κατεπάλαισε μὲν γ' ἂν πρῶτον Εὐάθλους  
 δέκα, 710  
 κατεβόησε δ' ἂν κεκραγὼς τοξότας τρισ-  
 χιλίους,  
 περιετόξευσεν δ' ἂν αὐτοῦ τοῦ πατρὸς τοὺς  
 ξυγγενεῖς.  
 ἀλλ' ἐπειδὴ τοὺς γέροντας οὐκ ἐᾷθ' ὕπνου  
 τυχεῖν,  
 ψηφίσασθε χωρὶς εἶναι τὰς γραφάς, ὅπως ἂν ᾗ  
 τῷ γέροντι μὲν γέρων καὶ νωδὸς ὁ ξυνήγορος, 715  
 τοῖς νέοισι δ' εὐρύπρωκτος καὶ λάλος χῶ  
 Κλεινίου.  
 καῶξελαύνειν χρή τὸ λοιπόν, κἂν φύγη τις,  
 ζημιοῦν  
 τὸν γέροντα τῷ γέροντι, τὸν νέον δὲ τῷ νέῳ.

- ΔΙ. ὄροι μὲν ἀγορᾶς εἰσιν οἷδε τῆς ἐμῆς.  
 ἐνταῦθ' ἀγοράζειν πᾶσι Πελοποννησίοις 720  
 ἔξεστι καὶ Μεγαρεῦσι καὶ Βοιωτίοις  
 ἐφ' ᾧτε πωλεῖν πρὸς ἐμέ, Λαμάχῳ δὲ μή.  
 ἀγορανόμους δὲ τῆς ἀγορᾶς καθίσταμαι  
 τρεῖς τοὺς λαχόντας τούσδ' ἱμάντας ἐκ  
 Λεπρῶν.  
 ἐνταῦθα μήτε συκοφάντης εἰσίστω 725

<sup>a</sup> i.e. Demeter. Plutarch and Hesychius derive the title Ἀχαιᾶ from ἄχη, sorrows, but though this is doubtful, "it may perhaps explain the epithet given in the translation": R.

<sup>b</sup> Evathlus was a pugnacious orator whose name suggests that he was "a good fighter."

<sup>c</sup> Alcibiades.

<sup>d</sup> In this new scene what was the Pnyx somehow becomes the market-place of Dicaeopolis.

## THE ACHARNIANS, 709-725

Would have stood no airs or nonsense  
from the Goddess Travel-sore,<sup>a</sup>  
Would have thrown, the mighty wrestler,  
ten Evathluses <sup>b</sup> or more,  
Shouted down three thousand archers  
with his accents of command,  
Shot his own accuser's kinsmen  
in their Scythian fatherland.  
Nay, but if ye will not leave us  
to our hardly earned repose,  
Sort the writs, divide the actions,  
separating these from those ;  
Who assails the old and toothless  
should be old and toothless too ;  
For a youngster, wantons, gabblers,  
Cleinias' son <sup>c</sup> the trick may do.  
So for future fines and exiles,  
fair and square the balance hold,  
Let the youngster sue the youngster,  
and the old man sue the old.

DI. These are the boundaries of my market-  
place ; <sup>d</sup>  
And here may all the Peloponnesian folk,  
Megarians and Boeotians, freely trade  
Selling to me, but Lamachus may not.  
And these three thongs, of Leprous make, I  
set  
As market-clerks, <sup>e</sup> elected by the lot.  
Within these bounds may no informer come,

\* Officers who kept order in the market; cf. 824, 968. The allusion in ἐκ λεπρῶν is obscure. Some read λεπρῶν (sc. βοῶν) and quote the Scholiast τὰ τῶν λεπρῶν βοῶν δέσματα ἰσχυρά.

# ARISTOPHANES

μήτ' ἄλλος ὅστις Φασιανός ἐστ' ἀνὴρ.  
ἐγὼ δὲ τὴν στήλην καθ' ἣν ἐσπείσάμην  
μέτεμι', ἵνα στήσω φανεράν ἐν τὰγορᾷ.

- ΜΕΓΑΡΕΤΣ. ἀγορὰ 'ν' Ἀθάναις χαῖρε, Μεγαρεῦσιν φίλα.  
ἐπόθουν τυ ναὶ τὸν Φίλιον ἔπερ ματέρα. 730  
ἀλλ', ὦ πονηρὰ κώριχ' ἀθλίου πατρός,  
ἄμβατε ποττὰν μάδδαν, αἶ χ' εὖρητέ πα.  
ἀκούετε δῆ, ποτέχετ' ἐμὶν τὰν γαστέρα·  
πότερα πεπρᾶσθαι χρήδδ'ετ', ἢ πεινῆν κακῶς;  
ΚΟΡΑ. πεπρᾶσθαι πεπρᾶσθαι. 735  
ΜΕ. ἐγὼ νγα καὶ τὸς φαμι. τίς δ' οὕτως ἄνους  
ὅς ὑμέ κα πρίαιτο, φανεράν ζαμίαν;  
ἀλλ' ἔστι γάρ μοι Μεγαρικά τις μαχανά.  
χοίρους γὰρ ὑμέ σκευάσας φασὼ φέρειν.  
περίθεσθε τάσδε τὰς ὀπλὰς τῶν χοιρίων. 740  
ὅπως δὲ δοξεῖτ' ἤμεν ἐξ ἀγαθᾶς ὕος·  
ὥς ναὶ τὸν Ἑρμᾶν, αἶπερ ἰξεῖτ' οἴκαδ' ἰς  
ἄπρατα, πειρασεῖσθε τὰς λιμῶ κακῶς.  
ἀλλ' ἀμφίθεσθε καὶ ταδὶ τὰ ῥυγχία,  
κῆπειτεν ἐς τὸν σάκκον ὧδ' ἐσβαίνετε. 745  
ὅπως δὲ γρυλιξεῖτε καὶ κοῖξετε  
χῆσειτε φωνὰν χοιρίων μυστηρικῶν.  
ἐγὼν δὲ καρυξῶ Δικαιοπόλιν ὅπα.  
Δικαιοπόλι, ἢ λῆς πρίασθαι χοιρία;  
ΔΙ. τί ἀνὴρ Μεγαρικός;

<sup>a</sup> Lit. "from the river Phasis" in Colchis, but here the word is taken as derived from φάσις="an information," cf. φανῶ 827.

<sup>b</sup> Treaties were regularly inscribed on στήλαι.

<sup>c</sup> Exit Dicaeopolis and a half-starved Megarian enters, followed by two little girls whom he bids "mount" (cf. ἄμβατε) the stage from the side-scenes.



## THE ACHARNIANS, 726-750

Or any other syco-Phasian <sup>a</sup> man.  
But I'll go fetch the Treaty-Pillar <sup>b</sup> here,  
And set it up in some conspicuous place.<sup>c</sup>

MEGARIAN. Guid day, Athanian market, Megara's  
luve !

By Frien'ly Zeus, I've miss't ye like my mither.  
But ye, puir bairnies o' a waefu' father,  
Speel up, ye'll aiblins fin' a barley-bannock.  
Now listen, bairns ; atten' wi' a' yere—  
painch ; <sup>d</sup>

Whilk wad ye liefer, to be sellt or clemmed ?

GIRLS. Liefer be sellt ! Liefer be sellt !

MEG. An' sae say I mysel' ! But wha sae doited  
As to gie aught for *you*, a sicker skaith ?  
Aweel, I ken a pawkie Megara-trick,<sup>e</sup>  
I'se busk ye up, an' say I'm bringin' piggies.  
Here, slip these wee bit clooties on yere nieves,  
An' shaw yeresells a decent grumphie's weans.  
For gin' I tak' ye hame unsellt, by Hairmes  
Ye'll thole the warst extremities o' clemmin' .  
Ne'est, pit thir lang pig-sñowties owre yere  
nebs,

An' stech yere bodies in this sackie. Sae.  
An' min' ye grunt an' grane an' g-r-r awa',  
An' mak' the skirls o' little Mystery piggies.<sup>f</sup>  
Myssel' will ca' for Dicaeopolis.

Hae ! Dicaeopolis !

Are ye for buyin' onie pigs the day ?

DI. How now, Megarian ?

<sup>a</sup> τὸν νοῦν was expected for τὴν γάστρα.

<sup>e</sup> The Megarians claimed to be the inventors of Comedy ;  
*cf.* *W.* 57.

<sup>f</sup> Sucking-pigs sacrificed to Demeter before initiation ;  
*cf.* *P.* 374, 375.

# ARISTOPHANES

- ME. ἀγοράσοντας ἴκομες. 750
- ΔΙ. πῶς ἔχετε;
- ME. διαπεινώμεσ ἀεὶ ποττὸ πῦρ.
- ΔΙ. ἀλλ' ἡδύ τοι νῆ τὸν Δί', ἣν αὐλὸς παρῇ.  
τί δ' ἄλλο πράττεθ' οἱ Μεγαρεῖς νῦν;
- ME. οἶα δῆ.  
ὄκα μὲν ἐγὼ τηνῶθεν ἐμπορευόμεν,  
ἄνδρες πρόβουλοι τοῦτ' ἔπρασσον τῇ πόλει, 755  
ὅπως τάχιστα καὶ κάκιστ' ἀπολοίμεθα.
- ΔΙ. αὐτίκ' ἄρ' ἀπαλλάξεσθε πραγμάτων.
- ME. σά μάν;
- ΔΙ. τί δ' ἄλλο Μεγαροῖ; πῶς ὁ σῖτος ὤνιος;
- ME. παρ' ἅμῃ πολυτίματος ἄπερ τοὶ θεοί.
- ΔΙ. ἅλας οὖν φέρεις;
- ME. οὐχ ὑμέσ αὐτῶν ἄρχετε; 760
- ΔΙ. οὐδὲ σκόροδα;
- ME. ποῖα σκόροδ'; ὑμέσ τῶν ἀεί,  
ὄκκ' ἐσβάλητε, τῶς ἄρωραῖοι μῦες,  
πάσσακι τὰς ἄγλιθας ἐξορύσσετε.
- ΔΙ. τί δαὶ φέρεις;
- ME. χοίρους ἐγώνῃγα μυστικὰς.
- ΔΙ. καλῶς λέγεις· ἐπίδειξον.
- ME. ἀλλὰ μὰν καλαί. 765  
ἄντεινον, αἱ λῆς· ὥς παχεῖα καὶ καλά.
- ΔΙ. τουτὶ τί ἦν τὸ πρᾶγμα;
- ME. χοῖρος ναὶ Δία.
- ΔΙ. τί λέγεις σύ; ποδαπῇ χοῖρος ἦδε;

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<sup>a</sup> Lit. "We have starving-bouts by the fire." But Dic. is supposed to hear διαπίνομεν, "have *drinking*-bouts." "In the translation the Megarian uses 'greeting' in the Scotch sense of *weeping*; the Athenian understands it in the sense of exchanging greetings": R.

# THE ACHARNIANS, 750-768

- MEG. Come to niffer, guidman.  
 DI. How fare ye all ?  
 MEG. A' greetin' by the fire.<sup>a</sup>  
 DI. And very jolly too if there's a piper.  
 What do your people do besides ?  
 MEG. Sae sae.  
 For when I cam' frae Megara toun the morn,  
 Our Lairds o' Council were in gran' debate  
 How we might quickliest perish, but an' ben.  
 DI. So ye'll lose all your troubles.  
 MEG. What for no ?  
 DI. What else at Megara ? What's the price of  
 wheat ?  
 MEG. Och ! high enough : high as the Gudes, an'  
 higher.<sup>b</sup>  
 DI. Got any salt ?  
 MEG. Ye're maisters o' our saut.<sup>c</sup>  
 DI. Or garlic ?  
 MEG. Garlic, quotha ! when yeresells,  
 Makin' yere raids like onie swarm o' mice,  
 Howkit up a' the rooties wi' a stak'.  
 DI. What *have* you got then ?  
 MEG. Mystery piggies, I.  
 DI. That's good ; let's see them.  
 MEG. Hae ! They're bonnie piggies.  
 Lift it, an't please you ; 'tis sae sleek an'  
 bonnie.  
 DI. What on earth's this ?  
 MEG. A piggie that, by Zeus.  
 DI. A pig ! What sort of pig ?

<sup>b</sup> πολυτίματος = (1) "much-honoured," cf. 807; or (2) "high-priced."

<sup>c</sup> Their salt-works were at Nisaea ; but the Athenians in 427 B.C. had seized Minoa, the island or promontory which commands it (Thuc. iii. 51).

# ARISTOPHANES

- ME. Μεγαρικά.  
 ἢ οὐ χοῖρός ἐσθ' ἄδ';  
 ΔΙ. οὐκ ἔμοιγε φαίνεται.  
 ME. οὐ δεινά; θᾶσθε τοῦδε τὰς ἀπιστίας. 770  
 οὐ φاتي τάνδε χοῖρον ἤμεν. ἀλλὰ μάν,  
 αἰ λῆς, περιίδου μοι περὶ θυμητιδᾶν ἁλῶν,  
 αἰ μὴ ᾽στιν οὗτος χοῖρος Ἑλλάνων νόμῳ.  
 ΔΙ. ἀλλ' ἔστιν ἀνθρώπου γε.  
 ME. ναὶ τὸν Διοκλέα,  
 ἐμά γα. τὸν δέ νιν εἶμεναι τίνος δοκεῖς; 775  
 ἦ λῆς ἀκοῦσαι φθεγγομένας;  
 ΔΙ. νῆ τοὺς θεοὺς  
 ἔγωγε.  
 ME. φώνει δὴ τὸν ταχέως, χοιρίον.  
 οὐ χρῆσθα; σιγᾶς, ᾧ κάκιστ' ἀπολουμένα;  
 πάλιν τυ ἀποισῶ ναὶ τὸν Ἑρμᾶν οἴκαδ'ις.  
 ΚΟ. κοῖ, κοῖ. 780  
 ME. αὐτὰ ᾽στὶ χοῖρος;  
 ΔΙ. νῦν γε χοῖρος φαίνεται.  
 ἀτὰρ ἐκτραφεῖς γε κύσθος ἔσται πέντ' ἐτῶν.  
 ME. σάφ' ἴσθι, ποττὰν ματέρ' εἰκασθήσεται.  
 ΔΙ. ἀλλ' οὐδὲ θύσιμός ἐστιν αὐτηγί.  
 ME. σά μάν;  
 πᾶ δ' οὐχὶ θύσιμός ἐστι;  
 ΔΙ. κέρκον οὐκ ἔχει. 785  
 ME. νέα γάρ ἐστιν· ἀλλὰ δελφακουμένα  
 ἐξεῖ μεγάλην τε καὶ παχεῖαν κήρυθραν.

<sup>a</sup> "The next twenty-six lines are largely occupied with a play on the double meaning of χοῖρος, (1) a pig, and (2) τὸ γυναικεῖον αἰδοῖον, doubtless portrayed on the σάκκος": R.

<sup>b</sup> i.e. flavoured with thyme.

# THE ACHARNIANS, 768-787

- MEG. A Megara piggie.  
What ! no a piggie that ? <sup>a</sup>
- DI. It doesn't seem so.
- MEG. 'Tis awfu' ! Och the disbelievin' carle !  
Uphaudin' she's na piggie ! Will ye wad,  
My cantie frien', a pinch o' thymy <sup>b</sup> saut  
She's no a piggie in the Hellanian use <sup>c</sup> ?
- DI. A human being's—
- MEG. Weel, by Diocles,  
She's mine ; wha's piggie did ye think she  
was ?  
Mon ? wad ye hear them skirlin' ?
- DI. By the Powers,  
I would indeed.
- MEG. Now piggies, skirl awa'.  
Ye winna ? winna skirl, ye graceless hizzies ?  
By Hairmes then I'se tak' ye hame again.
- GIRLS. Wee ! wee ! wee !
- MEG. This no a piggie ?
- DI. Faith, it seems so now,  
But 'twont remain so for five years I'm think-  
ing.
- MEG. Trowth, tak' my word for't, she'll be like her  
mither.
- DI. But she's no good for offerings.
- MEG. What for no ?  
What for nae guid for offerins ?
- DI. She's no tail.<sup>d</sup>
- MEG. Aweel, the puir wee thing, she's owre young  
yet.  
But when she's auld, she'll have a gawcie tail.

<sup>c</sup> *i.e.* in the Hellenic tongue.

<sup>d</sup> Therefore not "without blemish" and so unfit for sacrifice.

# ARISTOPHANES

- ἀλλ' αἱ τράφεν λῆς, ἅδε τοι χοῖρος καλά.  
 ΔΙ. ὥς ξυγγενῆς ὁ κύσθος αὐτῆς θατέρᾳ.  
 ΜΕ. ὁμοματρία γάρ ἐστι κῆκ τωὺτῳ πατρός. 790  
 αἱ δ' ἂν παχυνθῇ κἀναχνοιανθῇ τριχί,  
 κάλλιστος ἔσται χοῖρος Ἐφροδίτῃ θύειν.  
 ΔΙ. ἀλλ' οὐχὶ χοῖρος τᾶφροδίτῃ θύεται.  
 ΜΕ. οὐ χοῖρος Ἐφροδίτῃ; μόνᾳ γὰρ δαιμόνων.  
 καὶ γίγνεται γὰρ τᾶνδε τᾶν χοίρων τὸ κρῆς 795  
 ἄδιστον ἂν τὸν ὀδελὸν ἀμπεπαρμένον.  
 ΔΙ. ἤδη δ' ἄνευ τῆς μητρὸς ἐσθίοιεν ἄν;  
 ΜΕ. ναὶ τὸν Ποτειδᾶ, κἂν ἄνευ γὰρ τῷ πατρός.  
 ΔΙ. τί δ' ἐσθίει μάλιστα;  
 ΜΕ. πάνθ' ἅ κα διδῶς.  
 αὐτὸς δ' ἐρώτη.  
 ΔΙ. χοῖρε χοῖρε.  
 ΚΟ. Α. κοῦ, κοῦ. 800  
 ΔΙ. τρώγοις ἂν ἐρεβίνθους;  
 ΚΟ. Α. κοῦ, κοῦ, κοῦ.  
 ΔΙ. τί δαί; Φιβάλεως ἰσχάδας;  
 ΚΟ. Α. κοῦ, κοῦ.  
 ΔΙ. τί δαὶ σύ; τρώγοις ἄν;  
 ΚΟ. Β. κοῦ, κοῦ, κοῦ.  
 ΔΙ. ὥς ὅξυ πρὸς τὰς ἰσχάδας κεκράγατε.  
 ἐνεγκάτω τις ἔνδοθεν τῶν ἰσχάδων 805  
 τοῖς χοιριδίοισιν. ἄρα τρώξονται; βαβαί,  
 οἷον ῥοθιάζουσ', ὦ πολυτίμηθ' Ἡράκλεις.  
 ποδαπὰ τὰ χοιρί'; ὥς Τραγασαῖα φαίνεται.  
 ΜΕ. ἀλλ' οὔτι πάσας κατέτραγον τὰς ἰσχάδας,  
 ἐγὼ γὰρ αὐτῶν τάνδε μίαν ἀνελόμαν. 810

<sup>a</sup> Phibalís was a low-lying district of Megara bordering on Attica.

<sup>b</sup> Τραγασαῖα with a play on τραγεῖν, to eat; Tragassae was

# THE ACHARNIANS, 788-810

- But wad ye rear them, here's a bonnie piggie !  
 DI. Why she's the staring image of the other.  
 MEG. They're o' ane father an' ane mither, baith.  
 But bide a wee, an' when she's fat an' curlie  
 She'll be an offerin' gran' for Aphrodite.  
 DI. A pig's no sacrifice for Aphrodite.  
 MEG. What, no for Her ! Mon, for hirsell' the lane.  
 Why there's nae flesh sae tastie as the flesh  
 O' thae sma piggies, roastit on a spit.  
 DI. But can they feed without their mother yet ?  
 MEG. Poteidan, yes ! withouten father too.  
 DI. What will they eat most freely ?  
 MEG. Aught ye gie them.  
 But spier yoursel'.
- DI. Hey, piggy, piggy !  
 FIRST GIRL. Wee !  
 DI. Do you like pease, you piggy ?  
 FIRST GIRL. Wee, wee, wee !  
 DI. What, and Phibalean <sup>a</sup> figs as well ?  
 FIRST GIRL. Wee, wee !  
 DI. What, and you other piggy ?  
 SECOND GIRL. Wee, wee, wee !  
 DI. Eh, but ye're squealing bravely for the figs.  
 Bring out some figs here, one of you within,  
 For these small piggies. Will they eat them ?  
 Yah !  
 Worshipful Heracles ! how they are gobbling  
 now.  
 Whence come the pigs ? They seem to me  
 Aetallian.<sup>b</sup>
- MEG. Na, na ; they haena eaten a' thae figs.  
 See here ; here's ane I pickit up mysel'.

a small town near Troy. " ' Eat-all-ians ' in the translation is intended to recall *Aetolians* " : R.

# ARISTOPHANES

- ΔΙ. νή τὸν Δί' ἀστείω γε τὼ βοσκήματε·  
πόσου πρίωμαί σοι τὰ χοιρίδια; λέγε.
- ΜΕ. τὸ μὲν ἄτερον τούτων, σκορόδων τροπαλλίδος,  
τὸ δ' ἄτερον, αἱ λῆς, χοίνικος μόνας ἁλῶν.
- ΔΙ. ὠνήσομαί σοι· περίμεν' αὐτοῦ.
- ΜΕ. ταῦτα δῆ. 815  
Ἐρμᾶ ἔμπολαῖε, τὰν γυναῖκα τὰν ἐμὰν  
οὕτω μ' ἀποδόσθαι τάν τ' ἐμαυτῷ ματέρα.
- ΣΤΚΟΦΑΝΤΗΣ. ὠνθρωπε, ποδαπός;
- ΜΕ. χοιροπώλας Μεγαρικός.
- ΣΤ. τὰ χοιρίδια τοίνυν ἐγὼ φανῶ ταδί  
πολέμια καὶ σέ.
- ΜΕ. τοῦτ' ἐκεῖν', ἔκει πάλιν 820  
ὄθενπερ ἀρχὰ τῶν κακῶν ἀμῖν ἔφν.
- ΣΤ. κλάων Μεγαριεῖς. οὐκ ἀφήσεις τὸν σάκον;
- ΜΕ. Δικαιοῖπολι Δικαιοῖπολι, φαντάζομαι.
- ΔΙ. ὑπὸ τοῦ; τίς ὁ φαίνων σ' ἐστίν; Ἀγορανόμοι,  
τοὺς συκοφάντας οὐ θύραζ' ἐξείρξετε; 825  
τιῇ μαθὼν φαίνεις ἄνευ θρυαλλίδος;
- ΣΤ. οὐ γὰρ φανῶ τοὺς πολεμίους;
- ΔΙ. κλάων γε σύ,  
εἰ μὴ ἔτέρωσε συκοφαντήσεις τρέχων.
- ΜΕ. οἷον τὸ κακὸν ἐν ταῖς Ἀθάναις τοῦτ' ἐνι.
- ΔΙ. θάρρει, Μεγαρίκ'· ἀλλ' ἥς τὰ χοιρίδι' ἀπέδου 830  
τιμῆς, λαβὲ ταυτὶ τὰ σκόροδα καὶ τοὺς ἄλας,  
καὶ χαῖρε πόλλ'.
- ΜΕ. ἀλλ' ἀμῖν οὐκ ἐπιχώριον.
- ΔΙ. πολυπραγμοσύνη νυν ἐς κεφαλὴν τρέποιτ'  
ἐμοί.
- ΜΕ. ὦ χοιρίδια, πειρῆσθε κἄνευ τῷ πατρὸς  
παίειν ἐφ' ἅλι τὰν μάδδαν, αἶ κά τις διδῶ. 835



# THE ACHARNIANS, 811-835

- DI. Upon my word, they are jolly little beasts.  
What shall I give you for the pair? let's hear.
- MEG. Gie me for ane a tie o' garlic, will ye,  
An' for the tither half a peck o' saut.
- DI. I'll buy them: stay you here awhile.
- MEG. Aye, aye.  
Traffickin' Hairmes, wad that I could swap  
Baith wife an' mither on sic terms as thae.
- INFORMER. Man! who are *you*?
- MEG. Ane Megara piggie-seller.
- INF. Then I'll denounce your goods and you yourself  
As enemies!
- MEG. Hech, here it comes again,  
The vera primal source of a' our wae.
- INF. You'll Megarize to your cost. Let go the sack.
- MEG. Dicaeopolis! Dicaeopolis! Here's a chiel  
Denouncin' me.
- DI. (*Re-entering*) Where is he? Market-clerks,  
Why don't you keep these sycophants away?  
What! show him up without a lantern-wick?<sup>a</sup>
- INF. Not show our enemies up?
- DI. You had better not.  
Get out, and do your showing other-where.
- MEG. The pest thae birkies are in Athans toun!
- DI. Well never mind, Megarian, take the things,  
Garlic and salt, for which you sold the pigs.  
Fare well!
- MEG. That's na our way in Megara toun.<sup>b</sup>
- DI. Then on my head the officious wish return!
- MEG. O piggies, try withouten father now  
To eat wi' saul yere bannock, an' ye git ane.

<sup>a</sup> There is a play on the double meaning of *φαίνω*, (1) "give light," (2) "lay an information."

<sup>b</sup> i.e. we always "fare ill."

# ARISTOPHANES

χο. εὐδαιμονεῖ γ' ἄνθρωπος. οὐκ ἤκουσας οἱ προ-  
βαίνει

τὸ πρᾶγμα τοῦ βουλευματος; καρπύσεται  
γὰρ ἀνὴρ

ἐν τὰγορᾷ καθήμενος·  
κἂν εἰσὶν τις Κτησίας,  
ἢ συκοφάντης ἄλλος, οἱ-  
μύζων καθεδεῖται·

840

οὐδ' ἄλλος ἀνθρώπων ὑποψωνῶν σε πημανεῖ τι·  
οὐδ' ἐξομόρξεται Πρέπης τὴν εὐρυπρωκτίαν σοι,  
οὐδ' ὥστιεῖ Κλεωνύμῳ·

χλαῖναν δ' ἔχων φανὴν δίει·  
κοῦ ξυντυχῶν σ' Ὑπέρβολος  
δικῶν ἀναπλήσει·

845

οὐδ' ἐντυχῶν ἐν τὰγορᾷ πρόσεισί σοι βαδίζων  
Κρατῖνος ἀποκεκαρμένος μοιχὸν μιᾷ μαχαίρᾳ,

ὁ περιπόννητος Ἀρτέμων,  
ὁ ταχὺς ἄγαν τὴν μουσικὴν,  
ὄζων κακὸν τῶν μασχαλῶν  
πατρὸς Τραγασαίου·

850

οὐδ' αἰθῆς αἶ σε σκώψεται Παύσων ὁ  
παμπόννητος,

Λυσίστρατός τ' ἐν τὰγορᾷ, Χολαργέων ὄνειδος, 855

<sup>a</sup> καταπνυγών: Schol.

<sup>b</sup> See Index.

<sup>c</sup> Not the great Cr., but some young dandy, whose hair was "trimmed adulterer-wise" with a razor (μιᾷ μ. as opposed to "double-bladed scissors"); see R. But L. & S. (s.v. μοιχός) explain κείρεσθαι μοίχον μ. μ. as a punishment for adultery.

<sup>d</sup> Artemon was an engineer employed by Pericles in sieges. Being lame, he had to be carried to the works in a litter, and so was nicknamed ὁ περιφόρητος, which περιπόννητος recalls. But the phrase Περιφόρητος Ἀρτέμων was also a proverbial saying derived from an earlier Artemon, satirized by Anacreon

# THE ACHARNIANS, 836-855

CHOR. A happy lot the man has got :  
                   his scheme devised with wondrous art  
 Proceeds and prospers as you see ;  
                   and now he'll sit in his private Mart  
 The fruit of his bold design to reap.  
 And O if a Ctesias come this way,  
 Or other informers vex us, they  
 Will soon for their trespass weep.

No sneak shall grieve you buying first  
                   the fish you wanted to possess,  
 No Prepis <sup>a</sup> on your dainty robes  
                   wipe off his utter loathsomeness.  
 You'll no Cleonymus jostle there ;  
 But all unsoiled through the Mart you'll go,  
 And no Hyperbolus <sup>b</sup> work you woe  
 With writs enough and to spare.

Never within these bounds shall walk  
                   the little fop we all despise,  
 The young Cratinus <sup>c</sup> neatly shorn  
                   with single razor wanton-wise,  
 That Artemon-engineer of ill,<sup>d</sup>  
 Whose father sprang from an old he-goat,<sup>e</sup>  
 And father and son, as ye all may note,  
 Are rank with its fragrance still.

No Pauson,<sup>f</sup> scurvy knave, shall here  
                   insult you in the market-place,  
 No vile Lysistratus, to all  
                   Cholargian folk a dire disgrace,

as a rascal (*πρόνθρωπος*) who, having become wealthy, was noted for his luxury and never moved except on a litter ; see *Plut. Pericles*, ch. 27.

<sup>a</sup> For *Τραγασαλον* see 808 ; here the name is only introduced to suggest *τράγος* " a he-goat."

<sup>f</sup> A starving painter and caricaturist.

# ARISTOPHANES

ὁ περιαλουργὸς τοῖς κακοῖς,  
 ῥιγῶν τε καὶ πεινῶν ἀεὶ  
 πλεῖν ἢ τριάκονθ' ἡμέρας  
 τοῦ μηνὸς ἐκάστου.

ΒΟΙΩΤΟΣ. ἴττω Ἡρακλῆς, ἔκαμόν γα τὰν τύλαν κακῶς. 860  
 κατάρθου τὴν τὰν γλάχων' ἀτρέμας, Ἰσμήνιχε·  
 ὑμεῖς δ', ὅσοι Θείβαθεν αὐληταὶ πάρα,  
 τοῖς ὁστίνοις φυσεῖτε τὸν πρωκτὸν κυνός.

ΔΙ. παῦ' ἐς κόρακας. οἱ σφῆκες οὐκ ἀπὸ τῶν  
 θυρῶν;

πόθεν προσέπτανθ' οἱ κακῶς ἀπολούμενοι 865  
 ἐπὶ τὴν θύραν μοι Χαιριδεῖς βομβαύλιοι;

ΒΟΙ. νεὶ τὸν Ἰόλαον, ἐπιχαρίττως γ', ὦ ξένε·  
 Θείβαθεν γὰρ φυσαίντες ἐξόπισθ' ἐμὸν  
 τᾶνθεια τᾶς γλάχωνος ἀπέκλιξαν χαμαί.  
 ἀλλ' εἴ τι βούλει, πρίασο, τῶν ἐγὼ φέρω, 870  
 τῶν ὀρταλίχων, ἢ τῶν τετραπτερυλλίδων.

ΔΙ. ὦ χαῖρε, κολλικοφάγε Βοιωτίδιον.  
 τί φέρεις;

ΒΟΙ. ὅσ' ἐστὶν ἀγαθὰ Βοιωτοῖς ἀπλῶς,  
 ὀρίγανον, γλαχώ, ψιάθως, θρυαλλίδας,  
 νάσσας, κολοιώς, ἀτταγᾶς, φαλαρίδας, 875  
 τροχίλως, κολύμβως.

ΔΙ. ὥσπερ εἰ χειμῶν ἄρα  
 ὀρνιθίας εἰς τὴν ἀγορὰν ἐλήλυθας.

<sup>a</sup> ὁστίνοις, *sc.* αὐλοῖς, the pipes being made of bone. Many suppose τὸν π. κυνός to describe the tune they are to strike up, but R. thinks that they play a sort of bagpipes made of dog-skin, so that π. κυνός may be taken literally.

<sup>b</sup> See Index, *s.v.* Chaeris.

<sup>c</sup> ὀρταλίχων = ἀλετρυόνων in the Boeotian dialect: Schol.

## THE ACHARNIANS, 856-877

That deep-dyed sinner, that low buffoon,  
Who always shivers and hungers sore •  
Full thirty days, or it may be more,  
In every course of the moon.

BOEOTIAN. Hech sirs, my shouter's sair, wat Heracles!  
Ismeny lad, pit doon thae pennyroyal  
Wi' tentie care. Pipers wha cam' frae  
Thaibes  
Blaw oop the auld tyke's hurdies wi' the  
banes.<sup>a</sup>

DI. Hang you! shut up! Off from my doors,  
you wasps!  
Whence flew these curst Chaeridian <sup>b</sup> bumble-  
drones  
Here, to my door? Get to the ravens!  
Hence!

BOE. An' recht ye are, by Iolaus, stranger.  
They've blawn behint me a' the wa' frae  
Thaibes,  
An' danged the blossom aff my pennyroyal.  
But buy, an't please you, onie thing I've got,  
Some o' thae cleckin'<sup>c</sup> or thae four-winged  
gear.<sup>d</sup>

DI. O welcome, dear Boeotian muffin-eater,  
What have you there?

BOE. A' that Boeoty gies us.  
Mats, dittany, pennyroyal, lantern-wicks,  
An' dooks, an' kaes, an' francolins, an' coots,  
Plivers an' divers.

DI. Eh? Why then, methinks,  
You've brought fowl weather to my market-  
place.

<sup>a</sup> τετραπτερυλλίδων is a surprise for τετραπόδων.

# ARISTOPHANES

- ΒΟΙ. καὶ μὰν φέρω χᾶνας, λαγῶς, ἀλῶπεκας,  
 \* σκάλοπας, ἐχίνως, αἰελούρως, πικτίδας,  
 ἰκτίδας, ἐνύδριας, ἐγγέλεις Κωπαίδας. 880
- ΔΙ. ὦ τερπνότατον σὺ τέμαχος ἀνθρώποις φέρων,  
 δός μοι προσειπεῖν, εἰ φέρεις, τὰς ἐγγέλεις.
- ΒΟΙ. πρέσβειρα πεντήκοντα Κωπάδων κορᾶν,  
 ἔκβαθι τῷδε, κήπιχάριτται τῷ ξένῳ.
- ΔΙ. ὦ φιλάττη σὺ καὶ πάλαι ποθουμένη, 885  
 ἦλθες ποθεινὴ μὲν τρυγῶδικοῖς χοροῖς,  
 φίλη δὲ Μορύχῳ. δμῶες, ἐξενέγκατε  
 τὴν ἐσχάραν μοι δεῦρο καὶ τὴν ῥιπίδα.  
 σκέψασθε, παῖδες, τὴν ἀρίστην ἐγγελην,  
 ἦκουσαν ἔκτῳ μόλις ἔτει ποθουμένην. 890  
 προσεῖπατ' αὐτήν, ὦ τέκν'· ἄνθρακας δ' ἐγὼ  
 ὑμῶν παρέξω τῇσδε τῆς ξένης χάριν.  
 ἀλλ' ἔκφερ' αὐτήν· μηδὲ γὰρ θανῶν ποτε  
 σοῦ χωρὶς εἶην ἐντετευτλανωμένης.
- ΒΟΙ. ἐμοὶ δὲ τιμὰ τᾶσδε πᾶ γενήσεται; 895
- ΔΙ. ἀγορᾶς τέλος ταύτην γέ που δώσεις ἐμοί·  
 ἀλλ' εἴ τι πωλεῖς τῶνδε τῶν ἄλλων, λέγε.
- ΒΟΙ. ἰώγα ταῦτα πάντα.
- ΔΙ. φέρε, πόσου λέγεις;  
 ἦ φορτί' ἔτερ' ἐντεῦθεν ἐκεῖσ' ἄξεις;
- ΒΟΙ. ἰὼ  
 ὃ τι γ' ἔστ' ἐν Ἀθάναις, ἐν Βοιωτοῖσιν δὲ μή. 900

<sup>a</sup> A parody of Aesch. Fr. 174 δέσποινα πεντήκοντα Νηρήδων κορῶν.

<sup>b</sup> "He is thinking of the ἐπινίκια, the triumphal banquet to which the Chorus would presently be invited by the Choregus": R.

# THE ACHARNIANS, 878-900

- BOE. Aye, an' I'm bringin' maukins, geese, an' tods  
Easels an' weasels, urchins, moles, an' cats,  
An' otters too, an' eels frae Loch Copais.
- DI. O man, to men their daintiest morsel bringing.  
Let me salute the eels, if eels you bring.
- BOE. Primest o' Loch Copais' fifty dochters<sup>a</sup>  
Come oot o' that; an' mak' the stranger  
welcome.
- DI. O loved, and lost, and longed for, thou art  
come,  
A presence grateful to the Comic choirs,<sup>b</sup>  
And dear to Morychus.<sup>c</sup> Bring me out at  
once,  
O kitchen-knaves, the brasier and the fan.  
Behold, my lads, this best of all the eels,  
Six years a truant,<sup>d</sup> scarce returning now.  
O children, welcome her; to you I'll give  
A charcoal fire for this sweet stranger's sake.  
Out with her! Never may I lose again,  
Not even in death, my darling dressed in—  
beet.<sup>e</sup>
- BOE. Whaur sall I get the siller for the feesh?
- DI. This you shall give me as a market-toll.  
But tell me, are these other things for sale?
- BOE. Aye are they, a' thae goods.
- DI. And at what price?  
Or would you swap for something else?
- BOE. I'se swap  
For gear we haena, but ye Attics hae.

<sup>a</sup> A famous epicure; cf. *W.* 506, *P.* 1008.

<sup>d</sup> i.e. since the beginning of the war.

<sup>e</sup> A parody of the conclusion of Admetus's address to his wife who is giving her life for his, Eur. *Alc.* 367 μηδὲ γὰρ θανὼν ποτε | σοῦ χωρὶς εἶην, τῆς μόνης πιστῆς ἐμολ.

# ARISTOPHANES

- ΔΙ. ἀφύας ἄρ' ἄξεις πριάμενος Φαληρικὰς  
ἢ κέραμον.
- ΒΟΙ. ἀφύας ἢ κέραμον; ἀλλ' ἔντ' ἐκεῖ.  
ἀλλ' ὅ τι παρ' ἀμῖν μή 'στι, τᾷδε δ' αὖ πολὺ.
- ΔΙ. ἐγὼ δα τοίνυν· συκοφάντην ἔξαγε,  
ὥσπερ κέραμον ἐνδησάμενος.
- ΒΟΙ. νεὶ τὼ Σιώ, 905  
λάβοιμι μέντ' ἂν κέρδος ἀγαγὼν καὶ πολὺ,  
ἥπερ πίθακον ἀλιτρίας πολλᾶς πλέων.
- ΔΙ. καὶ μὴν ὁδὶ Νίκαρχος ἔρχεται φανῶν.
- ΒΟΙ. μικκός γα μαῶκος οὗτος.
- ΔΙ. ἀλλ' ἅπαν κακόν.  
ΝΙΚΑΡΧΟΣ. ταυτὶ τίνος τὰ φορτί' ἐστί;
- ΒΟΙ. τῷδ' ἐμὰ 910  
Θείβαθεν, ἴττω Δεύς.
- ΝΙ. ἐγὼ τοίνυν ὁδὶ  
φαίνω πολέμια ταῦτα.
- ΒΟΙ. τί δαὶ κακὸν παθὼν  
ὀρναπετίοισι πόλεμον ἦρω καὶ μάχαν;
- ΝΙ. καὶ σέ γε φανῶ πρὸς τοῖσδε.
- ΒΟΙ. τί ἀδικειμένος;
- ΝΙ. ἐγὼ φράσω σοι τῶν περιστώτων χάριν. 915  
ἐκ τῶν πολεμίων γ' εἰσάγεις θρυαλλίδας.
- ΔΙ. ἔπειτα φαίνεις δῆτα διὰ θρυαλλίδος;
- ΝΙ. αὕτη γὰρ ἐμπρήσειεν ἂν τὸ νεώριον.
- ΔΙ. νεώριον θρυαλλίς; οἴμοι, τίνι τρόπῳ;
- ΝΙ. ἐνθεῖς ἂν ἐς τήφην ἀνὴρ Βοιώτιος 920  
ἄψας ἂν εἰσπέμψειεν ἐς τὸ νεώριον

<sup>a</sup> Lit. "anchovies"; the Phaleric ones were noted, cf. B. 76.



## THE ACHARNIANS, 901-921

- DI. Well then, what say you to Phaleric sprats,<sup>a</sup>  
Or earthenware ?
- BOE. Sprats ! ware ! we've thae at hame.  
Gie us some gear we lack, an' ye've a rowth o'.
- DI. I'll tell you what ; pack an INFORMER up,  
Like ware for exportation.
- BOE. Mon ! that's guid.  
By the Twa Gudes,<sup>b</sup> an' unco gain I'se mak'.  
Takin' a monkey fu' o' plaguy tricks.
- DI. And here's Nicarchus<sup>c</sup> coming to denounce  
you !
- BOE. He's sma' in bouk.
- DI. But every inch is bad.
- NICARCHUS. Whose is this merchandise ?
- BOE. 'Tis a' mine here.  
Frae Thaibes, wat Zeus, I bure it.
- NIC. Then I here  
Denounce it all as enemies !
- BOE. Hout awa !  
Do ye mak' war an' enmity wi' the burdies ?
- NIC. Them and you too.
- BOE. What hae I dune ye wrang ?
- NIC. That will I say for the bystanders' sake.<sup>d</sup>  
A lantern-wick you are bringing from the foe.
- DI. Show him up, would you, for a lantern-wick ?
- NIC. Aye, for that lantern-wick will fire the docks.
- DI. A lantern-wick the docks ! O dear, and how ?
- NIC. If a Boeotian stuck it in a beetle,  
And sent it, lighted, down a watercourse<sup>e</sup>

<sup>b</sup> The two gods (τῶ θεῶ) of a Boeotian are Zethus and Amphion.

<sup>c</sup> Some unknown sycophant.

<sup>d</sup> τῶν περ. χάριν : apparently a favourite phrase with the orators.

<sup>e</sup> "A water-channel by which the superfluous water was carried down from the city into the sea at the Peiraeus" : R.

# ARISTOPHANES

δι' ὑδρορρόας, βορέαν ἐπιτηρήσας μέγαν.  
κεῖπερ λάβοιτο τῶν νεῶν τὸ πῦρ ἄπαξ,  
σελαγοῖντ' ἂν αἴφνης.

ΔΙ. ὦ κάκιστ' ἀπολούμενε,  
σελαγοῖντ' ἂν ὑπὸ τίφης τε καὶ θρυαλλίδος; 925

ΝΙ. μαρτύρομαι.

ΔΙ. ξυλλάμβαν' αὐτοῦ τὸ στόμα·  
δός μοι φορυτόν, ἵν' αὐτὸν ἐνδήσας φέρω,  
ὥσπερ κέραμον, ἵνα μὴ καταγῇ φορούμενος.

ΧΟ. ἔνδησον, ὦ βέλτιστε, τῷ [στρ.  
ξένῳ καλῶς τὴν ἐμπολήν 930  
οὕτως ὅπως  
ἂν μὴ φέρων κατάξῃ.

ΔΙ. ἐμοὶ μελήσει ταῦτ', ἐπεὶ  
τοὶ καὶ ψοφεῖ λάλον τι καὶ  
πυρροραγές  
καλλῶς θεοῖσιν ἐχθρόν.

ΧΟ. τί χρήσεται ποτ' αὐτῷ; 935  
ΔΙ. πάγχρηστον ἄγγος ἔσται,

κρατὴρ κακῶν, τριπτὴρ δικῶν,  
φαίνειν ὑπευθύνους λυχνοῦ-  
χος, καὶ κύλιξ  
τὰ πράγματ' ἐγκυκᾶσθαι.

ΧΟ. πῶς δ' ἂν πεποιθοίη τις ἄγ- [ἀντ. 940  
γεῖω τοιούτῳ χρώμενος

<sup>a</sup> Dic. lays hands on Nicarchus who calls the world to witness the assault.

<sup>b</sup> δικῶν, unexpectedly for ἐλαῶν. τριπτὴρ is the vat into which the oil pressed from olives ran : the Informer squeezes "oil" from lawsuits.

## THE ACHARNIANS, 922-941

Straight to the docks, watching when Boreas  
blew  
His stiffest breeze, then if the ships caught  
fire,  
They'd blaze up in an instant.

DI. Blaze, you rascal !

What, with a beetle and a lantern-wick ?

NIC. Bear witness ! <sup>a</sup>

DI. Stop his mouth, and bring me litter.  
I'll pack him up, like earthenware, for carriage,  
So they mayn't crack him on their journey  
home.

CHOR. Tie up, O best of men, with care  
The honest stranger's piece of ware,  
For fear they break it,  
As homeward on their backs they take it.

DI. To that, be sure, I'll have regard ;  
Indeed it creaks as though 'twere charred,  
By cracks molested,  
And altogether God-detested.

CHOR. How shall he deal with it ?

DI. For every use 'tis fit,

A cup of ills, a lawsuit <sup>b</sup> can,  
For audits an informing pan,<sup>c</sup>  
A poisoned chalice  
Full filled with every kind of malice

CHOR. But who can safely use, I pray,  
A thing like this from day to day

<sup>a</sup> Lit. "a lampstand to show up (cf. 826 n.) those who had to give in their accounts."

# ARISTOPHANES

κατ' οἰκίαν  
τοσόνδ' αἰὲν ψοφοῦντι;

ΔΙ. ἰσχυρόν ἐστιν, ὦγάθ', ὥστ'  
οὐκ ἂν καταγείη ποτ', εἴ-  
περ ἐκ ποδῶν  
κατωκάρᾳ κρέμαίτο. 945

ΧΟ. ἤδη καλῶς ἔχει σοι.  
ΒΟΙ. μέλλω γέ τοι θερίδδεν.

ΧΟ. ἀλλ', ὦ ξένων βέλτιστε, συν-  
θέριζε, καὶ πρόσβαλλ' ὅπου  
βούλει φέρων  
πρὸς πάντα συκοφάντην. 950

ΔΙ. μόλις γ' ἐνέδησα τὸν κακῶς ἀπολούμενον.  
αἶρου λαβὼν τὸν κέραμον, ὦ Βοιωτίε.  
ΒΟΙ. ὑπόκυπτε τὰν τύλαν ἰών, Ἰσμήνιχε.  
ΔΙ. χῶπως κατοίσεις αὐτὸν εὐλαβούμενος. 955  
πάντως μὲν οἴσεις οὐδὲν ὑγιές, ἀλλ' ὅμως·  
κἂν τοῦτο κερδάνης ἄγων τὸ φορτίον,  
εὐδαιμονήσεις συκοφαντῶν γ' οὐνεκα.

ΘΕΡΑΠΩΝ. Δικαιοπολι.

ΔΙ. τίς ἔστι; τί με βωστρεῖς;  
ΘΕΡ. ὁ τι;  
ἐκέλευε Λάμαχος σε ταύτης τῆς δραχμῆς 960  
εἰς τοὺς Χόας αὐτῷ μεταδοῦναι τῶν κιχλῶν,  
τριῶν δραχμῶν δ' ἐκέλευε Κωπᾶδ' ἔγχελυν.

<sup>a</sup> He had been warned off the markets, 722.

<sup>b</sup> The second day of the Anthesteria, which R. would

# THE ACHARNIANS, 942-962

In household matters,  
A thing that always creaks and clatters ?

DI. He's strong, my worthy friend, and tough :  
He will not break for usage rough,  
Not though you shove him  
Head foremost down, his heels above him

CHOR. (*To Boeotian*) You've got a lovely pack.  
BOE. A bonnie hairst I'se mak'.

CHOR. Aye, best of friends, your harvest make,  
And whereso'er it please you take  
This artful, knowing  
And best equipped informer going.

DI. 'Twas a tough business, but I've packed the  
scamp.  
Lift up and take your piece of ware, Boeotian.  
BOE. Gae, pit your shoulder underneath, Ismeny.  
DI. And pray be careful as you take him home.  
You've got a rotten bale of goods, but still !  
And if you make a harvest out of *him*,  
You'll be in luck's way, as regards informers.

SERVANT. Dicaeopolis !

DI. Well ? why are you shouting ?

SERV. Why ?

Lamachus <sup>a</sup> bids you, towards the Pitcher-  
feast, <sup>b</sup>

Give him some thrushes for this drachma here,  
And for three drachmas one Copaic eel.

identify with the Lenaea, at which this play was presented.  
Those who attended the feast seem to have brought their  
own provisions.

## ARISTOPHANES

- ΔΙ. ὁ ποῖος οὗτος Λάμαχος τὴν ἔγχελυν;  
 ΘΕΡ. ὁ δεινός, ὁ ταλαύρινος, ὃς τὴν Γοργόνα  
 πάλλει, κραδαίνων τρεῖς κατασκίους λόφους. 965  
 ΔΙ. οὐκ ἂν μὰ Δί', εἰ δοίῃ γέ μοι τὴν ἀσπίδα·  
 ἀλλ' ἐπὶ ταρίχει τοὺς λόφους κραδαινέτω·  
 ἦν δ' ἀπολιγαίνῃ, τοὺς ἀγορανόμους καλῶ.  
 ἐγὼ δ' ἐμαυτῷ τόδε λαβὼν τὸ φορτίον  
 εἴσειμι' ὑπαὶ πτερύγων κιχλᾶν καὶ κοψίχων. 970

- ΧΘ. εἶδες ᾧ, εἶδες, ᾧ [στρ.  
 πᾶσα πόλι, τὸν φρόνιμον ἄνδρα, τὸν ὑπέρσοφον,  
 οἷ' ἔχει σπεισάμενος ἐμπορικὰ χρήματα δι-  
 εμπολᾶν,  
 ᾧν τὰ μὲν ἐν οἰκίᾳ  
 χρήσιμα, τὰ δ' αὖ πρέπει 975  
 χλιαρὰ κατεσθίειν.  
 αὐτόματα πάντ' ἀγαθὰ τῷδέ γε πορίζεται.

οὐδέ ποτ' ἐγὼ Πόλεμον οἴκαδ' ὑποδέξομαι,  
 οὐδὲ παρ' ἐμοί ποτε τὸν Ἀρμόδιον ᾔσεται  
 ξυγκατακλινείς, ὅτι παροίνιος ἀνὴρ ἔφυ, 980  
 ὅστις ἐπὶ πάντ' ἀγάθ' ἔχοντας ἐπικωμάσας,  
 εἰργάσατο πάντα κακὰ κἀνέτρεπε κᾶξέχει,  
 κἀμάχετο, καὶ προσέτι πολλὰ προκαλουμένου,

<sup>a</sup> A soldier's fare, cf. 1101.

<sup>b</sup> i.e. the thongs described 724.

<sup>c</sup> "Between the marketing scenes and the banqueting scenes A. interposes an idyllic description of War and Peace": R.

<sup>d</sup> For this drinking-song cf. 1093 n.

# THE ACHARNIANS, 963-983

- DI. Who is this Lamachus that wants the eel ?  
 SERV. The dread, the tough, the terrible, who wields  
 The Gorgon targe, and shakes three shadowy  
 plumes.  
 DI. An eel for HIM ? Not though his targe he  
 gave me !  
 Let him go shake his plumes at his salt fish.<sup>a</sup>  
 If he demur, I'll call the Market clerks.<sup>b</sup>  
 Now for myself I'll carry all these things  
 Indoors, to the tune o' *merles an' mavisés wings*.

CHOR.<sup>c</sup> Have ye seen him, all ye people,  
                                 seen the man of matchless art,  
 Seen him, by his private treaty,  
                                 traffic gain from every mart,  
             Goods from every neighbour ;  
 Some required for household uses ;  
                                 some 'twere pleasant warm to eat ;  
 All the wealth of all the cities  
                                 lavished here before his feet,  
             Free from toil and labour.

War I'll never welcome in  
                                 to share my hospitality,  
 Never shall the fellow sing  
                                 Harmodius <sup>d</sup> in my company,  
 Always in his cups he acts  
                                 so rudely and offensively.  
 Tipsily he burst upon  
                                 our happy quiet family,  
 Breaking this, upsetting that,  
                                 and brawling most pugnaciously.  
 Yea when we entreated him  
                                 with hospitable courtesies,

## ARISTOPHANES

πῖνε, κατάκεισο, λαβὲ τήνδε φιλοτησίαν,  
 τὰς χάρακας ἦπτε πολὺ μᾶλλον ἔτι τῷ πυρί, 985  
 ἐξέχει θ' ἡμῶν βία τὸν οἶνον ἐκ τῶν ἀμπέλων.

εἶδες ὥς ἐπτέρω- [ἀντ.  
 ταί τ' ἐπὶ τὸ δεῖπνον ἄμα καὶ μεγάλα δὴ φρονεῖ  
 τοῦ βίου δ' ἐξέβαλε δεῖγμα τάδε τὰ πτερὰ πρὸ τῶν  
 θυρῶν.

ὦ Κύπριδι τῇ καλῇ  
 καὶ Χάρισι ταῖς φίλαις  
 ξύντροφε Διαλλαγῇ,  
 ὥς καλὸν ἔχουσα τὸ πρόσωπον ἄρ' ἐλάνθανες. 990

πῶς ἂν ἐμέ καὶ σέ τις Ἑρως ξυναγάγοι λαβών,  
 ὥσπερ ὁ γεγραμμένος, ἔχων στέφανον ἀνθέμων;  
 ἢ πάνυ γερόντιον ἴσως νενόμικας με σύ;  
 ἀλλὰ σε λαβὼν τρία δοκῶ γ' ἂν ἔτι προσβαλεῖν.  
 πρῶτα μὲν ἂν ἀμπελίδος ὄρχον ἐλάσαι μακρόν, 995  
 εἶτα παρὰ τόνδε νέα μοσχίδια συκίδων,  
 καὶ τὸ τρίτον ἡμερίδος ὄρχον, ὃ γέρων ὀδί,  
 καὶ περὶ τὸ χωρίον ἐλᾶδας ἅπαν ἐν κύκλῳ,

<sup>a</sup> The κύλιξ φιλοτησία (cf. *L.* 203) was exactly our "loving-cup."

<sup>b</sup> i.e. vine-props.

<sup>c</sup> Though he is old he thinks that, if she marries him, he can "still throw into the bargain three things" which he then describes.

<sup>d</sup> ἡμερίς seems to have been grown on lofty trellis-work, and originally on the walls of the dwelling-house; see *R.*



# THE ACHARNIANS, 985-998

*Sit you down, and drink a cup,*  
*a Cup of Love and Harmony,<sup>a</sup>*  
 All the more he burnt the poles <sup>b</sup>  
*we wanted for our husbandry,*  
 Aye and spilt perforce the liquor  
*treasured up within our vines.*

Proudly he prepares to banquet.  
*Did ye mark him, all elate,*  
 As a sample of his living  
*cast these plumes before his gate ?*  
*Grand his ostentation !*  
 O of Cypris foster-sister,  
*and of every heavenly Grace,*  
 Never knew I till this moment  
*all the glory of thy face,*  
 RECONCILIATION !

O that Love would you and me  
*unite in endless harmony,*  
 Love as he is pictured with  
*the wreath of roses smilingly.*  
 Maybe you regard me as  
*a fragment of antiquity :*  
 Ah, but if I get you, dear,  
*I'll show my triple husbandry.<sup>c</sup>*  
 First a row of vinelets will I  
*plant prolonged and orderly,*  
 Next the little fig-tree shoots  
*beside them, growing lustily,*  
 Thirdly the domestic vine ; <sup>d</sup>  
*although I am so elderly.*  
 Round them all shall olives grow,  
*to form a pleasant boundary.*

# ARISTOPHANES

ὥστ' ἀλείφεσθαι σ' ἀπ' αὐτῶν καὶ ταῖς νομνίαις.

ΚΗΡ. ἀκούετε λεῶ· κατὰ τὰ πάτρια τοὺς χόας 1000  
πίνειν ὑπὸ τῆς σάλπιγγος· ὃς δ' ἂν ἐκπύῃ  
πρώτιστος, ἄσκον Κτησιφῶντος λήψεται.

ΔΙ. ὦ παῖδες, ὦ γυναῖκες, οὐκ ἤκούσατε;  
τί δρᾶτε; τοῦ κήρυκος οὐκ ἀκούετε;  
ἀναβράττετ', ἐξοπτᾶτε, τρέπετ', ἀφέλκετε 1005  
τὰ λαγῶα ταχέως, τοὺς στεφάνους ἀνείρετε.  
φέρει τοὺς ὀβελίσκους, ἵν' ἀναπείρω τὰς κίχλας.

ΧΟ. ζηλῶ σε τῆς εὐβουλίας,  
μᾶλλον δὲ τῆς εὐωχίας,  
ἄνθρωπε, τῆς παρούσης. 1010

ΔΙ. τί δῆτ', ἐπειδὴν τὰς κίχλας ὀπτωμένας ἴδῃτε;

ΧΟ. οἴμαί σε καὶ τοῦτ' εὖ λέγειν.

ΔΙ. τὸ πῦρ ὑποσκάλευε.

ΧΟ. ἤκουσας ὥς μαγειρικῶς 1015  
κομφῶς τε καὶ δειπνητικῶς  
αὐτῷ διακονεῖται;

ΓΕΩΡΓΟΣ. οἴμοι τάλας.

ΔΙ. ὦ Ἡράκλεις, τίς οὔτοσί;

ΓΕ. ἀνὴρ κακοδαίμων.

ΔΙ. κατὰ σεαυτόν νυν τρέπου.

<sup>a</sup> Enter Crier, while the *eccyclema* exposes to view the interior of D.'s house.

<sup>b</sup> i.e. not an ordinary *ἄσκος οἶνου*, but a huge one made out of the skin of Ctesiphon who was *παχὺς καὶ προγάστωρ*: Schol.

<sup>c</sup> "The unwonted savour of the roasting and stewing meat has quite subdued the hearts of the old Acharnians": R.

## THE ACHARNIANS, 999-1019

Thence will you and I anoint us,  
darling, when the New Moon shines.

CRIER.<sup>a</sup> O yes ! O yes !

Come, drain your pitchers to the trumpet's  
sound,

In our old fashion. Whoso drains *his* first,  
Shall have, for prize, a skin of—Ctesiphon.<sup>b</sup>

DI. Lads ! Lassies ! heard ye not the words he  
said ?

What are ye at ? Do ye not hear the Crier ?  
Quick ! stew and roast, and turn the roasting  
flesh,

Unspit the haremeat, weave the coronals,  
Bring the spits here, and I'll impale the  
thrushes.

CHOR. I envy much your happy plan,<sup>c</sup>  
I envy more, you lucky man,  
The joys you're now possessing.

DI. What, when around the spits you see  
the thrushes roasting gloriously ?

CHOR. And that's a saying I admire.

DI. Boy, poke me up the charcoal fire.

CHOR. O listen with what cookly art  
And gracious care, so trim and smart,  
His own repast he's dressing.

FARMER.<sup>d</sup> Alas ! Alas !

DI. O Heracles, who's there ?

FAR. An ill-starred man.

DI. Then keep it to yourself.

<sup>a</sup> *Enter Dercetes an Athenian farmer.* His farm was at Phyle just on the Attic side of a pass between Boeotia and Attica.

# ARISTOPHANES

- ΓΕ. ὦ φίλτατε, σπονδαὶ γάρ εἰσι σοὶ μόνῳ, 1020  
μέτρησον εἰρήνης τί μοι, κἄν πέντ' ἔτῃ.
- ΔΙ. τί δ' ἔπαθες;
- ΓΕ. ἐπετρίβην ἀπολέσας τῷ βόε.
- ΔΙ. πόθεν;
- ΓΕ. ἀπὸ Φυλῆς ἔλαβον οἱ Βοιωῖται.
- ΔΙ. ὦ τρισκακόδαιμον, εἴτα λευκὸν ἀμπέχει;
- ΓΕ. καὶ ταῦτα μέντοι νῆ Δί' ὥπερ μ' ἔτρεφέτην 1025  
ἐν πᾶσι βολίοις.
- ΔΙ. εἴτα νυνὶ τοῦ δέει;
- ΓΕ. ἀπόλωλα τῷ φθαλμῷ δακρύων τῷ βόε.  
ἀλλ' εἴ τι κήδει Δερκέτου Φυλασίου,  
ὑπάλειψον εἰρήνη με τῷ φθαλμῷ ταχύ.
- ΔΙ. ἀλλ', ὦ πόνηρ', οὐ δημοσιεύων τυγχάνω. 1030
- ΓΕ. ἴθ' ἀντιβολῶ σ', ἣν πως κομίσωμαι τῷ βόε.
- ΔΙ. οὐκ ἔστιν, ἀλλὰ κλᾶε πρὸς τοῦ Πιττάλου.
- ΓΕ. σὺ δ' ἀλλά μοι σταλαγμὸν εἰρήνης ἔνα  
εἰς τὸν καλαμίσκον ἐνστάλαξον τουτονί.
- ΔΙ. οὐδ' ἂν στριβλικίγξ· ἀλλ' ἀπιὼν οἴμωζέ ποι. 1035
- ΓΕ. οἴμοι κακοδαίμων τοῖν γεωργοῖν βοιδίῳ.
- ΧΟ. ἀνὴρ ἐνεύρηκέν τι ταῖς  
σπονδαῖσιν ἡδύ, κοῦκ ἔοι-  
κεν οὐδενὶ μεταδώσειν.
- ΔΙ. κατάχει σὺ τῆς χορδῆς τὸ μέλι· τὰς σηπίας  
στάθευε· 1041
- ΧΟ. ἤκουσας ὀρθιασμάτων;
- ΔΙ. ὁπᾶτε τὰ γχέλια.

<sup>a</sup> ἐν πᾶσι βολίοις (lit. in the midst of every kind of cow dung) is substituted for the expected ἐν πᾶσιν ἀγαθοῖς.

<sup>b</sup> For δημοσιεύειν thus used cf. Plato, *Gorg.* 514 D.

<sup>c</sup> Probably one of the state doctors.

# THE ACHARNIANS, 1020-1043

FAR. O—for you only hold the truces, dear—  
Measure me out though but five years of  
Peace.

DI. What ails you ?

FAR. Ruined ! Lost my oxen twain.

DI. Where from ?

FAR. From Phyle. The Boeotians stole them.

DI. And yet you are clad in white, you ill-starred  
loon !

FAR. They twain maintained me in the very lap  
Of affluent muckery.<sup>a</sup>

DI. Well, what want you now ?

FAR. Lost my two eyes, weeping my oxen twain.  
Come, if you care for Dercetes of Phyle,  
Rub some Peace-ointment, do, on my two  
eyes.

DI. Why, bless the fool, I'm not a public surgeon.<sup>b</sup>

FAR. Do now ; I'll maybe find my oxen twain.

DI. No, go and weep at Pittalus's<sup>c</sup> door.

FAR. Do, just one single drop. Just drop me here  
Into this quill one little drop of Peace.

DI. No, not one twitterlet ; take your tears else-  
where.

FAR. Alas ! Alas ! my darling yoke of oxen.

CHOR. He loves the Treaty's pleasant taste ;  
He will not be, methinks, in haste  
To let another share it.

DI. Pour on the tripe the honey, you !

And you, the cuttle richly stew !

CHOR. How trumpet-like his orders sound.

DI. Be sure the bits of eel are browned.

# ARISTOPHANES

- ΧΘ. ἀποκτενεῖς λιμῶ με καὶ  
τοὺς γείτονας κνίσῃ τε καὶ  
φωνῇ τοιαῦτα λάσκων. 1045
- ΔΙ. ὀπτᾶτε ταυτὶ καὶ καλῶς ξανθίζετε.  
ΠΑΡΑΝΤΜΦΟΣ. Δικαιοπόλι.
- ΔΙ. τίς οὐτοσί; τίς οὐτοσί;  
ΠΑ. ἔπεμψέ τίς σοι νυμφίος ταυτὶ κρέα  
ἐκ τῶν γάμων.
- ΔΙ. καλῶς γε ποιῶν, ὅστις ἦν. 1050  
ΠΑ. ἐκέλευε δ' ἐγχείαι σε, τῶν κρεῶν χάριν,  
ἵνα μὴ στρατεύοιτ', ἀλλὰ βινοίῃ μένων,  
ἐς τὸν ἀλάβαστον κύαθον εἰρήνης ἔνα.
- ΔΙ. ἀπόφερ' ἀπόφερε τὰ κρέα καὶ μὴ μοι δίδου,  
ὥς οὐκ ἂν ἐγχείαιμι μυρίων δραχμῶν. 1055  
ἀλλ' αὐτῇ τίς ἐστίν;
- ΠΑ. ἡ νυμφεύτρια  
δεῖται παρὰ τῆς νύμφης τί σοι λέξαι μόνω.
- ΔΙ. φέρε δὴ, τί σὺ λέγεις; ὥς γέλοιον, ὦ θεοί,  
τὸ δέημα τῆς νύμφης, ὃ δεῖται μου σφόδρα,  
ὅπως ἂν οἰκουρῇ τὸ πέος τοῦ νυμφίου. 1060  
φέρε δεῦρο τὰς σπονδάς, ἵν' αὐτῇ δῶ μόνῃ.  
ὅτι γυνή 'στι τοῦ πολέμου τ' οὐκ ἀξία.  
ὑπεχ' ὧδε δεῦρο τοῦξάλειπτρον, ὦ γύναι.  
οἶσθ' ὥς ποιεῖτε τοῦτο; τῇ νύμφῃ φράσον,  
ὅταν στρατιώτας καταλέγωσι, τουτωῖ 1065  
νύκτωρ ἀλειφέτω τὸ πέος τοῦ νυμφίου.  
ἀπόφερε τὰς σπονδάς. φέρε τὴν οἰνήρυσιν,  
ἵν' οἶνον ἐγγέω λαβὼν ἐς τοὺς χόας.

<sup>a</sup> παράνυμφος ἢ πάροχος.

# THE ACHARNIANS, 1044-1068

CHOR. The words you speak, your savoury rites,  
Keep sharpening so our appetites  
That we can hardly bear it.

DI. Now roast these other things and brown them  
nicely.

GROOMSMAN.<sup>a</sup> O Dicaeopolis !

DI. Who's there ? who's there ?

GR. A bridegroom sends you from his wedding-  
banquet  
These bits of meat.

DI. Well done, whoe'er he is.

GR. And in return he bids you pour him out,  
To keep him safely with his bride at home,  
Into this ointment-pot one dram of Peace.

DI. Take, take your meat away ; I can't abide it.  
Not for ten thousand drachmas would I give  
him

One drop of Peace. Hey, who comes here ?

GR. The bridesmaid  
Bringing a private message from the bride.

DI. Well, what have *you* to say ? What wants  
the bride ?

*Affects to listen.*

O heaven, the laughable request she makes  
To keep her bridegroom safely by her side.  
I'll do it ; bring the truces ; she's a woman,  
Unfit to bear the burdens of the war.

Now, hold the myrrh-box underneath, my girl.  
Know you the way to use it ? Tell the bride,  
When they're enrolling soldiers for the war,  
To rub the bridegroom every night with this.  
Now take the truces back, and bring the ladle.  
I'll fill the winecups for the Pitcher-feast.

# ARISTOPHANES

ΧΟ. καὶ μὴν ὁδί τις τὰς ὀφρῦς ἀνεσπακῶς  
ὥσπερ τι δεινὸν ἀγγελῶν ἐπείγεται. 1070

ΚΗΡ. ἰὼ πόνοι τε καὶ μάχαι καὶ Λάμαχοι.

ΛΑ. τίς ἀμφὶ χαλκοφάλαρα δώματα κτυπεῖ;

ΚΗΡ. ἵεναι σ' ἐκέλευον οἱ στρατηγοὶ τήμερον  
ταχέως λαβόντα τοὺς λόχους καὶ τοὺς λόφους·  
κάπειτα τηρεῖν νιφόμενον τὰς εἰσβολάς. 1075  
ὑπὸ τοὺς Χόας γὰρ καὶ Χύτροὺς αὐτοῖσί τις  
ἤγγειλε ληστὰς ἐμβαλεῖν Βοιωτίους.

ΛΑ. ἰὼ στρατηγοὶ πλείονες ἢ βελτίονες.  
οὐ δεινὰ μὴ 'ξεῖναί με μηδ' ἐορτάσαι;

ΔΙ. ἰὼ στράτευμα πολεμολαμαχαϊκόν. 1080

ΛΑ. οἴμοι κακοδαίμων, καταγελῆς ἤδη σύ μου;

ΔΙ. βούλει μάχεσθαι Γηρυόνη τετραπτίλῳ;

ΛΑ. αἰαῖ,

οἶαν ὁ κῆρυξ ἀγγελίαν ἤγγειλέ μοι.

ΔΙ. αἰαῖ, τίνα δ' αὖ μοι προστρέχει τις ἀγγελῶν;

ΑΓΓΕΛΟΣ. Δικαιόπολι.

ΔΙ. τί ἔστιν;

ΑΓΓ. ἐπὶ δεῖπνον ταχὺ 1085

βάδιζε, τὴν κίστην λαβὼν καὶ τὸν χόα.

ὁ τοῦ Διονύσου γάρ σ' ἱερεὺς μεταπέμπεται.

ἀλλ' ἐγκόνει· δειπνεῖν κατακωλύεις πάλοι.

τὰ δ' ἄλλα πάντ' ἐστὶν παρεσκευασμένα,

\* The meaning is: "Do you wish to fight with such a Geryon as I am, one who would encounter Hercules?"  
τετραπτίλῳ is substituted for the expected *τρικεφάλῳ*, and Dic. must have tricked himself with four plumes to outdo the "three crests" (1109) of Lamachus.

<sup>b</sup> The vessel in which he carried his provisions; cf. Hom. Od. vi. 76. "Those who invited to a feast," says the  
104



# THE ACHARNIANS, 1069-1089

CHOR. But here runs one with eyebrows puckered up.  
Methinks he comes a messenger of woe.

CRIER. O toils, and fights, and fighting Lamachus's.

LAM. Who clangs around my bronze-accountred  
halls?

CRIER. The generals bid you take your crests and  
cohorts,

And hurry off this instant; to keep watch  
Amongst the mountain passes in the snow.  
For news has come that at this Pitcher-feast  
Boeotian bandits mean to raid our lands.

LAM. O generals, great in numbers, small in worth!  
Shame that I may not even enjoy the feast.

DI. O expedition battle-Lamachaeon!

LAM. O dear, what you! Do *you* insult me too?

DI. What would you fight with Geryon, the four-  
winged? <sup>a</sup>

LAM. O woe!

O what a message has this Crier brought me!

DI. Oho! what message will this runner bring me?

MESSENGER. Dicaeopolis!

DI. Well?

MESS. Come at once to supper,  
And bring your pitcher, and your supper-  
chest.<sup>b</sup>

The priest of Bacchus sends to fetch you  
thither.

And do be quick: you keep the supper  
waiting.

For all things else are ready and prepared,

Scholiast, "furnished garlands, perfumes, sweetmeats, etc.,  
and the guests brought provisions (ἐψήματα)."

# ARISTOPHANES

κλῖναι, τράπεζαι, προσκεφάλαια, στρώματα, 1090  
 στέφανοι, μύρον, τραγήμαθ', αἱ πόρνοι πάρα,  
 ἄμυλοι, πλακοῦντες, σησαμοῦντες, ἴτρια,  
 ὀρχηστρίδες, τὰ φίλταθ' Ἀρμοδίου, καλαί.  
 ἀλλ' ὥς τάχιστα σπεῦδε.

- ΛΑ. κακοδαίμων ἐγώ.  
 ΔΙ. καὶ γὰρ σὺ μεγάλην ἐπεγράφου τὴν Γοργόνα. 1095  
 σύγκλειε, καὶ δεῖπνόν τις ἐνσκευαζέτω.  
 ΛΑ. παῖ παῖ, φέρ' ἔξω δεῦρο τὸν γύλιον ἐμοί.  
 ΔΙ. παῖ παῖ, φέρ' ἔξω δεῦρο τὴν κίστην ἐμοί.  
 ΛΑ. ἄλας θυμίτας οἶσε, παῖ, καὶ κρόμμνα.  
 ΔΙ. ἐμοὶ δὲ τεμάχη· κρομμύοις γὰρ ἄχθομαι. 1100  
 ΛΑ. θρίον ταρίχους οἶσε δεῦρο, παῖ, σαπρού.  
 ΔΙ. κάμοι σὺ δημοῦ θρίον· ὀπτήσω δ' ἐκεῖ.  
 ΛΑ. ἔνεγκε δεῦρο τῷ πτερῷ τῷ 'κ τοῦ κράνους.  
 ΔΙ. ἐμοὶ δὲ τὰς φάττας γε φέρε καὶ τὰς κίχλας.  
 ΛΑ. καλόν γε καὶ λευκὸν τὸ τῆς στρουθοῦ πτερόν. 1105  
 ΔΙ. καλόν γε καὶ ξανθὸν τὸ τῆς φάττης κρέας.  
 ΛΑ. ὦνθρωπε, παῦσαι καταγελῶν μου τῶν ὄπλων.  
 ΔΙ. ὦνθρωπε, βούλει μὴ βλέπειν εἰς τὰς κίχλας;  
 ΛΑ. τὸ λοφεῖον ἐξένεγκε τῶν τριῶν λόφων.  
 ΔΙ. κάμοι λεκάνιον τῶν λαγῶν δὸς κρεῶν. 1110  
 ΛΑ. ἀλλ' ἢ τριχόβρωτες τοὺς λόφους μου κατ-  
 ἐφαγον;  
 ΔΙ. ἀλλ' ἢ πρὸ δείπνου τὴν μίμαρκυν κατέδομαι;  
 ΛΑ. ὦνθρωπε, βούλει μὴ προσαγορεύειν ἐμέ;  
 ΔΙ. οὐκ, ἀλλ' ἐγὼ χῶ παῖς ἐρίζομεν πάλαι.  
 βούλει περιδόσθαι, κάπιτρέψαι Λαμάχῳ, 1115

<sup>a</sup> The Scolium began φίλταθ' Ἀρμόδι', οὐ τί πω τέθηκας, but A., "reading φίλταθ' as the neuter plural and combining Ἀρμόδι' οὐ into Ἀρμοδίου contrives to hint at the irregularities of this popular favourite": R.

# THE ACHARNIANS, 1090-1115

The couches, tables, sofa-cushions, rugs,  
Wreaths, sweetmeats, myrrh, the harlotry are  
there,  
Whole-meal cakes, cheese-cakes, sesame-,  
honey-cakes,  
And dancing-girls, *Harmodius'* dearest ones.<sup>a</sup>  
So pray make haste.

- LAM. O wretched, wretched me !  
DI. Aye the great Gorgon 'twas you chose for  
patron.  
Now close the house, and pack the supper up.  
LAM. Boy, bring me out my soldier's knapsack here.  
DI. Boy, bring me out my supper-basket here.  
LAM. Boy, bring me onions, with some thymy salt.  
DI. For me, fish-fillets : onions I detest.  
LAM. Boy, bring me here a leaf of rotten fish.  
DI. A tit-bit leaf for me ; I'll toast it there.  
LAM. Now bring me here my helmet's double plume.  
DI. And bring me here my thrushes and ring-  
doves.  
LAM. How nice and white this ostrich-plume to  
view.  
DI. How nice and brown this pigeon's flesh to eat.  
LAM. Man, don't keep jeering at my armour so.  
DI. Man, don't keep peering at my thrushes so.  
LAM. Bring me the casket with the three crests in it.  
DI. Bring me the basket with the hare's flesh in it.  
LAM. Surely the moths my crest have eaten up.  
DI. Sure this hare-soup I'll eat before I sup.  
LAM. Fellow, I'll thank you not to talk to ME.  
DI. Nay, but the boy and I, we can't agree.  
Come will you <sup>b</sup> bet, and Lamachus decide,

<sup>b</sup> He addresses the " boy."

# ARISTOPHANES

πότερον ἀκρίδες ἥδιόν ἐστιν, ἢ κίχλαι;

ΛΑ. οἴμ' ὥς ὑβρίζεις.

ΔΙ. τὰς ἀκρίδας κρίνει πολύ.

ΛΑ. παῖ παῖ, καθελὼν μοι τὸ δόρυ δεῦρ' ἔξω φέρε.

ΔΙ. παῖ παῖ, σὺ δ' ἀφελὼν δεῦρο τὴν χορδὴν φέρε.

ΛΑ. φέρε, τοῦ δόρατος ἀφελκύσωμαι τοῦλυτρον. 1120  
ἔχ', ἀντέχου, παῖ.

ΔΙ. καὶ σύ, παῖ, τοῦδ' ἀντέχου.

ΛΑ. τοὺς κιλλίβαντας οἶσε, παῖ, τῆς ἀσπίδος.

ΔΙ. καὶ τῆς ἐμῆς τοὺς κριβανίτας ἔκφερε.

ΛΑ. φέρε δεῦρο γοργόνωτον ἀσπίδος κύκλον. 1125

ΔΙ. κάμοι πλακοῦντος τυρόνωτον δὸς κύκλον.

ΛΑ. ταῦτ' οὐ κατάγελῶς ἐστὶν ἀνθρώποις πλατύς;

ΔΙ. ταῦτ' οὐ πλακοῦς δῆτ' ἐστὶν ἀνθρώποις γλυ-  
κύς;

ΛΑ. κατὰχει σύ, παῖ, τοῦλαιον. ἐν τῷ χαλκίῳ  
ἐνορῶ γέροντα δειλίας φευξόμενον.

ΔΙ. κατὰχει σὺ τὸ μέλι. κἀνθάδ' ἔνδηλος γέρων 1130  
κλάειν κελεύων Λάμαχον τὸν Γοργάσου.

ΛΑ. φέρε δεῦρο, παῖ, θώρακα πολεμιστήριον.

ΔΙ. ἔξαιρε, παῖ, θώρακα κάμοι τὸν χόα.

ΛΑ. ἐν τῷδε πρὸς τοὺς πολεμίους θωρήξομαι.

ΔΙ. ἐν τῷδε πρὸς τοὺς συμπότας θωρήξομαι. 1135

ΛΑ. τὰ στρώματ', ὦ παῖ, δῆσον ἐκ τῆς ἀσπίδος.

ΔΙ. τὸ δειπνον, ὦ παῖ, δῆσον ἐκ τῆς κιστίδος.

ΛΑ. ἐγὼ δ' ἐμαυτῷ τὸν γύλιον οἶσω λαβών.

ΔΙ. ἐγὼ δὲ θοιμάτιον λαβὼν ἐξέρχομαι.

ΛΑ. τὴν ἀσπίδ' αἶρου, καὶ βιάδιζ', ὦ παῖ, λαβών. 1140  
νίφει. βαβαιάξ· χειμέρια τὰ πράγματα.

<sup>a</sup> To which L. when at war will be reduced.

<sup>b</sup> τὸν Γοργάσου, "son of Gorgasus" is merely another reference to his Gorgon shield.

# THE ACHARNIANS, 1116-1141

- LAM. Locusts <sup>a</sup> or thrushes, which the daintier are ?  
 Insolent knave !
- DI. (*To the boy*) Locusts, he says, by far.
- LAM. Boy, boy, take down the spear, and bring it here.
- DI. Boy, take the sweetbread off and bring it here.
- LAM. Hold firmly to the spear whilst I pull off  
 The case.
- DI. And you, hold firmly to the spit.
- LAM. Boy, bring the framework to support my shield.
- DI. Boy, bring the bakemeats to support my frame.
- LAM. Bring here the grim-backed circle of the shield.
- DI. And here the cheese-backed circle of the cake.
- LAM. Is not this—mockery, plain for men to see ?
- DI. Is not this—cheese-cake, sweet for men to eat ?
- LAM. Pour on the oil, boy. Gazing on my shield,  
 I see an old man tried for cowardliness.
- DI. Pour on the honey. Gazing on my cake,  
 I see an old man mocking Lamachus.<sup>b</sup>
- LAM. Bring me a casque, to arm the outer man.
- DI. Bring me a cask to warm the inner man.
- LAM. With this I'll arm myself against the foe.
- DI. With this I'll warm myself against the feast.<sup>c</sup>
- LAM. Boy, lash the blankets up against the shield.
- DI. Boy, lash the supper up against the chest.
- LAM. Myself will bear my knapsack for myself.
- DI. Myself will wear my wraps, and haste away.
- LAM. Take up the shield, my boy, and bring it on.  
 Snowing ! good lack, a wintry prospect mine.

<sup>a</sup> *θωρήσσεσθαι* means either (1) "put on a breast-plate," or (2) "get drunk."

# ARISTOPHANES

ΔΙ. αἵρου τὸ δεῖπνον· συμποτικά τὰ πράγματα.

ΧΟ. ἵτε δὴ χαίροντες ἐπὶ στρατιάν.  
ὥς ἀνομοίαν ἔρχεσθον ὁδόν·  
τῷ μὲν πίνειν στεφανωσαμένῳ, 1145  
σοὶ δὲ ῥιγῶν καὶ προφυλάττειν,  
τῷ δὲ καθεύδειν  
μετὰ παιδίσκης ὠραιότατης,  
ἀνατριβομένῳ τε τὸ δεῖνα.

Ἀντίμαχον τὸν Ψακάδος, ξυγγραφέα, τῶν  
μελέων ποιητήν, [στρ. 1150  
ὥς μὲν ἀπλῶ λόγῳ κακῶς ἐξολέσειεν ὁ Ζεὺς.  
ὅς γ' ἐμὲ τὸν τλήμονα Λήναια χορηγῶν ἀπ-  
έκλεισε δείπνων. 1155  
ὃν ἔτ' ἐπίδοιμι τευθίδος  
δεόμενον, ἢ δ' ὠπτημένη  
σίζουσα πάραλος, ἐπὶ τραπέζῃ κειμένη,  
ὀκέλλοι· κᾶτα μέλ-  
λοντος λαβεῖν αὐτοῦ κύων 1160  
ἄρπάσασα φεύγοι.

<sup>a</sup> *Exeunt Dic. and Lam.*, one to war the other to a banquet. They return 1189.

<sup>b</sup> In 1149 τὸ δεῖνα = τὸ αἰδοῖον: Schol.

<sup>c</sup> Otherwise unknown. He is called ὁ Ψακάδος "because always spitting": Schol. The "shutting out" of Aristophanes may have been when he produced the *Δαιταλεῖς* two years before.

<sup>d</sup> A well-known dainty. Here it is supposed to come in on its table (IV. 1216, "bring in the tables") and to "come ashore" or "land" just close to Antimachus. πάραλος is explained by the Schol. either as "beside the salt" or "by the sea-shore." R. says it simply = "marine," and that "the cuttle gliding along on its table is likened to" the famous state trireme Paralus.

THE ACHARNIANS, 1142-1161

DI. Take up the chest ; a suppery prospect mine.

CHOR. Off to your duties, my heroes bold.<sup>a</sup>  
 Different truly the paths ye tread ;  
 One to drink with wreaths on his head ;  
 One to watch, and shiver with cold,  
 Lonely, the while his antagonist passes  
 The sweetest of hours with the sweetest  
 of lasses.<sup>b</sup>

PRAY we that Zeus calmly reduce  
 to destruction emphatic and utter  
 That meanest of poets and meanest of men,  
 Antimachus,<sup>c</sup> offspring of Sputter ;  
 The Choregus who sent me away  
 without any supper at all  
 At the feast of Lenaea ; I pray,  
 two Woes that Choregus befall.  
 May he hanker for a dish  
 of the subtle cuttle-fish <sup>d</sup> ;  
 May he see the cuttle sailing  
 through its brine and through its oil,  
 On its little table lying,  
 hot and hissing from the frying,  
 Till it anchor close beside him,  
 when alas ! and woe betide him !  
 As he reaches forth his hand  
 for the meal the Gods provide him,  
 May a dog snatch and carry off the spoil,  
 off the spoil,  
 May a dog snatch and carry off the spoil.

# ARISTOPHANES

τοῦτο μὲν αὐτῷ κακὸν ἔν· κᾶθ' ἕτερον  
 νυκτερινὸν γένοιτο. [ἀντ.  
 ἡπιαλῶν γὰρ οὔκαδ' ἐξ ἱππασίας βαδίζων, 1165  
 εἶτα κατὰξειέ τις αὐτοῦ μεθύων τὴν κεφαλὴν  
 Ὀρέστης  
 μαινόμενος· ὁ δὲ λίθον λαβεῖν  
 βουλόμενος, ἐν σκοτῶ λάβοι  
 τῇ χειρὶ πέλεθον ἀρτίως κεχεσμένον· 1170  
 ἐπάξειεν δ' ἔχων  
 τὸν μάρμαρον, κᾶπειθ' ἄμαρ-  
 τῶν βάλοι Κρατῖνον.

ΘΕΡ. ὦ δμῶες οἱ κατ' οἶκόν ἐστε Λαμάχου,  
 ὕδωρ ὕδωρ ἐν χυτρινδίῳ θερμαίνετε· 1175  
 ὀθόνια, κηρωτὴν παρασκευάζετε,  
 ἔρι' οἰσυπηρά, λαμπάδιον περὶ τὸ σφυρόν.  
 ἀνὴρ τέτρωται χάρακι διαπηδῶν τάφρον,  
 καὶ τὸ σφυρόν παλίνορρον ἐξεκόκκισε,  
 καὶ τῆς κεφαλῆς κατέαγε περὶ λίθον πεσών, 1180  
 καὶ Γοργόν' ἐξήγειρεν ἐκ τῆς ἀσπίδος.  
 πτίλον δὲ τὸ μέγα κομπολακύθου πεσόν

<sup>a</sup> A foot-pad ; cf. B. 712, 1491.

<sup>b</sup> In 1172 μάρμαρος, "a stone of bright spar," is a Homeric word (*Il.* xii. 380 ; *Od.* ix. 499) purposely substituted for πέλεθος.

<sup>c</sup> See 849.

<sup>d</sup> Apparently the Gorgon on his shield is detachable.



# THE ACHARNIANS, 1162-1182

DULY the first Woe is rehearsed ;  
                                 attend whilst the other I'm telling.  
 It is night, and our gentleman, after a ride,  
                                 is returning on foot to his dwelling ;  
 With ague he's sorely bested,  
                                 and he's feeling uncommonly ill,  
 When suddenly down on his head  
                                 comes Orestes's <sup>a</sup> club with a will.  
 'Tis Orestes, hero mad,  
                                 'tis the drunkard and the pad.  
 Then stooping in the darkness  
                                 let him grope about the place,  
 If his hand can find a brickbat  
                                 at Orestes to be flung ;  
 But instead of any brickbat  
                                 may he grasp a podge of dung,  
 And rushing on with this,<sup>b</sup> Orestes may he  
                                 miss,  
 And hit young Cratinus <sup>c</sup> in the face, in the  
                                 face,  
 And hit young Cratinus in the face.

ATTENDANT. Varlets who dwell in Lamachus's halls,  
 Heat water, knaves, heat water in a pot.  
 Make ready lint, and salves, and greasy wool,  
 And ankle-bandages. Your lord is hurt,  
 Pierced by a stake whilst leaping o'er a trench.  
 Then, twisting round, he wrenched his ankle  
                                 out,  
 And, falling, cracked his skull upon a stone ;  
 And shocked the sleeping Gorgon from his  
                                 shield.<sup>d</sup>  
 Then the Great Boastard's plume being cast  
                                 away .

# ARISTOPHANES

πρὸς ταῖς πέτραισι, δεινὸν ἐξηγύδα μέλος·  
 “ὦ κλεινὸν ὄμμα, νῦν πανύστατόν σ’ ἰδὼν  
 λείπω φάος τοῦράνιον· οὐκέτ’ εἴμ’ ἐγώ.” 1185  
 τοσαῦτα λέξας εἰς ὑδρορρόαν πεσὼν  
 ἀνίσταται τε καὶ ξυναντᾷ δραπέταις,  
 ληστὰς ἐλαύνων καὶ κατασπέρχων δορί.  
 ὁδὶ δὲ καὐτός· ἀλλ’ ἀνοίγε τήν θύραν.

- ΛΑ. ἀτταταῖ, ἀτταταῖ. [στρ. 1190  
 στυγερὰ τάδε γε κρυερὰ πάθεα· τάλας ἐγώ.  
 διόλλυμαι δορὸς ὑπὸ πολεμίου τυπείς.  
 ἐκεῖνο δ’ οὖν αἰακτὸν ἂν γένοιτο, 1195  
 Δικαιοπόλις εἴ μ’ ἴδοι τετρωμένον,  
 κᾶτ’ ἐγχάνοι ταῖς ἐμαῖς τύχαισιν.
- ΔΙ. ἀτταταῖ, ἀτταταῖ. [ἀντ.  
 τῶν τιτθίων, ὥς σκληρὰ καὶ κυδώνια.  
 φιλήσατόν με μαλθακῶς, ὦ χρυσίω, 1200  
 τὸ περιπεταστὸν κάπιμανδαλωτόν.  
 τὸν γὰρ χόα πρῶτος ἐκπέπωκα.
- ΛΑ. ὦ συμφορὰ τάλαινα τῶν ἐμῶν κακῶν.  
 ἰὼ ἰὼ τραυμάτων ἐπωδύνων. 1205
- ΔΙ. ἰή, ἰή, χαῖρε Λαμαχίππιον.
- ΛΑ. στυγερός ἐγώ.
- ΔΙ. μογερός ἐγώ.
- ΛΑ. τί με σὺ κυνεῖς;
- ΔΙ. τί με σὺ δάκνεις;
- ΛΑ. τάλας ἐγὼ τῆς ξυμβολῆς βαρείας. 1210
- ΔΙ. τοῖς Χουσι γὰρ τίς ξυμβολάς σ’ ἔπραττεν;
- ΛΑ. ἰὼ ἰὼ Παιᾶν ἰὼ Παιᾶν.
- ΔΙ. ἀλλ’ οὐχὶ τήμερον Παιώνια.

<sup>a</sup> Re-enter L. wounded, supported by attendants, and Dio.  
 jovial between two courtesans.

## THE ACHARNIANS, 1183-1213

Prone on the rocks, a dolorous cry he raised,  
*O glorious Eye, with this my last fond look*  
*The heavenly light I leave ; my day is done.*  
 He spake, and straightway falls into a ditch :  
 Jumps up again : confronts the runaways,  
 And prods the fleeing bandits with his spear.  
 But here he enters. Open wide the door.

- LAM.<sup>a</sup> O lack-a-day ! O lack-a-day !  
 I'm hacked, I'm killed, by hostile lances !  
 But worse than wound or lance 'twill grieve me  
 If Dicaeopolis perceive me  
 And mock, and mock at my mischances.
- DI. O lucky day ! O lucky day !  
 What mortal ever can be richer,  
 Than he who feels, my golden misses,  
 Your softest, closest, loveliest kisses.<sup>b</sup>  
 'Twas I, 'twas I, first drained the pitcher.
- LAM. O me, my woful dolorous lot !  
 O me, the gruesome wounds I've got !
- DI. My darling Lamachippus, is it not ?
- LAM. O doleful chance !
- DI. O cursed spite !
- LAM. Why give me a kiss ?
- DI. Why give me a bite ?
- LAM. O me the heavy, heavy charge <sup>c</sup> they tried.
- DI. Who makes a charge this happy Pitcher-tide ?
- LAM. O Paean, Healer ! heal me, Paean, pray.
- DI. 'Tis not the Healer's festival to-day.

<sup>b</sup> In 1199 their breasts are compared to "quinces," *μηλα κυδωνια* ; and 1201 describes *δύο εἶδη φιλημάτων ἐρωτικῶν* : Schol.

<sup>c</sup> Cf. 1000-2. In 1210 *συμβολή* is "a hostile encounter" ; in 1211 the "contribution" made by a guest to a common entertainment.

# ARISTOPHANES

- ΛΑ. λάβεσθέ μου, λάβεσθε τοῦ σκέλους· παπαῖ,  
προσλάβεσθ', ὦ φίλοι. 1216
- ΔΙ. ἐμοῦ δέ γε σφῶ τοῦ πέους ἄμφω μέσου  
προσλάβεσθ', ὦ φίλοι.
- ΛΑ. ἰλιγγίῳ κάρα λίθῳ πεπληγμένος,  
καὶ σκοτοδινίῳ.
- ΔΙ. καὶ γὰρ καθεύδειν βούλομαι καὶ στύομαι 1220  
καὶ σκοτοβινίῳ.
- ΛΑ. θύραζέ μ' ἐξενέγκατ' ἐς τοῦ Πιπτάλου  
παιωνίαισι χερσίν.
- ΔΙ. ὥς τοὺς κριτάς με φέρετε· ποῦ 'στιν ὁ  
βασιλεύς;  
ἀπόδοτέ μοι τὸν ἄσκόν. 1225
- ΛΑ. λόγχῃ τις ἐμπέπηγέ μοι  
δι' ὀστέων ὀδυρτά.
- ΔΙ. ὁρᾶτε τουτονὶ κενόν.  
τῆνελλα καλλίνικος.
- ΧΘ. τῆνελλα δῆτ', εἶπερ καλεῖς γ',  
ὦ πρέσβυ, καλλίνικος.
- ΔΙ. καὶ πρὸς γ' ἄκρατον ἐγχείας  
ἄμυστιν ἐξέλαψα.
- ΧΘ. τῆνελλά νυν, ὦ γεννάδα·  
χώρει λαβὼν τὸν ἄσκόν. 1230
- ΔΙ. ἐπεσθέ νυν ἄδοντες ὦ  
τῆνελλα καλλίνικος.
- ΧΘ. ἀλλ' ἐψόμεσθα σὴν χάριν  
τῆνελλα καλλίνικον ἄ-  
δοντες σὲ καὶ τὸν ἄσκόν.

<sup>a</sup> i.e. of the Pitcher-feast who are to award him the ἄσκος οἶνου as the best drinker. But A. is also appealing to

# THE ACHARNIANS, 1214-1234

- LAM. O lift me gently round the hips,  
My comrades true !
- DI. O kiss me warmly on the lips,  
My darlings, do !
- LAM. My brain is dizzy with the blow  
Of hostile stone.
- DI. Mine's dizzy too : to bed I'll go,  
And not alone.
- LAM. O take me in your healing hands, and bring  
To Pittalus this battered frame of mine.
- DI. O take me to the judges.<sup>a</sup> Where's the King  
That rules the feast ? hand me my skin of  
wine.
- LAM. A lance has struck me through the bone  
So piteously ! so piteously !  
*(He is helped off the stage.)*
- DI. I've drained the pitcher all alone ;  
Sing ho ! Sing ho ! for Victory.<sup>b</sup>
- CHOR. Sing ho ! Sing ho ! for Victory then,  
If so you bid, if so you bid.
- DI. I filled it with neat wine, my men,  
And quaffed it at a gulp, I did.
- CHOR. Sing ho ! brave heart, the wineskin take,  
And onward go, and onward go.
- DI. And ye must follow in my wake,  
And sing for Victory ho ! sing ho !
- CHOR. O yes, we'll follow for your sake  
Your wineskin and yourself, I trow.  
Sing ho ! for Victory won, sing ho !

the πέντε κριταί of the theatrical contest to give the prize to him. βασιλεὺς is the ἀρχων β. who presided at the Lenaea.  
<sup>b</sup> τήνελλα κ. : the opening of a Song of Victory by Archilochus ; cf. B. 1764.



# THE KNIGHTS

## INTRODUCTION

THIS play was exhibited at the Lenæan festival, in February 424 B.C., and obtained the prize, Cratinus being second with the *Satyræ*, and Aristomenes third with the *Woodcarriers*.

It was an attack on Cleon, then at the height of his power; for a few months before he had by a lucky and extraordinary chain of events gained an unequalled pre-eminence.

Cleon, a leather-seller, son of Cleaenetus, was a most persuasive orator, full of resource, but corrupt and rapacious beyond others; he amassed a huge fortune in his political life. His ignoble character is clear from the speech which Thucydides puts in his mouth, advocating the massacre of the people of Mitylene (iii. 36, iv. 21). He had long been a bitter assailant of Pericles; and when Pericles died, Cleon took his place as popular leader. But his success was due to the affair of Pylus.

Demosthenes, the Athenian general, had seized and fortified Pylus, a hill on the west of the Peloponnese, overlooking an important harbour which lay between the mainland and the island of Sphacteria. He intended to settle here the Messenian exiles who had settled at Naupactus, for this nation was the inveterate foe of Sparta. There his party was



## THE KNIGHTS

attacked by the Spartans, who disembarked a large force upon the island opposite. The Athenian fleet came to the rescue, and blockaded this force in Sphacteria. The danger of their troops led the Spartans to sue for peace, which might then have been had upon honourable terms.

But Cleon, who was no statesman, demanded such terms as were really out of the Spartans' power to grant; and when they did not reject even those, but proposed a conference, he procured that they should be rebuffed with contumely. He expected that the troops in Sphacteria would now surrender; but time went on, winter approached, and yet they held out. Suddenly an accidental fire cleared the island of its wood, and Demosthenes seeing his opportunity, prepared to attack.

At Athens, disquieting rumours were rife; and Cleon accused the generals of cowardice; whereupon cries arose, asking why he did not go himself; and Nicias, who was present, offered to resign his post as Strategus in favour of Cleon. Thus driven into a corner, Cleon declared he would finish the business in twenty days; and taking a few hundred men with him, set sail for Sphacteria. When he arrived, he left Demosthenes to do all the work, to carry out, in fact, the scheme which he had already in hand; and when the general and his troops had won a complete victory, he returned with them and the prisoners to Athens, having himself done nothing whatever except to return within twenty days. This was in 425 B.C., and the *Knights* was exhibited at the Lenaea of the following year.

The "Knights" who compose the Chorus stand for the 1000 young men who constituted the

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Athenian cavalry and, being drawn from the wealthier and more educated classes, are the natural enemies of demagogues. Demus is a respectable old householder who represents the sovereign people of Athens.

## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΔΗΜΟΣ

ΠΑΦΛΑΓΩΝ

ΝΙΚΙΑΣ

ΔΗΜΟΣΘΕΝΗΣ

} *οἰκέται*

ΑΛΛΑΝΤΟΠΩΛΗΣ

ΧΟΡΟΣ ΙΠΠΕΩΝ

# ΙΠΠΕΙΣ

ΔΗΜΟΣΘΕΝΗΣ. Ἰατταταιὰξ τῶν κακῶν, ἰατταταῖ.  
 κακῶς Παφλαγόνα τὸν νεώνητον κακὸν  
 αὐταῖσι βουλαῖς ἀπολέσειαν οἱ θεοί.  
 ἐξ οὗ γὰρ εἰσήρρησεν εἰς τὴν οἰκίαν,  
 πληγὰς αἰεὶ προστρίβεται τοῖς οἰκέταις. 5  
 ΝΙΚΙΑΣ. κάκιστα δῆθ' οὗτός γε πρῶτος Παφλαγόνων  
 αὐταῖς διαβολαῖς.

ΔΗ. ὦ κακόδαιμον, πῶς ἔχεις;  
 ΝΙ. κακῶς καθάπερ σύ.  
 ΔΗ. δεῦρό νυν πρόσελθ', ἵνα  
 ξυναυλίαν κλαύσωμεν Οὐλύμπου νόμον.  
 ΔΗ. καὶ ΝΙ. μὲν μὲν, μὲν μὲν, μὲν μὲν, μὲν μὲν, μὲν μὲν, 10  
 μὲν μὲν.  
 ΔΗ. τί κινυρόμεθ' ἄλλως; οὐκ ἐχρῆν ζητεῖν τινα  
 σωτηρίαν νῶν, ἀλλὰ μὴ κλάειν ἔτι;  
 ΝΙ. τίς οὖν γένοιτ' ἄν; λέγε σύ.  
 ΔΗ. σὺ μὲν οὖν μοι λέγε,  
 ἵνα μὴ μάχωμαι.

---

<sup>a</sup> In the foreground is a loose arrangement of stones, which will, later on, be taken to represent the Pnyx. Behind are three houses; the central one, with a harvest-wreath over the door, is the abode of Demus; whilst the others serve for Paphlagon, who is Cleon, and the Sausage-seller. Out of the house of Demus run two slaves, howling; their masks represent the two famous Athenian generals, Nicias and Demosthenes.

## THE KNIGHTS

DEMOSTHENES.<sup>a</sup> O ! O ! This Paphlagon,<sup>b</sup> with all  
his wiles,

This newly-purchased pest, I wish the Gods  
Would "utterly abolish and destroy" !  
For since he entered, by ill-luck, our house,  
He's always getting all the household flogged.

NICIAS. I wish they would, this chief<sup>c</sup> of Paphlagons,  
Him and his lies !

DE. Ha ! how feel *you*, poor fellow ?

NIC. Bad, like yourself.

DE. Then come, and let us wail  
A stave of old Olympus,<sup>d</sup> both together.

BOTH. (*Sobbing*) Mumu ! Mumu ! Mumu ! Mumu !  
Mumu !

DE. Pah ! What's the good of whimpering ?  
Better far

To dry our tears, and seek some way of safety.

NIC. Which way ? You, tell me.

DE. Rather, tell me you,  
Or else we'll fight.

<sup>b</sup> Παφλαγών, a servile name describing the slave's country ;  
but also = "a blusterer," from παφλάζω, *cf.* 919.

<sup>c</sup> πρῶτος : "first," i.e. "worst." διαβολή and διαβάλλω are  
used regularly of C.'s "slandrous accusations" ; *cf.* Thuc.  
ii. 27. 4.

<sup>d</sup> A famous legendary flute-player ; here, however, spoken  
of as a poet.

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- ΝΙ. 15  
 ἀλλ' εἰπὲ θαρρῶν, εἶτα καὶ γὰρ σοὶ φράσω.  
 ΔΗ. πῶς ἂν σύ μοι λέξεις; ἀμέ, χρή λέγειν;  
 ΝΙ. ἀλλ' οὐκ ἔνι μοι τὸ θρέττε. πῶς ἂν οὖν ποτε  
 εἴποιμ' ἂν αὐτὸ δῆτα κομψευρικῶς;  
 ΔΗ. μή μοί γε, μή μοι, μή διασκανδικίσης.  
 ἀλλ' εὐρέ τι, ἀπόκρινον ἀπὸ τοῦ δεσπότου. 20  
 ΝΙ. λέγε δὴ "μόλωμεν" ξυνεχῆς ὥδι ξυλλαβών.  
 ΔΗ. καὶ δὴ λέγω· μόλωμεν.  
 ΝΙ. 25  
 ἐξόπισθε νῦν  
 "αὐτὸ" φαθὶ τοῦ "μόλωμεν."  
 ΔΗ. 30  
 αὐτό.  
 ΝΙ. 35  
 πάνυ καλῶς.  
 ὥσπερ δεφόμενος νῦν ἀτρέμα πρῶτον λέγε  
 τὸ "μόλωμεν," εἶτα δ' "αὐτό," κατεπαίγων  
 πυκνόν.  
 ΔΗ. μόλωμεν αὐτὸ μόλωμεν αὐτομολῶμεν. 40  
 ΝΙ. 45  
 ἦν,  
 οὐχ ἡδύ;  
 ΔΗ. 50  
 νῆ Δία, πλήν γε περὶ τῷ δέρματι  
 δέδοικα τουτονὶ τὸν οἰωνόν.  
 ΝΙ. 55  
 τί δαί;  
 ΔΗ. 60  
 ὅτι τὸ δέρμα δεφομένων ἀπέρχεται.  
 ΝΙ. 65  
 κράτιστα τοίνυν τῶν παρόντων ἐστὶ νῶν,  
 θεῶν ἰόντε προσπεσεῖν τοῦ πρὸς βρέτας.  
 ΔΗ. 70  
 ποῖον βρετετέτας;  
 ΝΙ. 75  
 ἔγωγε.

<sup>1</sup> Most mss. βρέτας: VM βρεττέτας. Schol βρετέττας: Rogers βρετετέτας, suggested also by Neil.

<sup>a</sup> From Eur. *Hipp.* 345, where Phaedra urges the nurse to put in words what she shrank from saying herself.

<sup>6</sup> An allusion to E.'s mother selling potherbs; cf. *A.* 478.

# THE KNIGHTS, 14-33

- NIC. By Apollo, no not I.  
You say it first, and then I'll say it after.
- DE. O that thou said'st the thing that I would say.<sup>a</sup>
- NIC. I've not the pluck. I wish I could suggest  
Some plan in smart Euripidean style.
- DE. Don't do it! Don't! Pray don't be-chervil<sup>b</sup>  
me;  
But find some caper-cutting trick<sup>c</sup> from  
master.
- NIC. Will you say *sert*, like that, speaking it crisply?
- DE. Of course I'll say it, *sert*.
- NIC. Now, after *sert*  
Say *de*.
- DE. *De*.
- NIC. Yes, that's very nicely said.  
Now, first say *sert*, and then say *de*, beginning  
Slowly at first, but quickening as you go.
- DE. Aye; *sert-de, sert-de, sert, de-sert*.
- NIC. There 'tis!  
Do you not like it?
- DE. Like it, yes; but—
- NIC. What?
- DE. There's an uncanny sound about *desert*.
- NIC. Uncanny? How?
- DE. They flog deserters so.
- NIC. O then 'twere better that we both should go,  
And fall before the statues of the Gods.
- DE. Stat-at-ues<sup>d</sup> is it? What, do you really think  
That there *are* Gods?
- NIC. I know it.

<sup>a</sup> ἀπόκινος: "a form of vulgar dance," Schol. The word also suggests "moving off."

<sup>d</sup> The pious Nicias had in two tragic lines (cf. Aesch. *P.V.* 224; *S.a.T.* 92, 93) suggested a resort to prayer, but his teeth chattered as he pronounced βρέτας, and D. mocks him.

# ARISTOPHANES

- ΔΗ. ποίῳ χρώμενος τεκμηρίῳ;  
 ΝΙ. ὅτι ἢ θεοῖσιν ἐχθρός εἰμ'. οὐκ εἰκότως;  
 ΔΗ. εὖ προσβιβάζεις μ'. ἀλλ' ἑτέρα ποι σκεπτέον. 35  
 βούλει τὸ πρᾶγμα τοῖς θεαταῖσιν φράσω;  
 ΝΙ. οὐ χεῖρον· ἐν δ' αὐτοὺς παραιτησώμεθα,  
 ἐπίδηλον ἡμῖν τοῖς προσώποισιν ποιεῖν,  
 ἦν τοῖς ἔπεσι χαίρωσι καὶ τοῖς πράγμασι.  
 ΔΗ. λέγοιμ' ἂν ἥδη. νῶν γάρ ἐστι δεσπότης 40  
 ἄγροικος ὀργήν, κυανοτρώξ, ἀκράχολος,  
 Δῆμος Πυκνίτης, δύσκολον γερόντιον,  
 ὑπόκωφον. οὗτος τῇ προτέρᾳ νομηνίᾳ  
 ἐπρίατο δοῦλον, βυρσοδέψην, Παφλαγόνα,  
 πανουργότατον καὶ διαβολώτατόν τινα. 45  
 οὗτος καταγνοὺς τοῦ γέροντος τοὺς τρόπους,  
 ὁ βυρσοπαφλαγών, ὑποπεσὼν τὸν δεσπότην  
 ἤκαλλ', ἐθώπευ', ἐκολάκευ', ἐξηπάτα  
 κοσκυλματίοις ἄκροισι, τοιαυτὶ λέγων·  
 ὦ Δῆμε, λοῦσαι πρῶτον ἐκδικάσας μίαν, 50  
 ἔνθου, ρόφησον, ἔντραγ', ἔχε τριώβολον.  
 βούλει παραθῶ σοι δόρπον; εἴτ' ἀναρπάσας  
 ὃ τι ἂν τις ἡμῶν σκευάσῃ, τῷ δεσπότη  
 Παφλαγὸν κεχάρισται τοῦτο. καὶ πρώην γ'  
 ἐμοῦ  
 μᾶζαν μεμαχότος ἐν Πύλῳ Λακωνικῇ, 55  
 πανουργότατά πως περιδραμῶν ὑφαρπάσας  
 αὐτὸς παρέθηκε τὴν ὑπ' ἐμοῦ μεμαγμένην.  
 ἡμᾶς δ' ἀπελαύνει, κοῦκ ἔῃ τὸν δεσπότην

<sup>a</sup> ὅτι εἰ μὴ ἦσαν θεοί, οὐκ ἂν ἡμῖν θεοῖς ἐχθρός. Schol.

<sup>b</sup> Instead of his deme or place of residence, he is described as living in the Pnyx where public assemblies were held.

<sup>c</sup> Beans were used for voting purposes.

<sup>d</sup> Instead of "with little coaxing speeches" or the like.



# THE KNIGHTS, 33-58

- DE. Know it ! How ?  
 NIC. I'm such a wretched God-detested chap.<sup>a</sup>  
 DE. Well urged indeed ; but seek some other way.  
 Would you I told the story to the audience ?  
 NIC. Not a bad plan ; but let us ask them first  
 To show us plainly by their looks and cheer  
 If they take pleasure in our words and acts.  
 DE. I'll tell them now. We two have got a master,  
 Demus of Pnyx-borough,<sup>b</sup> such a sour old man,  
 Quick-tempered, country-minded, bean-con-  
 suming,<sup>c</sup>  
 A trifle hard of hearing. Last new moon  
 He bought a slave, a tanner, Paphlagon,  
 The greatest rogue and liar in the world.  
 This tanning-Paphlagon, he soon finds out  
 Master's weak points ; and cringing down  
 before him  
 Flatters, and fawns, and wheedles, and cajoles,  
 With little apish leather-snippings,<sup>d</sup> thus ;  
*O Demus,<sup>e</sup> try one case, get the three-obol,*  
*Then take your bath, gorge, guzzle, eat your fill.*  
*Would you I set your supper ?* Then he'll seize  
 A dish some other servant has prepared,  
 And serve it up for master ; and quite lately  
 I'd baked <sup>f</sup> a rich Laconian cake at Pylus,  
 When in runs Paphlagon, and bags my cake,  
 And serves it up to Demus as his own.  
 But us he drives away, and none but he

<sup>a</sup> Here Demus deserts the Assembly for his other favourite haunt, the δικαστήριον. There were 6000 dicasts and their fee was three obols a day (see IV. Introd.). Here Demus is to get a full day's pay for trying a single suit.

<sup>f</sup> μάζαν μεμαχότος (from μύσσω, *hnead*) is a play on μάχην μεμαχημένου. Cleon is accused of filching from Demosthenes the victory which he had all but gained.

# ARISTOPHANES

- ἄλλον θεραπεύειν, ἀλλὰ βυρσίνην ἔχων  
 δειπνοῦντος ἐστὼς ἀποσοβεῖ τοὺς ῥήτορας. 60  
 ἄδει δὲ χρησμούς· ὁ δὲ γέρων σιβυλλιά.  
 ὁ δ' αὐτὸν ὡς ὄρα μεμακκοηκότα,  
 τέχνην πεποιήται. τοὺς γὰρ ἔνδον ἄντικρυς  
 ψευδῇ διαβάλλει· κᾶτα μαστιγούμεθα  
 ἡμεῖς· Παφλαγῶν δὲ περιθέων τοὺς οἰκέτας 65  
 αἰτεῖ, ταραττει, δωροδοκεῖ, λέγων τάδε·  
 ὄρατε τὸν Ὑλαν δι' ἐμὲ μαστιγούμενον;  
 εἰ μὴ μ' ἀναπέισετ', ἀποθανεῖσθε τήμερον.  
 ἡμεῖς δὲ δίδομεν· εἰ δὲ μὴ, πατούμενοι  
 ὑπὸ τοῦ γέροντος ὀκταπλάσια χέζομεν. 70  
 νῦν οὖν ἀνύσαντε φροντίσωμεν, ὦγαθέ,  
 ποίαν ὁδὸν νῶ τρεπτέον καὶ πρὸς τίνα.
- NI. κράτιστ' ἐκείνην τὴν "μόλωμεν," ὦγαθέ.  
 ΔΗ. ἀλλ' οὐχ οἷόν τε τὸν Παφλαγόν' οὐδὲν λαθεῖν·  
 ἐφορᾷ γὰρ αὐτὸς πάντ'. ἔχει γὰρ τὸ σκέλος 75  
 τὸ μὲν ἐν Πύλῳ, τὸ δ' ἕτερον ἐν τῇ κκλησίᾳ.  
 τοσόνδε δ' αὐτοῦ βῆμα διαβεβηκότος  
 ὁ πρωκτός ἐστιν αὐτόχρημ' ἐν Χαόσι,  
 τῷ χεῖρ' ἐν Αἰτωλοῖς, ὁ δὲ νοῦς ἐν Κλωπιδῶν.
- NI. κράτιστον οὖν νῶν ἀποθανεῖν. ἀλλὰ σκόπει, 80  
 ὅπως ἂν ἀποθάνωμεν ἀνδρικώτατα.

<sup>a</sup> For the vogue of oracles at this time cf. Thuc. ii. 8. 2 ;  
 ii. 28. 3.

<sup>b</sup> The Χάονες are selected because the name suggests  
 χαίνειν (ὡς εὐρύπρωκτον αὐτὸν διαβάλλει : Schol.) just as Αἰτωλοῖς  
 suggests αἰτεῖν "to beg."

<sup>c</sup> Lit. "Thief-deme"; there was an actual deme Κρωπίδαι.

THE KNIGHTS, 59-81

Must wait on master ; there he stands  
through dinner

With leathern flap, and flicks away the  
speakers.

And he chants oracles,<sup>a</sup> till the dazed old man  
Goes Sibyl-mad ; then, when he sees him  
mooning,

He plies his trade. He slanders those within  
With downright lies ; so then we're flogged,  
poor wretches,

And Paphlagon runs round, extorting, beg-  
ging,

Upsetting everyone ; and *Mark*, says he,  
*There's Hylas flogged ; that's all my doing ;*  
*better*

*Make friends with me, or you'll be trounced*  
*to-day.*

So then we bribe him off ; or if we don't,  
We're sure to catch it thrice as bad from  
master.

Now let's excogitate at once, good fellow,  
Which way to turn our footsteps, and to whom.

NIC. There's nothing better than my *sert*, good  
fellow.

DE. But nought we do is hid from Paphlagon.  
His eyes are everywhere ; he straddles out,  
One foot in Pylus, in the Assembly one.  
So vast his stride, that at the self-same  
moment

His seat is in Chaonia,<sup>b</sup> and his hands  
Are set on Begging, and his mind on Theft.<sup>c</sup>

NIC. Well then, we had better dic ; but just con-  
sider

How we can die the manliest sort of death.

# ARISTOPHANES

- ΔΗ. πῶς δῆτα πῶς γένοιτ' ἂν ἀνδρικώτατα;  
 ΝΙ. βέλτιστον ἡμῖν αἷμα ταύρειον πιεῖν.  
 ὁ Θεμιστοκλέους γὰρ θάνατος αἰρετώτερος.  
 ΔΗ. μὰ Δι' ἄλλ' ἄκρατον οἶνον ἀγαθοῦ δαίμονος. 85  
 ἴσως γὰρ ἂν χρηστόν τι βουλευσαίμεθα.  
 ΝΙ. ἰδοὺ γ' ἄκρατον. περὶ ποτοῦ γοῦν ἐστί σοι;  
 πῶς δ' ἂν μεθύων χρηστόν τι βουλεύσαιοι  
 ἀνὴρ;  
 ΔΗ. ἄλῃθες, οὗτος; κρουνοχυτρολήραιον εἶ.  
 οἶνον σὺ τολμᾷς εἰς ἐπίνοιαν λαιδορεῖν; 90  
 οἶνου γὰρ εὖροις ἂν τι πρακτικώτερον;  
 ὀρᾷς; ὅταν πίνωσιν ἄνθρωποι, τότε  
 πλουτοῦσι, διαπράττουσι, νικῶσιν δίκας,  
 εὐδαιμονοῦσιν, ὠφελοῦσι τοὺς φίλους.  
 ἀλλ' ἐξένευγέ μοι ταχέως οἶνου χόα, 95  
 τὸν νοῦν ἔν' ἄρδω καὶ λέγω τι δεξιόν.  
 ΝΙ. οἶμοι, τί ποθ' ἡμᾶς ἐργάσει τῷ σῷ ποτῷ;  
 ΔΗ. ἀγάθ'· ἄλλ' ἔνευγ'· ἐγὼ δὲ κατακλινήσομαι.  
 ἦν γὰρ μεθυσθῶ, πάντα ταυτὶ καταπάσω  
 βουλευματίων καὶ γνωμίδιων καὶ νοϊδίων. 100  
 ΝΙ. ὥς εὐτυχῶς ὅτι οὐκ ἐλήφθην ἔνδοθεν  
 κλέπτων τὸν οἶνον.  
 ΔΗ. εἰπέ μοι, Παφλαγὼν τί δρᾷ·  
 ΝΙ. ἐπίπαστα λείξας δημιόπραθ' ὁ βάσκανος  
 ῥέγκει μεθύων ἐν ταῖσι βύρσαις ὕπτιος.  
 ΔΗ. ἴθι νυν, ἄκρατον ἐγκάναξόν μοι πολὺν 105  
 σπονδήν.  
 ΝΙ. λαβὲ δὴ καὶ σπείσον ἀγαθοῦ δαίμονος·

<sup>a</sup> He is said to have so poisoned himself when unable to fulfil his promises to the Persian king; cf. Plut. *Them.* 31.

<sup>b</sup> Lit. "having licked up cakes made out of confiscation sales, sprinkled with honey." <sup>c</sup> i.e. as a libation.

## THE KNIGHTS, 82-106

DE. The manliest sort of death? Let's see;  
which is it?

NIC. Had we not better drink the blood of bulls?  
'Twere fine to die Themistocles's death.<sup>a</sup>

DE. Blood? no: pure wine, to the toast of Happy  
Fortune!

From that we'll maybe get some happy  
thought.

NIC. Pure wine indeed! Is this a tippling matter?  
How can one get, when drunk, a happy  
thought?

DE. Aye, say you so, you water-fountain-twaddler?  
And dare you rail at wine's inventiveness?

I tell you nothing has such go as wine.

Why, look you now; 'tis when men drink,  
they thrive,

Grow wealthy, speed their business, win their  
suits,

Make themselves happy, benefit their friends.

Go, fetch me out a stoup of wine, and let me  
Moisten my wits, and utter something bright.

NIC. O me, what good will all your tippling do?

DE. Much; bring it out; I'll lay me down awhile;  
For when I'm drunk, I'll everything bespatter  
With little scraps of schemes, and plots, and  
plans.

NIC. I've got the wine; nobody saw me take it.  
Wasn't that luck?

DE. What's Paphlagon about?

NIC. Drunk! Snoring on his back amidst his hides,  
The juggler; gorged with confiscation pasties.<sup>b</sup>

DE. Come, tinkle out a bumper of pure wine,  
To pour.<sup>c</sup>

NIC. Here, take; and pour to Happy Fortune.

# ARISTOPHANES

- ἔλχ' ἔλκε τὴν τοῦ δαίμονος τοῦ Πραμνίου.  
 ΔΗ. ὦ δαῖμον ἀγαθέ, σὸν τὸ βούλευμ', οὐκ ἐμόν.  
 ΝΙ. εἴπ', ἀντιβολῶ, τί ἔστι;  
 ΔΗ. τοὺς χρησμούς ταχὺ  
 κλέψας ἔνεγκε τοῦ Παφλαγόνος ἔνδοθεν, 110  
 ἕως καθεύδει.  
 ΝΙ. ταῦτ'. ἀτὰρ τοῦ δαίμονος  
 δέδοιχ' ὅπως μὴ τεύξομαι κακοδαίμονος.  
 ΔΗ. φέρε νυν ἐγὼ 'μαυτῷ προσαγάγω τὸν χόα,  
 τὸν νοῦν ἴν' ἄρδω καὶ λέγω τι δεξιόν.  
 ΝΙ. ὥς μεγάλ' ὁ Παφλαγὼν πέρδεται καὶ ῥέγκεται, 115  
 ὥστ' ἔλαθον αὐτὸν τὸν ἱερὸν χρησμὸν λαβών,  
 ὄνπερ μάλιστ' ἐφύλαττεν.  
 ΔΗ. ὦ σοφώτατε,  
 φέρ' αὐτόν, ἴν' ἀναγνῶ· σὺ δ' ἔγχεον πιεῖν  
 ἀνύσας τι. φέρ' ἴδω τί ἄρ' ἔνεστιν αὐτόθι.  
 ὦ λόγια, δὸς μοι δὸς τὸ ποτήριον ταχύ. 120  
 ΝΙ. ἰδοῦ· τί φησ' ὁ χρησμός;  
 ΔΗ. ἑτέραν ἔγχεον.  
 ΝΙ. ἐν τοῖς λογίοις ἔνεστιν "ἑτέραν ἔγχεον";  
 ΔΗ. ὦ Βάκι.  
 ΝΙ. τί ἔστι;  
 ΔΗ. δὸς τὸ ποτήριον ταχύ.  
 ΝΙ. πολλῷ γ' ὁ Βάκις ἐχρήτο τῷ ποτηρίῳ.  
 ΔΗ. ὦ μιὰρὲ Παφλαγὼν, ταῦτ' ἄρ' ἐφύλαττου  
 πάλοι, 125  
 τὸν περὶ σεαυτοῦ χρησμὸν ὀρρωδῶν.  
 ΝΙ. τή;  
 ΔΗ. ἐνταῦθ' ἔνεστιν αὐτὸς ὥς ἀπόλλυται.

<sup>a</sup> He bids drink to "Good Luck" in good liquor. The fame of "Pramnian wine" is Homeric (*Il.* xi. 639; *Od.* iv. 235), but little else is known about it: see R.

# THE KNIGHTS, 107-127

Quaff, quaff the loving-cup of PRAMNIAN <sup>a</sup>  
Fortune.

DE. O Happy Fortune, thine's the thought, not  
mine !

NIC. Pray you, what is it ?

DE. Steal from Paphlagon,  
While yet he sleeps, those oracles of his,  
And bring them out.

NIC. I will ; and yet I'm fearful  
That I may meet with most *unhappy* Fortune.

DE. Come now, I'll draw the pitcher to myself,  
Moisten my wits, and utter something bright.

NIC. Paphlagon's snoring so ! He never saw me.  
I've got the sacred oracle which he keeps  
So snugly.

DE. O you clever fellow you,  
I'll read it ; hand it over ; you the while  
Fill me the cup. Let's see : what have we  
here ?

NIC. O ! Prophecies ! Give me the cup directly.  
Here ! What do they say ?

DE. Fill me another cup.

NIC. *Fill me another ?* Is that really there ?

DE. O Bakis <sup>b</sup> !

NIC. Well ?

DE. Give me the cup directly.

NIC. Bakis seems mighty partial to the cup.

DE. O villainous Paphlagon, this it was you feared,  
This oracle about yourself !

NIC. What is it ?

DE. Herein is written how himself shall perish.

<sup>b</sup> A Boeotian seer ; *cf.* 1003 and Index.

# ARISTOPHANES

NI. καὶ πῶς;

ΔΗ. ὅπως; ὁ χρησμὸς ἀντικρυς λέγει  
ὥς πρῶτα μὲν στυππειοπώλης γίγνεται,  
ὅς πρῶτος ἔξει τῆς πόλεως τὰ πράγματα. 130

NI. εἰς οὗτοσὶ πώλης. τί τοῦντεῦθεν; λέγε.

ΔΗ. μετὰ τοῦτον αὔθις προβατοπώλης, δεύτερος.

NI. δύο τῷδε πῶλα. καὶ τί τόνδε χρή παθεῖν;

ΔΗ. κρατεῖν, ἕως ἕτερος ἀνὴρ βδελυρώτερος  
αὐτοῦ γένοιτο· μετὰ δὲ ταῦτ' ἀπόλλυται. 135

ἐπιγίγνεται γὰρ βυρσοπώλης ὁ Παφλαγών,  
ἄρπαξ, κεκράκτης, Κυκλοβόρου φωνὴν ἔχων.

NI. τὸν προβατοπώλην ἦν ἄρ' ἀπολέσθαι χρεὼν  
ὑπὸ βυρσοπώλου;

ΔΗ. νῆ Δί'.

NI. οἷμοι δέιλαιος.

πόθεν οὖν ἂν ἔτι γένοιτο πώλης εἰς μόνος; 140

ΔΗ. ἔτ' ἐστὶν εἰς, ὑπερφυᾶ τέχνην ἔχων.

NI. εἶπ', ἀντιβολῶ, τίς ἐστιν;

ΔΗ. εἶπω;

NI. νῆ Δία.

ΔΗ. ἀλλαντοπώλης ἔσθ' ὁ τοῦτον ἐξελῶν.

NI. ἀλλαντοπώλης; ὦ Πόσειδον τῆς τέχνης.

φέρει ποῦ τὸν ἄνδρα τοῦτον ἐξευρήσομεν; 145

ΔΗ. ζητῶμεν αὐτόν.

NI. ἀλλ' ὁδὶ προσέρχεται

ὥσπερ κατὰ θεῖον εἰς ἀγοράν.

ΔΗ. ὦ μακάριε

ἀλλαντοπῶλα, δεῦρο δεῦρ', ὦ φίλτατε,

---

<sup>a</sup> A demagogue; called Eucrates by the Scholiast; cf. 254.

<sup>b</sup> Lysicles; married Aspasia after the death of Pericles;



# THE KNIGHTS, 128-148

- NIC. How shall he ?  
 DE. How ? The oracle says straight out,  
 That first of all there comes an oakum-seller <sup>a</sup>  
 Who first shall manage all the State's affairs.  
 NIC. One something-seller ; well, what follows,  
 pray ?  
 DE. Next after him there comes a sheep-seller.<sup>b</sup>  
 NIC. Two something-sellers ; what's this seller's  
 fortune ?  
 DE. He'll hold the reins, till some more villainous  
 rogue  
 Arise than he ; and thereupon he'll perish.  
 Then follows Paphlagon, our leather-seller,  
 Thief, brawler, roaring as Cycloborus <sup>c</sup> roars.  
 NIC. The leather-seller, then, shall overthrow  
 The sheep-seller ?  
 DE. He shall.  
 NIC. O wretched me,  
 Is there no other something-seller left ?  
 DE. There is yet one ; a wondrous trade *he* has.  
 NIC. What, I beseech you ?  
 DE. Shall I tell you ?  
 NIC. Aye.  
 DE. A sausage-seller ousts the leather-seller.  
 NIC. A sausage-seller ! Goodness, what a trade !  
 Wherever shall we find one ?  
 DE. That's the question.  
 NIC. Why here comes one, 'tis providential surely,  
 Bound for the agora.  
 DE. Hi, come hither ! here !  
 You dearest man, you blessed sausage-seller !

fell in battle with the Carians 428 B.C. (Thuc. iii. 19) ; mentioned again 765.  
<sup>a</sup> Cf. *id.* 381.

# ARISTOPHANES

- ἀνάβαινε σωτήρ τῇ πόλει καὶ νῦν φανείς.  
 ΑΛΛΑΝΤΟΠΩΛΗΣ. τί ἔστι; τί με καλεῖτε;  
 ΔΗ. δεῦρ' ἔλθ', ἵνα πύθῃ 150  
 ὥς εὐτυχῆς εἴ καὶ μεγάλως εὐδαιμονεῖς.  
 ΝΙ. ἴθι δὴ, κάθελ' αὐτοῦ τοῦλεόν, καὶ τοῦ θεοῦ  
 τὸν χρησμόν ἀναδίδαξον αὐτὸν ὥς ἔχει.  
 ἐγὼ δ' ἰὼν προσκείμεμαι τὸν Παφλαγόνα.  
 ΔΗ. ἄγε δὴ σὺ κατάθου πρῶτα τὰ σκεύη χαμαί· 155  
 ἔπειτα τὴν γῆν πρόσκυσον καὶ τοὺς θεοὺς.  
 ΑΛ. ἰδοῦ· τί ἔστιν;  
 ΔΗ. ὦ μακάρι', ὦ πλούσιε,  
 ὦ νῦν μὲν οὐδεῖς, αὔριον δ' ὑπέρμεγας·  
 ὦ τῶν Ἀθηνῶν ταγὲ τῶν εὐδαιμόνων.  
 ΑΛ. τί μ', ὦγάθ', οὐ πλύνειν ἔῃς τὰς κοιλίας 160  
 πωλεῖν τε τοὺς ἀλλᾶντας, ἀλλὰ καταγεῃς;  
 ΔΗ. ὦ μῶρε, ποίας κοιλίας; δευρὶ βλέπε.  
 τὰς στίχας ὀρᾷς τὰς τῶνδε τῶν λαῶν;  
 ΑΛ. ὄρω.  
 ΔΗ. τούτων ἀπάντων αὐτὸς ἀρχέλας ἔσει,  
 καὶ τῆς ἀγορᾶς καὶ τῶν λιμένων καὶ τῆς  
 πυκνός· 165  
 βουλὴν πατήσεις καὶ στρατηγοὺς κλαστάσεις,  
 δῆσεις, φυλάξεις, ἐν Πρυτανείῳ λαικάσεις.  
 ΑΛ. ἐγώ;  
 ΔΗ. σὺ μέντοι· κούδέπω γε πάνθ' ὀρᾷς.  
 ἀλλ' ἐπανάβηθι καπὶ τοῦλεόν τοδὶ  
 καὶ κάτιδε τὰς νήσους ἀπάσας ἐν κύκλῳ. 170  
 ΑΛ. καθορῶ.  
 ΔΗ. τί daί; τὰμπόρια καὶ τὰς ὀλκάδας;

<sup>a</sup> For ἀνάβαινε, which summons the second actor on to the stage, see R.

<sup>b</sup> Exit Nicias.

<sup>c</sup> λαικάσεις is a surprise instead of δειπνήσεις, the right

## THE KNIGHTS, 149-171

Arise,<sup>a</sup> a Saviour to the State and us.

SAUSAGE-SELLER. Eh ! What are you shouting at ?

DE. Come here this instant,

And hear your wonderful amazing luck.

NIC. Make him put down his dresser ; tell him all  
The news about that oracle we've got.

I'll keep an eye on Paphlagon the while.<sup>b</sup>

DE. Come, put you down those cookery imple-  
ments,

Then make your reverence to the Gods and  
earth,—

S.S. There ! what's the row ?

DE. O happy man, and rich,

Nothing to-day, to-morrow everything !

O mighty ruler of Imperial Athens !

S.S. Good fellow, let me wash the guts, and sell  
My sausages. What need to flout me so ?

DE. You fool ! the guts indeed ! Now look you  
here.

You see those people on the tiers ?

S.S. I do.

DE. You shall be over-lord of all those people,  
The Agora, and the Harbours, and the Pnyx.  
You'll trim the Generals, trample down the  
Council,

Fetter, imprison, make the Hall your brothel.<sup>c</sup>

S.S. What, I ?

DE. Yes, you yourself ! And that's not all.  
For mount you up upon the dresser here  
And view the islands all around.

S.S. I see.

DE. And all the marts and merchant-ships ?

to dine in the Prytaneum being a well-known reward of  
public service ; *cf.* 766.

# ARISTOPHANES

ΑΛ. ἔγωγε.

ΔΗ. πῶς οὖν οὐ μεγάλως εὐδαιμονεῖς;  
ἔτι νῦν τὸν ὀφθαλμὸν παράβαλλ' εἰς Καρίαν  
τὸν δεξιόν, τὸν δ' ἕτερον εἰς Καρχηδόνα.

ΑΛ. εὐδαιμονήσω γ', εἰ διαστραφήσομαι. 175

ΔΗ. οὐκ, ἀλλὰ διὰ σοῦ ταῦτα πάντα πέρναται.  
γίγνεται γάρ, ὥς ὁ χρησμὸς οὕτοσὶ λέγει,  
ἀνὴρ μέγιστος.

ΑΛ. εἰπέ μοι, καὶ πῶς ἐγὼ  
ἀλλαντοπώλης ὦν ἀνὴρ γενήσομαι;

ΔΗ. δι' αὐτὸ γάρ τοι τοῦτο καὶ γίγνεται μέγας, 180  
ὅτιν' ὀνηρὸς καὶ ἀγορᾶς εἰ καὶ θρασύς.

ΑΛ. οὐκ ἀξιῶ γὰρ ἑμαυτὸν ἰσχύειν μέγα.

ΔΗ. οἴμοι, τί ποτ' ἔσθ' ὅτι στυγερὸν οὐ φῆς ἄξιον;  
ξυνειδέναί τί μοι δοκεῖς στυγερῶ καλόν.  
μῶν ἐκ καλῶν εἰ καλῶν;

ΑΛ. μὰ τοὺς θεοὺς, 185  
εἰ μὴ 'κ ὀνηρῶν γ'.

ΔΗ. ὦ μακάριε τῆς τύχης,  
ὅσον πέπονθας ἀγαθὸν εἰς τὰ πράγματα.

ΑΛ. ἀλλ', ὦγάθ', οὐδὲ μουσικὴν ἐπίσταμαι,  
πλὴν γραμμάτων, καὶ ταῦτα μέντοι κακὰ κακῶς.

ΔΗ. τοῦτ' ἄν μόνον σ' ἐβλάψεν, ὅτι καὶ κακὰ κακῶς. 190  
ἢ δημαγωγία γὰρ οὐ πρὸς μουσικὴν  
ἔτ' ἔστιν ἀνδρὸς οὐδὲ χρηστοῦ τοὺς τρόπους,  
ἀλλ' εἰς ἀμαθίαν καὶ βδελυρόν. ἀλλὰ μὴ παρής  
ἂ σοι διδάσῃ ἐν τοῖς λογιόισιν οἱ θεοί.

ΑΛ. πῶς δὴ τὰ φησ' ὁ χρησμὸς;

# THE KNIGHTS, 172-195

S.S. I see.

DE. And aren't you then a lucky man ?  
And *that's* not all. Just cast your eyes askew,  
The right to Caria, and the left to Carthage.

S.S. A marvellous lucky man, to twist my neck <sup>a</sup> !

DE. Nay, but all these shall be your—perquisites.<sup>b</sup>  
You shall become, this oracle declares,  
A Man most mighty !

S.S. Humbug ! How can I,  
A sausage-selling chap, become a Man ? <sup>c</sup>

DE. Why, that's the very thing will make you  
great,

Your roguery, impudence, and agora-training.

S.S. I am not worthy of great power, methinks.

DE. O me, not worthy ! what's the matter now ?  
You've got, I fear, some good upon your  
conscience.

Spring you from gentlemen ?

S.S. By the powers, not I.  
From downright blackguards.

DE. Lucky, lucky man,  
O what a start you've got for public life.

S.S. But I know nothing, friend, beyond my letters,  
And even of them but little, and that badly.

DE. The mischief is that you know ANYTHING.  
To be a Demus-leader is not now  
For lettered men, nor yet for honest men,  
But for the base and ignorant. Don't let slip  
The bright occasion which the Gods provide  
you.

S.S. How goes the oracle ?

<sup>a</sup> Or " get a squint " ; cf. B. 677.

<sup>b</sup> *πέπνται : δέον εἰπεῖν διοικεῖται*. Schol. " Are sold " instead of " are administered through your agency."

<sup>c</sup> Cf. 1255.

# ARISTOPHANES

- ΔΗ. εὖ νῆ τοὺς θεοὺς 195  
καὶ ποικίλως πως καὶ σοφῶς ἤνιγμένος.  
'Ἄλλ' ὅποταν μάρψῃ βυρσαίετος ἀγκυλοχείλης  
γαμφηλῇσι δράκοντα κοάλεμον αἵματοπώτην,  
δὴ τότε Παφλαγόνων μὲν ἀπόλλυται ἢ σκοροδ-  
άλμη,  
κοιλιοπώλησιν δὲ θεὸς μέγα κῦδος ὀπάζει, 200  
αἶ κεν μὴ πωλεῖν ἀλλᾶντας μᾶλλον ἔλονται.  
ΑΛ. πῶς οὖν πρὸς ἐμέ ταῦτ' ἐστίν; ἀναδίδασκέ με.  
ΔΗ. βυρσαίετος μὲν ὁ Παφλαγὼν ἐσθ' οὐτοσί.  
ΑΛ. τί δ' ἀγκυλοχείλης ἐστίν;  
ΔΗ. αὐτό που λέγει,  
ὅτι ἀγκύλαις ταῖς χερσὶν ἀρπάζων φέρει. 205  
ΑΛ. ὁ δράκων δὲ πρὸς τί;  
ΔΗ. τοῦτο περιφανέστατον.  
ὁ δράκων γάρ ἐστι μακρόν ὃ τ' ἀλλᾶς αὖ  
μακρόν.  
εἶθ' αἵματοπώτης ἐσθ' ὃ τ' ἀλλᾶς χῶ δράκων.  
τὸν οὖν δράκοντά φησι τὸν βυρσαίετον  
ἤδη κρατήσειν, αἶ κε μὴ θαλφθῇ λόγοις. 210  
ΑΛ. τὰ μὲν λόγι' αἰκάλλει με· θαυμάζω δ' ὅπως  
τὸν δῆμον οἶός τ' ἐπιτροπεύειν εἴμ' ἐγώ.  
ΔΗ. φαυλότατον ἔργον· ταῦθ' ἄπερ ποιεῖς ποιεῖ·  
τάραττε καὶ χόρδευ' ὁμοῦ τὰ πράγματα  
ἅπαντα, καὶ τὸν δῆμον αἰὲ προσποιοῦ 215  
ὑπογλυκαίνων ῥηματίοις μαγειρικοῖς.  
τὰ δ' ἄλλα σοι πρόσσεστι δημαγωγικά,

<sup>a</sup> The oracles are written in the recognized oracular style.

## THE KNIGHTS, 195-217

- DE. Full of promise good,  
 Wrapped up in cunning enigmatic words.  
 NAY, BUT IF ONCE THE EAGLE,<sup>a</sup>  
     THE BLACK-TANNED MANDIBLE-CURVER,  
 SEIZE WITH HIS BEAK THE SERPENT,  
     THE DULLARD, THE DRINKER OF LIFE-BLOOD,  
 THEN SHALL THE SHARP SOUR BRINE <sup>b</sup>  
     OF THE PAPHLAGON-TRIBE BE EXTINGUISHED,  
 THEN TO THE ENTRAIL-SELLERS  
     SHALL GOD GREAT GLORY AND HONOUR  
 RENDER, UNLESS THEY ELECT  
     TO CONTINUE THE SALE OF THE SAUSAGE.
- S.S. But what in the world has this to do with me ?
- DE. The black-tanned Eagle, that means Paphlagon.
- S.S. And what the mandibles ?
- DE. That's self-evident.  
 His fingers, crooked to carry off their prey.
- S.S. What does the Serpent mean ?
- DE. That's plainer still.  
 A serpent's long ; a sausage too is long.  
 Serpents drink blood, and sausages drink blood.  
 The Serpent then, it says, shall overcome  
 The black-tanned Eagle, if it's not talked over.
- S.S. I like the lines : but how can I, I wonder,  
 Contrive to manage Demus's affairs.
- DE. Why nothing's easier. Do what now you do :  
 Mince, hash, and mash up everything together.  
 Win over Demus <sup>c</sup> with the savoury sauce  
 Of little cookery phrases. You've already  
 Whatever else a Demagogue requires.

*βυρραλετος* is formed on the analogy of *χρυσαλετος* "the golden eagle."

<sup>b</sup> Used in tanning.

<sup>c</sup> The Greek has a play on *δημος*, "people," and *δημός*, "fat."

# ARISTOPHANES

φωνή μιὰρά, γέγονας κακῶς, ἀγόραιος εἶ·  
 ἔχεις ἅπαντα πρὸς πολιτείαν ἃ δεῖ·  
 χρησμοί τε συμβαίνουσι καὶ τὸ Πυθικόν. 220  
 ἀλλὰ στεφανοῦ, καὶ σπένδε τῷ Κροαλέμῳ·  
 χῶπως ἀμυνεῖ τὸν ἄνδρα.

ΑΛ. καὶ τίς ξύμμαχος  
 γενήσεται μοι; καὶ γὰρ οἷ τε πλούσιοι  
 δεδίασιν αὐτὸν ὃ τε πένης βδύλλει λεώς.  
 ΔΗ. ἀλλ' εἰσὶν ἱππεῖς ἄνδρες ἀγαθοὶ χίλιοι 225  
 μισοῦντες αὐτόν, οἱ βοηθήσουσί σοι,  
 καὶ τῶν πολιτῶν οἱ καλοὶ τε κάγαθοί,  
 καὶ τῶν θεατῶν ὅστις ἐστὶ δεξιός,  
 καὶ γὰρ μετ' αὐτῶν· χῶ θεὸς ξυλλήψεται.  
 καὶ μὴ δέδιθ'· οὐ γὰρ ἐστὶν ἐξηκασμένος. 230  
 ὑπὸ τοῦ δέους γὰρ αὐτὸν οὐδεὶς ἤθελε  
 τῶν σκευοποιῶν εἰκάσαι. πάντως γε μὴν  
 γνωσθήσεται· τὸ γὰρ θέατρον δεξιόν.

ΝΙ. οἷμοι κακοδαίμων, ὃ Παφλαγὼν ἐξέρχεται.

ΠΑΦΛΑΓΩΝ. οὐ τοι μὰ τοὺς δώδεκα θεοὺς χαιρήσεται, 235  
 ὅτι τῇ πὶ τῷ δήμῳ ξυνόμνυτον πάλαι.  
 τουτὶ τί δρᾷ τὸ Χαλκιδικὸν ποτήριον;  
 οὐκ ἔσθ' ὅπως οὐ Χαλκιδέας ἀφίστατον.  
 ἀπολείσθον, ἀποθανεῖσθον, ὦ μιαιρωτάτω.  
 ΔΗ. οὗτος, τί φεύγεις; οὐ μενεῖς; ὦ γεννάδα 240  
 ἀλλαντοπῶλα, μὴ προδῶς τὰ πράγματα.

<sup>a</sup> The Athenian cavalry numbered 1000, each of the ten tribes contributing 100.

<sup>b</sup> This actor, unlike the representatives of Nicias and Demosthenes, wore no portrait mask, whatever the reason was.

<sup>c</sup> Enter Nicias.

<sup>d</sup> Enter Paphlagon.



## THE KNIGHTS, 218-241

A brutal voice, low birth, an agora training ;  
Why you've got all one wants for public life.  
The Pythian shrine and oracles concur.  
Crown, crown your head ; pour wine to mighty  
—Dulness ;  
Prepare to fight the man.

S.S. But what ally  
Will stand beside me, for the wealthy men  
Tremble before him, and the poor folk blench.  
DE. A thousand Knights,<sup>a</sup> all honest men and true,  
Detest the scoundrel, and will help the cause ;  
And whosoe'er is noblest in the State,  
And whosoe'er is brightest in the tiers,  
And I myself. And God will lend his aid.  
And fear him not ; he is not pictured really ;<sup>b</sup>  
For all the mask-providers feared to mould  
His actual likeness ; but our audience here  
Are shrewd and bright ; they'll recognize the  
man.<sup>c</sup>

NIC. Mercy upon us ! here comes Paphlagon.<sup>d</sup>  
PAPHLAGON. By the Twelve Gods,<sup>e</sup> you two shall pay  
for this,

Always conspiring, plotting ill to Demus !  
What's this Chalcidian goblet doing here ?  
Hah ! ye're inciting Chalcis<sup>f</sup> to revolt.  
Villains and traitors ! ye shall die the death.  
DE. (To S.S.) Hi ! where are you off to ? Stop !  
For goodness' sake,  
Don't fail us now, most doughty Sausage-  
seller !

<sup>a</sup> The Twelve Gods are Zeus, Poseidon, Apollo, Ares, Hephaestus, and Hermes ; Hera, Athene, Artemis, Aphrodite, Demeter, and Hestia.

<sup>f</sup> "The reference to the Chalcidians is doubtless to Chalcidice in Thrace" : R.

# ARISTOPHANES

ἄνδρες ἱππεῖς, παραγένεσθε· νῦν ὁ καιρός. ὦ  
Σίμων,

ὦ Παναίτι,<sup>α</sup> οὐκ ἔλατε πρὸς τὸ δεξιὸν κέρας;  
ἄνδρες ἐγγύς· ἀλλ' ἀμύνου, καὶ παναστρέφου πάλιν.  
ὁ κονιορτὸς δῆλος αὐτῶν ὡς ὁμοῦ προσκειμένων. 245  
ἀλλ' ἀμύνου καὶ δίωκε καὶ τροπῇν αὐτοῦ ποιοῦ.

ΧΟΡΟΣ. παῖε παῖε τὸν πανοῦργον καὶ ταραξιππόστρατον  
καὶ τελώνην καὶ φάραγγα καὶ Χάρυβδιν ἀρπαγῆς,  
καὶ πανοῦργον καὶ πανοῦργον· πολλάκις γὰρ αὐτ'  
ἐρῶ,

καὶ γὰρ οὗτος ἦν πανοῦργος πολλάκις τῆς ἡμέρας. 250  
ἀλλὰ παῖε καὶ δίωκε καὶ τάραττε καὶ κύκα  
καὶ βδελύττου, καὶ γὰρ ἡμεῖς, καπικείμενος βόα·  
εὐλαβοῦ δὲ μὴ 'κφύγη σε· καὶ γὰρ οἶδε τὰς ὁδούς,  
ᾧσπερ Εὐκράτης ἔφευγεν εὐθὺ τῶν κυρηβίων.

ΠΑ. ὦ γέροντες ἡλιασταί, φράτορες τριωβόλου, 255  
οὓς ἐγὼ βόσκω κεκραγὼς καὶ δίκαια καῖδικοι,  
παραβοηθεῖθ', ὥς ὑπ' ἀνδρῶν τύπτομαι ξυνωμοτῶν.

ΧΟ. ἐν δίκῃ γ', ἐπεὶ τὰ κοινὰ πρὶν λαχεῖν κατεσθίεις,

<sup>a</sup> *The Knights enter the orchestra.*

<sup>b</sup> The two Hipparchoi who commanded the two divisions of the Knights.

<sup>c</sup> *Ταραξιππος* seems to have been a title of Poseidon Hippios (Pausanias, vi. 20).

<sup>d</sup> The allusion is unknown, but the person Eucrates was a dealer in oakum, bran, and such things.

<sup>e</sup> The Heliasts were 6000 citizens, chosen by lot yearly from all citizens over 30. From these dicasts were chosen for each case. Three obols were the day's pay.



# ARISTOPHANES

- κάποσुकάζεις πιέζων τοὺς ὑπευθύνους, σκοπῶν  
 ὅστις αὐτῶν ὠμός ἐστιν ἢ πέπων ἢ μὴ πέπων. 260  
 κἄν τιν' αὐτῶν γνῶς ἀπράγμον' ὄντα καὶ κεχηνότα,  
 καταγαγὼν ἐκ Χερρονήσου, διαβαλῶν, ἀγκυρίσας,  
 εἴτ' ἀποστρέψας τὸν ὦμον, αὐτὸν ἐνεκολήβασας·  
 καὶ σκοπεῖς γε τῶν πολιτῶν ὅστις ἐστὶν ἀμνοκῶν,  
 πλούσιος καὶ μὴ πονηρὸς καὶ τρέμων τὰ πράγματα. 265
- ΠΑ. ξυνεπείκεισθ' ὑμεῖς; ἐγὼ δ', ὦνδρες, δι' ὑμᾶς  
 τύπτομαι,  
 ὅτι λέγειν γνώμην ἔμελλον ὥς δίκαιον ἐν πόλει  
 ἰστάναι μνημεῖον ὑμῶν ἐστὶν ἀνδρείας χάριν.
- ΧΟ. ὥς δ' ἀλαζῶν, ὥς δὲ μάσθλης εἶδες οἷ' ὑπέρχεται  
 ὥσπερ εἰ γέροντας ἡμᾶς, κἄκκοβαλικεύεται; 270  
 ἀλλ' ἐὰν ταύτη παρέλθῃ, ταυτὴ πεπλήξεται·  
 ἦν δ' ὑπεκκλίνῃ γε δευρί, πρὸς σκέλος κυρηβάσει.
- ΠΑ. ὦ πόλις καὶ δῆμ', ὑφ' οἷων θηρίων γαστρίζομαι.
- ΧΟ. καὶ κέκραγας, ὥσπερ αἰετὴν τὴν πόλιν καταστρέφει;
- ΑΔ. ἀλλ' ἐγὼ σε τῇ βοῇ ταύτῃ γε πρῶτα τρέψομαι. 275

<sup>a</sup> The word is meant to recall *συκοφάντης*, sycophantes, the informer or blackmailer. This introduces the image of the fig (*σύκον*), which is mixed later with terms of the wrestling-school. All public officials had their accounts scrutinized, or audited, at the end of their year of office.

<sup>b</sup> A play upon *διαλαβών*, "grasping," and *διαβαλῶν*, "calumniating." So 491, *διαβολὰς* for *διαλαβὰς*.

<sup>c</sup> The "hook" is a wrestling term.

<sup>d</sup> He tries to escape, head down (a stage direction, according to the Scholiast).



# ARISTOPHANES

- ΧΟ. ἀλλ' ἐὰν μέντοι γε νικᾷς τῇ βοῇ, τήνελλος εἶ·  
 ἦν δ' ἀναιδεία παρέλθης, ἡμέτερος ὁ πυραμοῦς.
- ΠΑ. τουτονὶ τὸν ἄνδρ' ἐγὼ νδείκνυμι, καὶ φήμ' ἐξάγειν  
 ταῖσι Πελοποννησίων τριήρεσι ζωμεύματα.
- ΑΛ. ναὶ μὰ Δία κάγωγε τοῦτον, ὅτι κενῇ τῇ κοιλίᾳ 280  
 εἰσδραμῶν εἰς τὸ πρυτανεῖον, εἶτα πάλιν ἐκθεῖ πλέα.
- ΔΗ. νῆ Δί', ἐξάγων γε τ'ἀπόρρηθ', ἅμ' ἄρτον καὶ κρέας  
 καὶ τέμαχος, οὗ Περικλέης οὐκ ἤξιώθη πώποτε.
- ΠΑ. ἀποθανεῖσθον αὐτίκα μάλα.
- ΑΛ. τριπλάσιον κεκράζομαί σου. 285
- ΠΑ. καταβοήσομαι βοῶν σε.
- ΑΛ. κατακεκράζομαί σε κράζων.
- ΠΑ. διαβαλῶ σ', ἐὰν στρατηγῇς.
- ΑΛ. κυνοκοπήσω σου τὸ νῶτον.
- ΠΑ. περιελῶ σ' ἀλαζονείαις. 290
- ΑΛ. ὑποτεμοῦμαι τοὺς πόδας<sup>1</sup> σου.
- ΠΑ. βλέψον εἰς μ' ἀσκαρδάμυκτος.
- ΑΛ. ἐν ἀγορᾷ κἀγὼ τέθραμμαι.
- ΠΑ. διαφορήσω σ', εἴ τι γρύξεις.
- ΑΛ. κοπροφορήσω σ', εἰ λαλήσεις. 292
- ΠΑ. ὁμολογῶ κλέπτειν· σὺ δ' οὐχί.
- ΑΛ. νῆ τὸν Ἑρμῆν τὸν ἀγοραῖον,

<sup>1</sup> τοὺς πόδας, Rogers: τὰς ὁδοὺς MSS.

<sup>a</sup> A Greek proverb. A cake was the prize at drinking parties for the man who kept awake all night.

<sup>b</sup> A play upon ζωμεύματα, "sauces," and ὑποζώματα, "cables for under-girding a ship." Cf. the account of St. Paul's shipwreck, Acts xxvii. 17.

<sup>c</sup> To be a guest at the public dinner in the Prytaneum was a recognized honour. This was awarded to Cleon after his success at Sphacteria. At that time Cleon had bitterly attacked Nicias and Demosthenes.

## THE KNIGHTS, 276-297

CHOR. If in bawling you defeat him,  
sing we ho! for Victory's sake.  
If in shamelessness you beat him,  
then indeed we take the cake.<sup>a</sup>

PAPH. I denounce this smuggling fellow ;  
contraband of war he takes
For the Peloponnesian galleys,  
frapping them with—girdle-cakes.<sup>b</sup>

s.s. I denounce this juggling fellow ;  
at the Hall, from day to day,  
In he runs with empty belly,  
with a full one hies away.<sup>c</sup>

CHOR. Fish, and flesh, and bread exporting,  
and a hundred things like these,  
Contraband of peace, which never  
were allowed to Pericles.

**PAPH.** Death awaits you at once, you two.

s.s. Thrice as loud can I squall as you.

PAPH. Now will I bawl you down by bawling.

s.s. Now will I squall you down by squalling.

PAPH. Lead our armies, and I'll backbite you.

s.s. I'll with dog-whips slash you and smite you.

PAPH. I'll outwit you by fraud and lying.

s.s. I'll your pettitoes chop for fryng.

PAPH. Now unblinking regard me, you.

s.s. I was bred in the agora too.

PAPH. Say but g-r-r, and to strips I'll tear you.

s.s. Speak one word, and as dung I'll bear you.

PAPH. I confess that I steal. Do you?

s.s.            Agora Hermes <sup>a</sup>! yes, I do.

<sup>a</sup> An image of Hermes, as patron of commerce and of tricks, stood in the market-place.

# ARISTOPHANES

- ΠΑ. κάπιορκῶ γε βλεπόντων.  
 ἀλλότρια τοίνυν σοφίζει,  
 καὶ σε φαίνω τοῖς πρυτάνεσιν, 300  
 ἀδεκατεύτους τῶν θεῶν ἰε-  
 ρὰς ἔχοντα κοιλίας.
- ΧΟ. ὦ μιარέ, καὶ βδελυρέ, καὶ κατακε- [στρ. α  
 κρᾶκτα, τοῦ σοῦ θράσους  
 πᾶσα μὲν γῇ πλέα,  
 πᾶσα δ' ἐκκλησία, 305  
 καὶ τέλη, καὶ γραφαί,  
 καὶ δικαστήρι', ὦ  
 βορβοροτάραξι, καὶ  
 τὴν πόλιν ᾗπασαν ἡ-  
 μῶν ἀνατετυρβακώς, 310  
 ὅστις ἡμῶν τὰς Ἀθήνας ἐκκεκώφωκας βοῶν,  
 καπὸ τῶν πετρῶν ἄνωθεν τοὺς φόρους θυννοσκοπῶν.
- ΠΑ. οἶδ' ἐγὼ τὸ πρᾶγμα τοῦθ' ὅθεν πάλοι καττύεται.
- ΑΛ. εἰ δὲ μὴ σύ γ' οἶσθα κάπτμ', οὐδ' ἐγὼ χορδεύματα, 315  
 ὅστις ὑποτέμνων ἐπώλεις δέρμα μοχθηροῦ βοῶς  
 τοῖς ἀγροίκοισιν πανούργως, ὥστε φαίνεσθαι παχύ,  
 καὶ πρὶν ἡμέραν φορῆσαι, μείζον ἦν δυοῖν δοχμαῖν.
- ΝΙ. νῆ Δία κάμὲ τοῦτ' ἔδρασε ταῦτόν, ὥστε καὶ γέλων

<sup>a</sup> i.e. "you are poaching on my preserves": R.

<sup>b</sup> Lit. "I denounce you to the Prytanes," who are sitting among the spectators; cf. 278.

<sup>c</sup> κοιλάς, "guts," for οὐσίας, "estates": Schol. Estates of certain offenders were confiscated, and a tithe paid to Athena. Tithes of their profits were also consecrated by private persons



# THE KNIGHTS, 298-319

If I'm seen, I'm a perjurer too.  
 PAPH. Somebody else's tricks you're vaunting ;<sup>a</sup>  
           Now to the Prytanes off I'll run,<sup>b</sup>  
 Tell them you've got some holy pig-guts,  
           Tell them you've paid no tithe thereon.<sup>c</sup>

CHOR. O villain, O shameless of heart,  
           O Bawler and Brawler self-seeking,  
 The land, the Assembly, the Tolls,  
           are all with thine impudence reeking,  
 And the Courts, and the actions at law ;  
           they are full unto loathing and hate !  
 Thou stirrest the mud to its depths,  
           perturbing the whole of the State.  
 Ruffian, who hast deafened Athens  
           with thine everlasting din,  
 Watching from the rocks the tribute,  
           tunny-fashion, shoaling in.<sup>d</sup>

PAPH. Well I know the very quarter  
           where they cobbled up the plot.  
 s.s. You're a knowing hand at cobbling,  
           else in mincing meat I'm not ;  
 You who cheated all the rustics  
           with a flabby bullock-hide,  
 Cutting it aslant to make it  
           look like leather firm and dried ;<sup>e</sup>  
 In a day, the shoes you sold them  
           wobbled half a foot too wide.

NIC. That's the very trick the rascal  
           played the other day on me,  
 in gratitude. Instances are recorded of butcher, baker, tanner,  
 potter, fuller, and washerman. (*Greek Votive Offerings*, p. 59.)

<sup>a</sup> An allusion to the watchers set to look out for shoals of  
 tunny, who announce their advent with stentorian voice.

<sup>e</sup> The slanting cut makes the leather seem thicker than it is.

# ARISTOPHANES

πάμπολυν τοῖς δημόταισι καὶ φίλοις παρασχεθεῖν· 320  
πρὶν γὰρ εἶναι Περγασῆσιν, ἔνεον ἐν ταῖς ἐμβάσιν.

- ΧΟ. ἄρα δῆτ' οὐκ ἂπ' ἀρχῆς ἐδήλους ἀναί- [στρ. β  
δειαν, ἥπερ μόνῃ προστατεῖ ῥητόρων; 325  
ἦ σὺ πιστεύων ἀμέλγεις τῶν ξένων τοὺς καρπίμους,  
πρῶτος ὦν· ὁ δ' Ἴπποδάμου λείβεται θεώμενος.  
ἀλλ' ἐφάνη γὰρ ἀνὴρ ἕτερος πολὺ  
σοῦ μιαιώτερος, ὥστε με χαίρειν,  
ὅς σε παύσει καὶ πάρεισι, δῆλός ἐστιν, αὐτόθεν, 330  
πανουργία τε καὶ θράσει  
καὶ κοβαλικεύμασιν.  
ἀλλ' ὦ τραφεῖς ὄθενπέρ εἰσιν ἄνδρες οὔπερ εἰσί,  
νῦν δεῖξον ὥς οὐδὲν λέγει τὸ σωφρόνως τραφῆναι.

ΑΛ. καὶ μὴν ἀκούσαθ' οἷός ἐστιν οὕτοσὶ πολίτης. 335

ΠΑ. οὐκ αὖ μ' ἑάσεις;

ΑΛ. μὰ Δί', ἐπεὶ καὶ γὼν πονηρός εἰμι.

ΧΟ. ἐὰν δὲ μὴ ταύτῃ γ' ὑπέικῃ, λέγ' ὅτι κακὸν πονηρῶν.

ΠΑ. οὐκ αὖ μ' ἑάσεις;

ΑΛ. μὰ Δία.

ΠΑ. ναὶ μὰ Δία.

ΑΛ. μὰ τὸν Ποσειδῶ,

ἀλλ' αὐτὸ περὶ τοῦ πρότερος εἰπεῖν πρῶτα δια-  
μαχοῦμαι.

<sup>a</sup> An Attic Deme.

<sup>b</sup> Archeptolemus, 794 below. He tried to end the war, but was foiled by Cleon. Being involved with the Four Hundred, he was afterwards condemned to death.

# THE KNIGHTS, 320-339

And my friends and fellow burghers  
 laughed with undissembled glee,  
 I was swimming in my slippers  
 ere I got to Pergasae.<sup>a</sup>

CHOR. So then thou hast e'en from the first  
 that shameless bravado displayed  
 Which alone is the Orators' Patron.

And foremost of all by its aid  
 Thou the wealthy strangers milkest,  
 draining off their rich supplies ;  
 And the son of Hippodamus <sup>b</sup>

watches thee with streaming eyes.  
 Ah, but another has dawned on us now,  
 Viler and fouler and coarser than thou,  
 Viler and fouler and coarser by far,  
 One who'll beat thee and defeat thee

(therefore jubilant we are),  
 Beat thee in jackanapes tricks and rascality,  
 Beat thee in impudence, cheek, and brutality.  
 O trained where Men are trained who best  
 deserve that appellation,  
 Now show us of how little worth

is liberal education.  
 S.S. The sort of citizen he is, I'll first expose to view.

PAPH. Give *me* precedence.

S.S. No, by Zeus, for I'm a blackguard too.

CHOR. And if to that he yield not, add " as all my fathers  
 were."

PAPH. Give *me* precedence.

S.S. No, by Zeus.

PAPH. O yes, by Zeus.

S.S. I swear

I'll fight you on that very point ; you never *shall*  
 be first.

# ARISTOPHANES

ΠΑ. οἴμοι, διαρραγήσομαι.

ΑΛ. καὶ μὴν ἐγὼ οὐ παρήσω. 340

ΧΟ. πάρες πάρες πρὸς τῶν θεῶν αὐτῷ διαρραγήναι.

ΠΑ. τῷ καὶ πεποιθὼς ἀξιοῖς ἐμοῦ λέγειν ἔναντα;

ΑΛ. ὅτιγ' λέγειν οἷός τε καὶ γὰρ καὶ καρυκοποιεῖν.

ΠΑ. ἰδοὺ λέγειν. καλῶς γ' ἂν οὖν σὺ πρᾶγμα προσ-  
πεσόν σοι

ὠμοσπάρακτον παραλαβὼν μεταχειρίσαιο χρηστῶς. 345

ἀλλ' οἶσθ' ὃ μοι πεπονθέναι δοκεῖς; ὅπερ τὸ πλῆθος.

εἴ που δικίδιον εἶπας εἴ κατὰ ξένου μετοίκου,  
τὴν νύκτα θρυλῶν καὶ λαλῶν ἐν ταῖς ὁδοῖς σεαυτῷ,  
ὔδωρ τε πίνων, κἀπιδεικνὺς τοὺς φίλους τ' ἀνιῶν,  
ᾧου δυνατὸς εἶναι λέγειν. ὦ μῶρε τῆς ἀνοίας. 350

ΑΛ. τί δαὶ σὺ πίνων τὴν πόλιν πεποίηκας, ὥστε νυνὶ  
ὑπὸ σοῦ μονωτάτου κατεγλωττισμένην σιωπᾶν;

ΠΑ. ἐμοὶ γὰρ ἀντέθηκας ἀνθρώπων τιν'; ὅστις εὐθύς  
θύννεια θερμὰ καταφαγών, κἄτ' ἐπιπιὼν ἀκράτου  
οἴνου χόα κασαλβάσω τοὺς ἐν Πύλῳ στρατηγούς. 355

ΑΛ. ἐγὼ δέ γ' ἥνυστρον βοὸς καὶ κοιλίαν ὑείαν

<sup>a</sup> The speaker intends this to repeat the words of 338, but the chorus misunderstand him to refer to "I shall burst."

<sup>b</sup> In later days, it was a gibe against the orator Demosthenes that he was a water-drinker; and something of the sort may be meant here.

# THE KNIGHTS, 340-356

PAPH. O, I shall burst.

s.s. You never shall.<sup>a</sup>

CHOR. O let him, let him burst.

PAPH. How dare you try in speech to vie  
with ME? On what rely you?

s.s. Why I can speak first-rate, and eke  
with piquant sauce supply you.

PAPH. O speak you can! and you're the man,  
I warrant, who is able  
A mangled mess full well to dress,  
and serve it up to table.

I know your case, the common case;  
against some alien folk

You had some petty suit to plead,  
and fairly well you spoke.

For oft you'd conned the speech by night,  
and in the streets discussed it,

And, quaffing water,<sup>b</sup> shown it off,  
and all your friends disgusted.

Now you're an orator, you think.  
O fool, the senseless thought!

s.s. Pray what's the draught which you have quaffed  
that Athens you have brought  
Tongue-wheedled by yourself alone  
to sit so mute and still?

PAPH. Who to compare with ME will dare?  
I'll eat my tunny grill,

And quaff thereon a stoup of wine  
which water shall not touch,

And then with scurrilous abuse  
the Pylian generals smutch.

s.s. I'll eat the paunch of cow and swine,  
and quaff thereon their stew,

# ARISTOPHANES

καταβροχθίσας, κᾶτ' ἐπιπιὼν τὸν ζωμὸν ἀναπό-  
νιπτος

λαρυγγιώ τοὺς ῥήτορας καὶ Νικίαν ταραῶ.

ΧΟ. τὰ μὲν ἄλλα μ' ἤρεσας λέγων· ἐν δ' οὐ προσίεται με  
τῶν πραγμάτων, ὅτι μόνος τὸν ζωμὸν ἐκροφήσεις. 360

ΠΑ. ἀλλ' οὐ λάβρακας καταφαγὼν Μιλησίους κλονήσεις.

ΑΔ. ἀλλὰ σχελίδας ἐδηδοκῶς ὠνήσομαι μέταλλα.

ΠΑ. ἐγὼ δ' ἐπεισπηδῶν γε τὴν βουλὴν βία κυκῆσω.

ΑΔ. ἐγὼ δὲ κινήσω γέ σου τὸν πρωκτὸν ἀντὶ φύσκης.

ΠΑ. ἐγὼ δέ γ' ἐξέλξω σε τῆς πυγῆς θύραζε κύβδα. 365

ΧΟ. νῆ τὸν Ποσειδῶ κάμει τᾶρ', ἦνπερ γε τοῦτον ἔλκῃς.

ΠΑ. οἶόν σε δῆσω 'ν τῷ ξύλῳ.

ΑΔ. διώξομαί σε δειλίας.

ΠΑ. ἡ βύρσα σου θρανεύσεται.

ΑΔ. δερῶ σε θύλακον κλοπῆς. 370

ΠΑ. διαπατταλευθήσει χαμαί.

ΑΔ. περικόμματ' ἐκ σου σκευάσω.

ΠΑ. τὰς βλεφαρίδας σου παρατιλῶ.

ΑΔ. τὸν πρηγορεῶνά σου κτεμῶ.

ΔΗ. καὶ νῆ Δί' ἐμβαλόντες αὐ- 375

τῷ πάπταλον μαγειρικῶς

ἐς τὸ στόμ', εἶτα δ' ἔνδοθεν

τὴν γλῶτταν ἐξείραντες αὐ-

τοῦ σκεψόμεσθ' εὖ κἀνδρικῶς

κεχηνότης

380

τὸν πρωκτόν, εἰ χαλαζᾶ.

<sup>a</sup> "The Milesian basse was a prime favourite with Hellenic epicures": R. Somehow Cleon had got money out of the Milesians, cf. 932.

<sup>b</sup> The reference is unknown.

<sup>c</sup> The terms in the following passage are drawn from the speakers' trades.



# ARISTOPHANES

- ΧΟ. ἦν ἄρα πυρός γ' ἕτερα θερμότερα, [ἀντ. α  
καὶ λόγοι τῶν λόγων  
ἐν πόλει τῶν ἀναι-  
δῶν ἀναιδέστεροι. 385  
καὶ τὸ πρᾶγμ' ἦν ἄρ' οὐ  
φαῦλον ᾧδ' [οὐδαμῶς].<sup>1</sup>  
ἀλλ' ἔπιθι καὶ στρόβει,  
μηδὲν ὀλίγον ποιεῖ.  
νῦν γὰρ ἔχεται μέσος.  
ὥς ἐὰν νυνὶ μαλάξης αὐτὸν ἐν τῇ προσβολῇ,  
δειλὸν εὐρήσεις· ἐγὼ γὰρ τοὺς τρόπους ἐπ-  
ίσταμαι. 390
- ΑΔ. ἀλλ' ὅμως οὗτος τοιοῦτος ὢν ἅπαντα τὸν βίον,  
κᾶτ' ἀνὴρ ἔδοξεν εἶναι, τ' ἀλλότριον ἀμῶν θέρος.  
νῦν δὲ τοὺς στάχους ἐκείνους, οὓς ἐκεῖθεν ἤγαγεν,  
ἐν ξύλῳ δήσας ἀφαύει ἀποδόσθαι βούλεται.
- ΠΑ. οὐ δέδοιχ' ὑμᾶς, ἕως ἂν ζῇ τὸ βουλευτήριον 395  
καὶ τὸ τοῦ Δήμου πρόσωπον μακκοῦ καθήμενον.
- ΧΟ. ὥς δὲ πρὸς πᾶν ἀναιδεύεται κοῦ μεθί- [ἀντ. β  
στησι τοῦ χρώματος τοῦ παρεστηκότος.  
εἴ σε μὴ μισῶ, γενοίμην ἐν Κρατίνου κώδιον, 400  
καὶ διδασκοίμην προσάδειν Μορσίμου τραγω-  
δίαν.

<sup>1</sup> οὐδαμῶς inserted by Rogers to complete the metre.

<sup>a</sup> "Cleon had done what he declared that the generals εἰ ἈΝΔΡΕΣ εἶεν would do, viz.: sail to Pylos and bring back the Spartans as captives, Thuc. iv. 27. He had reaped the harvest which Demosthenes had sown"; R.

<sup>b</sup> Cratinus was a good bottle-man, and his sheepskin might be expected to fare ill. He was a competitor in this contest with Aristophanes.



THE KNIGHTS, 382-401

CHOR. There are things, then, hotter than fire ;  
                   there are speeches more shameless still  
 Than the shameless speeches of those  
                   who rule the City at will.  
 No trifling task is before you ;  
                   upon him and twist and garotte him.  
 Do nought that is little or mean ;  
                   for round the waist you have got him.  
 If in this assault you knead him  
                   limp and supple to your hand,  
 You will find the man a craven ;  
                   I his habits understand.

s.s. Truly for an arrant coward  
                he has all his life been known ;  
Yet a Man he seemed but lately,  
                reaping where he had not sown.<sup>a</sup>  
Now the ears of corn he brought us,  
                he aspires to parch and dry,  
Shuts them up in wood and fetters,  
                hopes to sell them by and by.

FAPH. You and your allies I fear not,  
while the Council lives, and while  
Demus moons upon the benches  
with his own unmeaning smile.

CHOR. O see how he brazens it out !  
The colour remains as before  
In his shameless impudent face.  
And O, if I hate you not sore,  
Let me be a filthy sheepskin,  
that whereon Cratinus lay,<sup>b</sup>  
Or let Morsimus<sup>c</sup> instruct me  
as the Chorus to his Play.

<sup>c</sup> Morsimus was a worthless tragedian.

# ARISTOPHANES

ὦ περὶ πάντ' ἐπὶ πᾶσι τε πράγμασι<sup>a</sup>  
 δωροδόκοισιν ἐπ' ἄνθεσιν ἵζων,  
 εἴθε φαύλως, ὥσπερ εὖρες, ἐκβάλοις τὴν ἔνθεσιν.  
 ἄσαιμι γὰρ τότ' ἂν μόνον· 405  
 πῖνε πῖν' ἐπὶ συμφοραῖς·  
 τὸν Ἰουλίου τ' ἂν οἶομαι, γέροντα πυροπίπην,  
 ἡσθέντ' ἡπαιωνίσαι καὶ Βακχέβακχον ἄσαι.

- ΠΑ. οὐ τοί μ' ὑπερβαλεῖσθ' ἀναιδεία μὰ τὸν Ποσειδῶ,  
 ἢ μή ποτ' ἀγοραίου Διὸς σπλάγχνοισι παρα-  
 γενοίμην. 410
- ΑΛ. ἔγωγε νῆ τοὺς κονδύλους, οὓς πολλὰ δὴ πὶ πολλοῖς  
 ἤνεσχόμην ἐκ παιδίου, μαχαιρίδων τε πληγὰς,  
 ὑπερβαλεῖσθαί σ' οἶομαι τούτοιςιν, ἢ μάτην γ' ἂν  
 ἀπομαγδαλιὰς σιτούμενος τοσοῦτος ἐκτραφείην.
- ΠΑ. ἀπομαγδαλιὰς ὥσπερ κύων; ὦ παμπόνηρε, πῶς οὖν 415  
 κυνὸς βορὰν σιτούμενος μάχει σὺ κυνοκεφάλῳ;
- ΑΛ. καὶ νῆ Δί' ἄλλα γ' ἐστὶ μου κόβαλα παιδὸς ὄντος.  
 ἐξηπάτων γὰρ τοὺς μαγείρους ἂν λέγων τοιαυτί·  
 σκέψασθε, παῖδες· οὐχ ὀράθ'; ὦρα νέα, χελιδῶν.  
 οἱ δ' ἔβλεπον, καὶ γὰρ ἔν τοσοῦτ' τῶν κρεῶν ἔκλεπ-  
 τον. 420

<sup>a</sup> A ditty of Simonides.

<sup>b</sup> *πυροπίπης*, "one who keeps a loving eye on the bread" (cf. the Homeric *παρθενοπότης*), was a nickname given by Cratinus to this old pantler at the Prytaneum.

<sup>c</sup> A statue of Zeus under this title stood in the Agora, and another in the Pnyx.

<sup>d</sup> Pieces of dough used to clean the fingers, and then thrown to the dogs.

<sup>e</sup> See Baumeister, *Denkmaler*, fig. 2126, p. 1985.

# THE KNIGHTS, 402-420

Thou in all places, and thou at all hours,  
 Flitting and sitting in bri-berry flowers,  
 Sucking and sipping the gold they contain,  
 Mayest thou lightly, as 'twas swallowed,  
 cast thy mouthful up again.

Then will I ever the roundelay sing  
*Drink for the luck which the Destinies bring,<sup>a</sup>*  
 And old Iulius's son, the pantler Prytanean,<sup>b</sup>  
 For joy will "Bacche-Bacchus" shout,  
 and chant his Io-Paeon.

PAPH. Think you in shamelessness to win ?

No, by Poseidon, no !

Or may I evermore the feasts

of Agora Zeus<sup>c</sup> forgo.

s.s. Now by the knuckles which in youth

would discipline my head,

And those hard-handled butchers' knives

they often used instead,

I think in shamelessness I'll win ;

else vainly in the slums

Have I to such a bulk been reared

on finger-cleaning crumbs.<sup>d</sup>

PAPH. On finger-pellets like a dog ?

And reared on these, you seek

To fight a dog-faced fierce baboon !

I marvel at your cheek.

s.s. And lots of other monkey-tricks

I practised as a boy.

O how I used to chouse the cooks

by shrieking out *Ahoy !*

*Look lads, a swallow ! spring is here.*

*Look up, look up, I pray.<sup>e</sup>*

So up they looked whilst I purloined

a piece of meat away.

## ARISTOPHANES

- ΧΟ. ὦ δεξιότατον κρέας, σοφῶς γε προῦνοήσω·  
ὥσπερ ἀκαλήφας ἐσθίων πρὸ χελιδόνων ἔκλεπτες.
- ΑΛ. καὶ ταῦτα δρῶν ἐλάνθανόν γ'· εἰ δ' οὖν ἴδοι τις  
αὐτῶν,  
ἀποκρυπτόμενος εἰς τὰ κοχῶνα τοὺς θεοὺς ἀπ-  
ώμνυν·  
ὥστ' εἰπ' ἀνὴρ τῶν ῥητόρων ἰδὼν με τοῦτο δρῶντα· 425  
οὐκ ἔσθ' ὅπως ὁ παῖς ὅδ' οὐ τὸν δῆμον ἐπιτροπεύσει.
- ΧΟ. εὖ γε ξυνέβαλεν αὐτ'· ἀτὰρ δῆλόν γ' ἀφ' οὗ  
ξυνέγνω·  
ὅτιν' ἰπιδώρκεις θ' ἡρπακῶς καὶ κρέας ὁ πρωκτὸς  
εἶχεν.
- ΠΑ. ἐγὼ σε παύσω τοῦ θράσους, οἶμαι δὲ μᾶλλον ἄμφω.  
ἔξιμι γάρ σοι λαμπρὸς ἦδη καὶ μέγας καθιείς, 430  
ὁμοῦ ταραττων τήν τε γῆν καὶ τὴν θάλατταν εἰκῇ.
- ΑΛ. ἐγὼ δὲ συστείλας γε τοὺς ἀλλᾶντας εἴτ' ἀφήσω  
κατὰ κῦμ' ἐμαυτὸν οὖριον, κλάειν σε μακρὰ  
κελεύσας.
- ΔΗ. κᾶγωγ', ἐάν τι παραχαλᾷ, τὴν ἀντλίαν φυλάξω.
- ΠΑ. οὐ τοι μὰ τὴν Δῆμητρα καταπροίξει τάλαντα πολλὰ 435  
κλέψας Ἀθηναίων.
- ΧΟ. ἄθρει, καὶ τοῦ ποδὸς παρίει·  
ὥς οὗτος ἦδη Καικίας καὶ Συκοφαντίας πνεῖ.

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<sup>a</sup> *Καικίας*, the name of "the north-east wind, one of the most violent winds in the Mediterranean," was proverbially explained as "bringing evils" (ἐλκων κακά), and Aristophanes coins *Συκοφαντίας* on its analogy.

# THE KNIGHTS, 421-437

- CHOR. Shrewd body, you were provident,  
and stole away your meat  
Before the vernal swallow came,  
as folk their nettles eat.
- s.s. And no one caught me out, or else, .  
if any saw me pot it,  
I clapped the meat between my thighs  
and vowed I hadn't got it ;  
Whereat an orator observed,  
who watched me at my tricks,  
*Some day this boy will make his mark*  
*as leader in the Pnyx.*
- CHOR. His inference was just ; but still  
'tis plain from whence he drew it ;  
He saw you filch the meat away,  
and swear you didn't do it.
- PAPH. I'll stop your insolence, my man ;  
your friend's and yours together.  
I'll swoop upon you like a gale  
of fresh and stormy weather,  
And all the land and all the sea  
in wild confusion throw.
- s.s. But I will furl my sausages,  
and down the tide will go  
With prosperous seas, and favouring breeze,  
at you my fingers snapping.
- DE. And if your bark a leak should spring,  
the water I'll be tapping.
- PAPH. Full many a talent have you filched,  
and dearly shall you pay,  
You public-treasury thief !
- CHOR. Look out, and slack the sheet away,  
I hear a loud Nor'-Easter there  
or Sycophanter a blow.

# ARISTOPHANES

- ΠΑ. σὲ δ' ἐκ Ποτιδαίας ἔχοντ' εὖ οἶδα δέκα τάλαντα.  
 ΑΛ. τί δῆτα; βούλει τῶν ταλάντων ἐν λαβὼν σιωπᾶν;  
 ΧΟ. ἀνὴρ ἂν ἡδέως λάβοι. τοὺς τερθρίους παρίει. 440
- ΑΛ. τὸ πνεῦμ' ἔλαττον γίγνεται.  
 ΠΑ. [δωροδοκίας]<sup>1</sup> φεύξει γραφὰς  
 ἑκατονταλάντους τέτταρας.  
 ΑΛ. σὺ δ' ἀστρατείας εἵκοσιν,  
 κλοπῆς δὲ πλεῖν ἢ χιλίας.  
 ΠΑ. ἐκ τῶν ἀλιτηρίων σέ φη- 445  
 μι γεγονέναι τῶν τῆς θεοῦ.  
 ΑΛ. τὸν πάππον εἶναί φημί σου  
 τῶν δορυφόρων—
- ΠΑ. ποίων; φράσον.  
 ΑΛ. τῶν Βυρσίνης τῆς Ἰππίου.  
 ΠΑ. κόβαλος εἶ.  
 ΑΛ. πανοῦργος εἶ. 450  
 ΧΟ. παῖ' ἀνδρικῶς.  
 ΠΑ. ἰοῦ ἰοῦ,  
 τύπτουσί μ' οἱ ξυνωμόται.  
 ΧΟ. παῖ' αὐτὸν ἀνδρικώτατα, καὶ  
 γάστριζε καὶ τοῖς ἐντέροις  
 καὶ τοῖς κόλοις, 455  
 χῶπως κολᾷ τὸν ἄνδρα.

ὦ γεννικώτατον κρέας ψυχὴν τ' ἄριστε πάντων,  
 καὶ τῇ πόλει σωτῆρ φανεῖς ἡμῖν τε τοῖς πολίταις,

<sup>1</sup> Inserted by Rogers.

<sup>a</sup> Potidaea had surrendered on terms some five years before this, Thuc. ii. 70. No doubt Cleon had attacked the generals.

<sup>b</sup> The great family of the Alcmaeonidae was put under a curse for the murder of Cylon's friends in sanctuary, about 200 years before, Thuc. i. 126. The charge was revived against Cleisthenes, and later against Pericles, possibly also against Alcibiades. Here



# ARISTOPHANES

- ὥς εὖ τὸν ἄνδρα ποικίλως θ' ὑπῆλθες ἐν λόγοισιν.  
 πῶς ἄν σ' ἐπαινέσαιμεν οὕτως ὥσπερ ἡδόμεσθα; 480
- ΠΑ. ταυτὶ μὰ τὴν Δήμητρά μ' οὐκ ἐλάνθανεν  
 τεκταινόμενα τὰ πράγματ', ἀλλ' ἡπιστάμην  
 γομφούμεν' αὐτὰ πάντα καὶ κολλώμενα.
- ΧΟ. οἴμοι, σὺ δ' οὐδὲν ἐξ ἁμαξουργοῦ λέγεις;
- ΑΛ. οὐκουν μ' ἐν Ἀργεὶ γ' οἷα πράττει λανθάνει. 485  
 πρόφασιν μὲν Ἀργείους φίλους ἡμῖν ποιεῖ·  
 ἰδίᾳ δ' ἐκεῖ Λακεδαιμονίοις ξυγγίγνεται.  
 καὶ ταῦτ' ἐφ' οἷσιν ἐστὶ συμφυσώμενα  
 ἐγῶδ'. ἐπὶ γὰρ τοῖς δεδεμένοις χαλκεύεται.
- ΧΟ. εὖ γ' εὖ γε, χάλκευ' ἀντὶ τῶν κολλωμένων. 470
- ΑΛ. καὶ ξυγκροτοῦσιν ἄνδρες αὐτ' ἐκείθεν αἶ,  
 καὶ ταῦτά μ' οὐτ' ἀργύριον οὔτε χρυσίον  
 διδούς ἀναπείσεις, οὔτε προσπέμπων φίλους,  
 ὅπως ἐγὼ ταῦτ' οὐκ Ἀθηναίοις φράσω.
- ΠΑ. ἐγὼ μὲν οὖν αὐτίκα μάλ' εἰς βουλὴν ἰὼν 475  
 ὑμῶν ἀπάντων τὰς ξυνωμοσίας ἐρῶ,  
 καὶ τὰς ξυνόδους τὰς νυκτερινὰς ἐν τῇ πόλει,  
 καὶ πάνθ' ἃ Μήδοις καὶ βασιλεῖ ξυνόμνυτε,  
 καὶ τὰκ Βοιωτῶν ταῦτα συντυρούμενα.
- ΑΛ. πῶς οὖν ὁ τυρὸς ἐν Βοιωτοῖς ὦνιος; 480
- ΠΑ. ἐγὼ σε νῆ τὸν Ἡρακλέα παραστορῶ.
- ΧΟ. ἄγε δὴ σὺ τίνα νοῦν ἢ τίνα γνώμην ἔχεις;  
 νυνὶ διδάξεις, εἴπερ ἀπεκρύψω τότε

<sup>a</sup> A thirty years' truce between Sparta and Argos was running out; both Sparta and Athens were now bidding for the Argive support.

<sup>b</sup> The process for treason was impeachment before the Council, *εἰσαγγελία*.

<sup>c</sup> Demosthenes was intriguing with Boeotian cities to establish democracy there, Thuc. iv. 76. Cheese was an important product of Boeotia.



# THE KNIGHTS, 459-483

How well and with what varied skill  
   thou foil'st him in debate !

O would that I could praise you so,  
   as our delight is great.

PAPH. Now, by Demeter, it escaped me not  
           That these same plots were framing ; well I  
                                   knew

How they were pegged, and fixed, and glued  
                                   together.

CHOR. O, me !

(*To S.S.*) Can't *you* say something from the cart-  
                                   wright's trade ?

s.s. These Argos doings have escaped me not.  
       He goes, he says, to make a friend of Argos,<sup>a</sup>  
       But 'tis with Sparta he's colloquing there.  
       Aye and I know the anvil whereupon  
       His plan is forged : 'tis welded on the captives.

CHOR. Good ! good ! return him welding for his glue.

s.s. And men from thence are hammering at it too.  
       And not by bribes of silver or of gold  
       Or sending friends, will you persuade me not  
       To tell the Athenians how you are going on.

PAPH. I'll go this instant to the Council-board,<sup>b</sup>  
       And all your vile conspiracies denounce,  
       And all your nightly gatherings in the town,  
       And how you plotted with the Medes and  
                                   King,

And all your cheese-pressed doings in Boeotia.<sup>c</sup>

s.s. Pray, how's cheese selling in Boeotia now ?

PAPH. I'll stretch you flat, by Heracles I will. [*Exit*

CHOR. Now then, what mean you ? what are you  
                                   going to do ?

Now shall you show us if in very truth

# ARISTOPHANES

- εἰς τὰ κοχῶνα τὸ κρέας, ὡς αὐτὸς λέγεις.  
 θεύσει γὰρ ἄξας εἰς τὸ βουλευτήριον, 485  
 ὡς οὗτος εἰσπεσὼν ἐκείσε διαβαλεῖ  
 ἡμᾶς ἅπαντας καὶ κραγὸν κεκράξεται.
- ΑΛ. ἀλλ' εἶμι· πρῶτον δ', ὡς ἔχω, τὰς κοιλίας  
 καὶ τὰς μαχαίρας ἐνθαδὶ καταθήσομαι.
- ΔΗ. ἔχε νυν, ἄλειψον τὸν τράχηλον τουτωί, 490  
 ἵν' ἐξολισθάνειν δύνῃ τὰς διαβολάς.
- ΑΛ. ἀλλ' εὖ λέγεις καὶ παιδοτριβικῶς ταυταγί.
- ΔΗ. ἔχε νυν, ἐπέγκαιψον λαβῶν ταδί.
- ΑΛ. τί δαί;
- ΔΗ. ἵν' ἄμεινον, ὦ τᾶν, ἐσκοροδισμένος μάχη.  
 καὶ σπεῦδε ταχέως.
- ΑΛ. ταῦτα δρῶ.
- ΔΗ. μέμνησό νυν 495  
 δάκνειν, διαβάλλειν, τοὺς λόφους κατεσθίειν,  
 χῶπως τὰ κάλλαι' ἀποφαγὼν ἤξεις πάλιν.
- ΧΘ. ἀλλ' ἴθι χαίρων, καὶ πράξειας  
 κατὰ νοῦν τὸν ἐμόν, καὶ σε φυλάττοι  
 Ζεὺς ἀγοραῖος· καὶ νικήσας 500  
 αὐθις ἐκείθεν πάλιν ὡς ἡμᾶς  
 ἔλθοις στεφάνοις κατάπαστος.  
 ὑμεῖς δ' ἡμῖν πρόσχετε τὸν νοῦν  
 τοῖς τ' ἀναπαίστοις, ὦ παντοίας  
 ἤδη Μούσης 505  
 πειραθέντες καθ' ἑαυτούς.

\* The Scholiast says that he gives him lard ; but perhaps it is a draught of wine, 493. The garlic was to prime him like a fighting cock.

# THE KNIGHTS, 484-506

You stole the meat and hid it as you said.  
So to the Council-house you'll run, for he  
Will burst in thither, and against us all  
Utter his lies and bawl a mighty bawl.

S.S. Well, I will go ; but first I'll lay me down  
Here, as I am, these guts and butchers'-knives.

DE. Heretake this ointment and anoint your neck,<sup>a</sup>  
So can you slip more easily through his lies.<sup>b</sup>

S.S. Well now, that's good and trainer-like advice.

DE. And next, take this and swallow it.

S.S. What for ?

DE. Why, if you are garlic-primed, you'll fight  
much better.

And now begone.

S.S. I'm off.

DE. And don't forget

To peck, to lie, to gobble down his combs,  
And bite his wattles off. That done, return.

CHOR. Good-bye and good speed : may your daring  
succeed,

And Zeus of the Agora help you in need.<sup>c</sup>

May you conquer in fight, and return to our  
sight

A Victor triumphant with garlands bedight.

But ye<sup>d</sup> to our anapaests listen the while,

And give us the heed that is due,

Ye wits, who the Muse of each pattern and  
style

Yourselves have attempted to woo.

<sup>b</sup> διαβολάς for διαλαβάς. So 496.

<sup>c</sup> 498-99 come from Sophocles, according to the Scholiast.

<sup>d</sup> Here the Chorus turns directly to the audience, and the Parabasis proper, 507-46, follows.

## ARISTOPHANES

εἰ μὲν τις ἀνὴρ τῶν ἀρχαίων κωμωδοδιδάσκαλος ἡμᾶς  
 ἡνάγκαζεν λέξοντας ἔπη πρὸς τὸ θέατρον παραβῆναι,  
 οὐκ ἂν φαύλως ἔτυχεν τούτου· νῦν δ' ἄξιός ἐσθ' ὁ ποιητής,  
 ὅτι τοὺς αὐτοὺς ἡμῖν μισεῖ, τολμᾷ τε λέγειν τὰ δίκαια, 510  
 καὶ γενναίως πρὸς τὸν Τυφῶ χωρεῖ καὶ τὴν ἐριώλην.  
 ἃ δὲ θαυμάζειν ὑμῶν φησιν πολλοὺς αὐτῷ προσιόντας,  
 καὶ βασανίζειν, ὥς οὐχὶ πάλαι χορὸν αἰτοίη καθ' ἑαυτόν,  
 ἡμᾶς ὑμῖν ἐκέλευε φράσαι περὶ τούτου. φησὶ γὰρ ἀνὴρ  
 οὐχ ὑπ' ἀνοίας τοῦτο πεπονθὼς διατρίβειν, ἀλλὰ νομίζων 515  
 κωμωδοδιδασκαλίαν εἶναι χαλεπώτατον ἔργον ἀπάντων·  
 πολλῶν γὰρ δὴ πειρασάντων αὐτὴν ὀλίγοις χαρίσασθαι·  
 ὑμᾶς τε πάλαι διαγιγνώσκων ἐπετεῖους τὴν φύσιν ὄντας,  
 καὶ τοὺς προτέρους τῶν ποιητῶν ἅμα τῷ γήρᾳ προ-  
 διδόντας·

τοῦτο μὲν εἰδὼς ἄπαθε Μάγνης ἅμα ταῖς πολιαῖς κατ-  
 ιούσαις,

520

<sup>a</sup> A. had hitherto exhibited his plays in the name of Callistratus. The poet had to send in his play to the Archon, and "ask for a chorus"; if it was granted, the Archon chose a Choregus, who had to pay all expenses except the cost of the three actors provided by the state. These three divided the chief parts between them.

<sup>b</sup> Magnes, an early writer of comedy. The lines that follow allude to his plays, *Βαβυτισταί*, *The Lute-players*, *Ὀρνίθες*, *The Birds*, *Λυδοί*, *The Lydians*, *Ψήγες*, *The Gall-flies*, *Βάτραχοι*, *The Frogs*. The green dye, "frog-green," was smeared by actors upon their faces before the use of masks came in. Schol.

THE KNIGHTS, 507-520

If one of the old-fashioned Comedy-bards  
                    had our services sought to impress,  
And make us before the spectators appear,  
                    to deliver the public address,  
He would not have easily gained us ; but now,  
                    with pleasure we grant the request  
Of a poet who ventures the truth to declare,  
                    and detests what we also detest,  
And against the Tornado and Whirlwind, alone,  
                    with noble devotion advances.  
But as for the question that puzzles you most,  
                    so that many inquire how it chances  
That he never a Chorus had asked for himself,  
                    or attempted in person to vie, <sup>a</sup>  
On this we're commissioned his views to explain,  
                    and this is the Poet's reply ;  
That 'twas not from folly he lingered so long,  
                    but discerning by shrewd observation  
That Comedy-Chorus-instruction is quite  
                    the most difficult thing in creation.  
For out of the many who courted the Muse  
                    she has granted her favours to few,  
While e'en as the plants that abide but a year,  
                    so shifting and changeful are you ;  
And the Poets who flourished before him, he saw,  
                    ye were wont in their age to betray.  
Observing the treatment which Magnes <sup>b</sup> received  
                    when his hair was besprinkled with grey,

## ARISTOPHANES

ὅς πλείστα χορῶν τῶν ἀντιπάλων νίκης ἔστησε τρο-  
παία·

πάσας δ' ὑμῖν φωνὰς ἰεῖς καὶ ψάλλον καὶ πτερυγίζων  
καὶ λυδίζων καὶ ψηνίζων καὶ βαπτόμενος βατραχείοις  
οὐκ ἐξήρκεσεν, ἀλλὰ τελευτῶν ἐπὶ γήρως, οὐ γὰρ ἐφ'  
ῆβης,

ἐξεβλήθη πρεσβύτης ὢν, ὅτι τοῦ σκώπτειν ἀπελείφθη· 52  
εἶτα Κρατίνου μεμνημένος, ὅς πολλῶ ρεύσας ποτ' ἐπαίνω  
διὰ τῶν ἀφελῶν πεδίων ἔρρει, καὶ τῆς στάσεως παρα-  
σύρων

ἐφόρει τὰς δρυς καὶ τὰς πλατάνους καὶ τοὺς ἐχθροὺς  
προθελύμνους·

ᾄσαι δ' οὐκ ἦν ἐν ξυμποσίῳ πλήν, Δωροῖ συκοπέδιλε,  
καί, Τέκτονες εὐπαλάμων ὕμνων· οὕτως ἦνθησεν ἐκείνος. 53  
νυνὶ δ' ὑμεῖς αὐτὸν ὀρώντες παραληροῦντ' οὐκ ἐλεεῖτε,  
ἐκπιπτουσῶν τῶν ἡλέκτρων, καὶ τοῦ τόνου οὐκ ἔτ' ἐν-  
όντος,

τῶν θ' ἀρμονιῶν διαχασκουσῶν· ἀλλὰ γέρων ὢν περι-  
έρρει,

ὥσπερ Κουνᾶς, στέφανον μὲν ἔχων αἶον, δίψῃ δ' ἀπ-  
ολωλώς,

<sup>a</sup> Cratinus, another writer of comedies, now in his old age a toper and despised. He won the second place in this contest with *The Satyrs*. Next year he was again second to A., with the *Χειμασμένοι*, *The Storm-tossed*; and the year following he was first with *Πυρίνη*, *The Flagon*, A. being third with *The Clouds*.

<sup>b</sup> Songs of Cratinus from the *Eunidae*, a play full of parodies.



# ARISTOPHANES

ὃν χρῆν διὰ τὰς προτέρας νίκας πίνειν ἐν τῷ Πρυ-  
τανείῳ, 5

καὶ μὴ ληρεῖν, ἀλλὰ θεᾶσθαι λιπαρὸν παρὰ τῷ Διονύσῳ.  
οἷας δὲ Κράτης ὀργὰς ὑμῶν ἡνέσχετο καὶ συτφελιγμούς·  
ὃς ἀπὸ σμικρᾶς δαπάνης ὑμᾶς ἀριστίζων ἀπέπεμπεν,  
ἀπὸ κραμβοτάτου στόματος μάττων ἀστειοτάτας ἐπι-  
νοίας·

χοῦτος μέντοι μόνος ἀντήρκει, τότε μὲν πίπτων, τότε  
δ' οὐχί. 5

ταῦτ' ὀρρωδῶν διέτριβεν αἰεί, καὶ πρὸς τούτοισιν  
ἔφασκεν

ἐρέτην χρῆναι πρῶτα γενέσθαι, πρὶν πηδαλίοις ἐπι-  
χειρεῖν,

κᾶτ' ἐντεῦθεν πρωρατεῦσαι καὶ τοὺς ἀνέμους διαθρῆσαι,  
κᾶτα κυβερνᾶν αὐτὸν ἑαυτῷ. τούτων οὖν οὐνεκα πάντων,  
ὅτι σωφρονικῶς κοῦκ ἀνοήτως ἐσπηδήσας ἐφλυᾶρει, 5<sup>c</sup>  
αἵρεσθ' αὐτῷ πολὺ τὸ ῥόθιον, παραπέμψατ' ἐφ' ἑνδεκα  
κώπαις

θόρυβον χρηστὸν ληναῖτην,  
ἔν' ὃ ποιητὴς ἀπὴν χαίρων,  
κατὰ νοῦν πράξας,  
φαιδρὸς λάμποντι μετώπῳ. 5<sup>e</sup>

<sup>a</sup> A variation on the δειπνεῖν ἐν τῷ Πρυτανείῳ, "to dine in the Prytaneum," the reward for distinguished public service.

<sup>b</sup> His statue being placed in the theatre during the plays.

<sup>c</sup> Crates, like Magnes, was dead at this time. His subjects foreshadowed the New Comedy of manners.



# THE KNIGHTS, 535-550

Who ought for his former achievements to DRINK <sup>a</sup>  
in the Hall, nor be laid on the shelf,  
But to sit in the Theatre shining and bright,  
beside Dionysus himself.<sup>b</sup>  
And then he remembered the stormy rebuffs  
which Crates <sup>c</sup> endured in his day,  
Who a little repast at a little expense  
would provide you, then send you away ;  
Who the daintiest little devices would cook  
from the driest of mouths for you all ;  
Yet he, and he only held out to the end,  
now standing, now getting a fall.  
So in fear of these dangers he lingered ; besides,  
a sailor, he thought, should abide  
And tug at the oar for a season, before  
he attempted the vessel to guide ;  
And next should be stationed awhile at the prow,  
the winds and the weather to scan ;  
And then be the Pilot, himself for himself.  
So seeing our Poet began  
In a mood so discreet, nor with vulgar conceit  
rushed headlong before you at first,  
Loud surges of praise to his honour upraise ;  
salute him, all hands, with a burst <sup>d</sup>

Of hearty triumphant Lenaeon applause,  
That the bard may depart, all radiant and bright  
To the top of his forehead with joy and delight,  
Having gained, by your favour, his cause.

<sup>d</sup> " With eleven oars a side " : a phrase not understood. The explanations given are mere guesses.

# ARISTOPHANES

ἵππῃ ἄναξ Πόσειδον, ᾧ  
χαλκοκρότων ἵππων κτύπος  
καὶ χρεμετισμός ἀνδάνει,  
καὶ κυανέμβολοι θοαὶ  
μισθοφόροι τριήρεις, 555  
μειρακίων θ' ἄμιλλα λαμ-  
πρνομένων ἐν ἄρμασιν  
καὶ βαρυδαιμονούντων,  
δεῦρ' ἔλθ' ἐς χορόν, ᾧ χρυσοτρίαιν', ᾧ  
δελφίνων μεδέων, Σουνιάρατε, 560  
ᾧ Γεραίστιε παῖ Κρόνου,  
Φορμίωνί τε φίλτατ', ἐκ  
τῶν ἄλλων τε θεῶν Ἀθη-  
ναίοις πρὸς τὸ παρεστός.

εὐλογῆσαι βουλόμεσθα τοὺς πατέρας ἡμῶν, ὅτι 565  
ἄνδρες ἦσαν τῆσδε τῆς γῆς ἄξιοι καὶ τοῦ πέπλου,  
οἵτινες πεζαῖς μάχαισιν ἐν τε ναυφράκτῳ στρατῷ  
πανταχοῦ νικῶντες αἰὲ τήνδ' ἐκόσμησαν πόλιν·  
οὐ γὰρ οὐδεὶς πώποτ' αὐτῶν τοὺς ἐναντίους ἰδὼν  
ἠρίθμησεν, ἀλλ' ὁ θυμὸς εὐθύς ἦν ἀμυνίας· 570

\* Geraestus, S.W. of Euboea, where was a temple of P. ; Sunium, S. of Attica.

† Phormio, the Athenian naval commander, distinguished for courage, honesty, and patriotism, and a popular hero. See Thuc. ii. 68-69 on a late victory of his. He seems to have been dead at this time.

\* An embroidered robe, raised like a sail upon the mast

## THE KNIGHTS, 551-570

Dread Poseidon, the Horseman's King,  
Thou who lovest the brazen clash,  
Clash and neighing of warlike steeds ;  
Pleased to watch where the trireme speeds  
Purple-beaked, to the oar's long swing,  
Winning glory (and pay) ; but chief  
Where bright youths in their chariots flash  
Racing (coming perchance to grief) ;  
Cronus's son,  
Throned on Geraestus and Sunium <sup>a</sup> bold,  
Swaying thy dolphins with trident of gold,  
Come, O come, at the call of us ;  
Dearest to Phormio <sup>b</sup> thou,  
Yea and dearest to all of us,  
Dearest to all of us now.

Let us praise our mighty fathers,  
men who ne'er would quake or quail,  
Worthy of their native country,  
worthy of Athene's veil <sup>c</sup> ;  
Men who with our fleets and armies  
everywhere the victory won,  
And adorned our ancient city  
by achievements nobly done.  
Never stayed they then to reckon  
what the numbers of the foe,  
At the instant that they saw him,  
all their thought was *At him go* <sup>a</sup> !

of a ship, which was carried through the city at the great Panathenaea, and dedicated to Athena Polias on the Acropolis. The Knights took part in the procession, and are so represented on the Parthenon frieze. See 1180, B. 827.

<sup>a</sup> The word, which happens also to be a proper name, is used as an epithet according to its verbal meaning.

# ARISTOPHANES

εἰ δέ που πέσοιεν ἐς τὸν ὦμον ἐν μάχῃ τινί,  
 τοῦτ' ἀπειψήσαντ' ἄν, εἴτ' ἡρνοῦντο μὴ πεπτωκέναι,  
 ἀλλὰ διεπάλαιον αὐθις. καὶ στρατηγὸς οὐδ' ἄν εἴς  
 τῶν πρὸ τοῦ σίτησιν ἦτῃσ' ἐρόμενος Κλεαίνετον·  
 νῦν δ' ἐὰν μὴ προεδρίαν φέρωσι καὶ τὰ σιτία, 575  
 οὐ μαχεῖσθαι φασιν. ἡμεῖς δ' ἀξιούμεν τῇ πόλει  
 προῖκα γενναίως ἀμύνειν καὶ θεοῖς ἐγχωρίοις.  
 καὶ πρὸς οὐκ αἰτοῦμεν οὐδέν, πλὴν τοσοῦτον μόνον·  
 ἦν ποτ' εἰρήνη γένηται καὶ πόνων παυσώμεθα,  
 μὴ φθονεῖθ' ἡμῖν κομῶσι μηδ' ἀπεστλεγγισμένοις. 580

ὦ πολιοῦχε Παλλὰς, ὦ  
 τῆς ἱερωτάτης ἀπα-  
 σῶν, πολέμῳ τε καὶ ποιη-  
 ταῖς δυνάμει θ' ὑπερφερού-  
 σης μεδέουσα χώρας, 585  
 δεῦρ' ἀφικοῦ λαβοῦσα τὴν  
 ἐν στρατιαῖς τε καὶ μάχαις  
 ἡμετέραν ξυνεργὸν

Νίκην, ἣ χορικῶν ἔστιν ἑταίρα,  
 τοῖς τ' ἐχθροῖσι μεθ' ἡμῶν στασιάζει. 590

<sup>a</sup> Cleaenetus, father of Cleon. Our fathers did not apply to his father.

<sup>b</sup> The Knights wore their hair long; see 1121. To do so was regarded as aristocratic, or as Spartan, and disliked. After gymnastics, a scraper or *στλεγγίς* was used to scrape off the oil.



# ARISTOPHANES

νῦν οὖν δεῦρο φάνηθι· δεῖ  
 γὰρ τοῖς ἀνδράσι τοῖσδε πά-  
 σῃ τέχνῃ πορίσαι σε νί-  
 κην εἴπερ ποτὲ καὶ νῦν.

ἃ ξύνισμεν τοῖσιν ἵπποις, βουλόμεσθ' ἐπαινέσαι. 595  
 ἄξιοι δ' εἶσ' εὐλογεῖσθαι· πολλὰ γὰρ δὴ πράγματα  
 ξυνδιήνεγκαν μεθ' ἡμῶν, εἰσβολὰς τε καὶ μάχας.  
 ἀλλὰ τὰν τῇ γῇ μὲν αὐτῶν οὐκ ἄγαν θαυμάζομεν,  
 ὥς ὅτ' εἰς τὰς ἵππαγωγούς εἰσεπήδων ἀνδρικῶς,  
 πριάμενοι κώθωνας, οἱ δὲ καὶ σκόροδα καὶ κρόμ-  
 μυα· 600

εἶτα τὰς κώπας λαβόντες ὥσπερ ἡμεῖς οἱ βροτοὶ  
 ἐμβαλόντες ἀνεβρύαξαν, ἵππαπαῖ, τίς ἐμβαλεῖ;  
 ληπτέον μᾶλλον. τί δρῶμεν; οὐκ ἐλᾶς, ὦ σαμφόρα;  
 ἐξεπήδων τ' ἐς Κόρινθον· εἶτα δ' οἱ νεώτατοι  
 ταῖς ὀπλαῖς ὥρυττον εὐνὰς καὶ μετῆσαν στρώματα· 605  
 ἦσθιον δὲ τοὺς παγούρους ἀντὶ ποίας Μηδικῆς,  
 εἴ τις ἐξέρποι θύραζε, κακὸν βυθοῦ θηρώμενοι·  
 ὥστ' ἔφη Θέωρος εἰπεῖν καρκίνον Κορίνθιον·

<sup>a</sup> A reference to the campaign of Nicias against Corinth in the year before : Thuc. iv. 42-45.

<sup>b</sup> ἵππαπαῖ, for the sailors' ῥυππαπαῖ (W. 909, F. 1073).

<sup>c</sup> Lit. " lucerne."

<sup>d</sup> Unknown : the Schol. says a poet.



# ARISTOPHANES

δεινά γ', ὦ Πρόσειδον, εἰ μήτ' ἐν βυθῷ δυνήσομαι,  
μήτε γῇ μήτ' ἐν θαλάττῃ, διαφυγεῖν τοὺς ἱππέας. 610

ΧΟ. ὦ φίλτατ' ἀνδρῶν καὶ νεανικώτατε,  
ὄσῃν ἀπὼν παρέσχεσ ἡμῖν φροντίδα·  
καὶ νῦν ἐπειδὴ σῶς ἐλήλυθας πάλιν,  
ἄγγειλον ἡμῖν πῶς τὸ πράγμ' ἡγωνίσω.  
ΑΛ. τί δ' ἄλλο γ' εἰ μὴ Νικόβουλος ἐγενόμην; 615

ΧΟ. νῦν ἄρ' ἄξιόν γε πᾶσιν ἐστὶν ἐπολολύξαι. [στρ.  
ὦ καλὰ λέγων, πολὺ δ' ἀ-  
μείνον' ἔτι τῶν λόγων  
ἐργασάμεν', εἴθ' ἐπέλ-  
θοις ἅπαντά μοι σαφῶς·  
ὥς ἐγὼ μοι δοκῶ 620  
καὶ μακρὰν ὁδὸν διελθεῖν  
ὥστ' ἀκοῦσαι. πρὸς τὰδ', ὦ βέλ-  
τιστε, θαρρήσας λέγ', ὥς ἅ-  
παντες ἡδόμεσθά σοι.

ΑΛ. καὶ μὴν ἀκουσαί γ' ἄξιον τῶν πραγμάτων.  
εὖθ' ἂν γὰρ αὐτοῦ κατόπιν ἐνθένδ' ἰέμην. 625  
ὁ δ' ἄρ' ἔνδον ἐλασίβρουντ' ἀναρρηγνύς ἔπη  
τεραπευόμενος ἥρειδε κατὰ τῶν ἱππέων,  
κρημνοὺς ἐρείδων καὶ ξυνωμότας λέγων  
πιθανώταθ'· ἡ βουλὴ δ' ἅπασ' ἀκροωμένη  
ἐγένεθ' ὑπ' αὐτοῦ ψευδατραφάξυος πλέα, 630

<sup>a</sup> i.e. "I am literally Nicobulus," which was an Athenian name.

<sup>b</sup> This passage parodies the style of a tragic messenger's speech.



THE KNIGHTS, 609-630

*Hard it is, my Lord Poseidon,  
if the Knights we cannot flee  
Even in the depths of Ocean, anywhere by land or sea.*  
[Enter the SAUSAGE-SELLER]

CHOR. Dearest of men, my lustiest, trustiest friend,  
Good lack ! how anxious has your absence  
made us !  
But now that safe and sound you are come  
again,  
Say what has happened, and how went the  
fight.

s.s. How else but thus ? The Council-victor I.<sup>a</sup>

CHOR. Now may we, joyous, raise the song of sacred  
praise.  
Fair the words you speak, but fairer  
Are the deeds you do.  
Far I'd go, This I know,  
But to hear them through.  
Now then tell us all the story,  
All that, where you went, befell ;  
Fearless be, Sure that we  
All delight in all you tell.

s.s.<sup>b</sup> Aye and 'tis worth the hearing. When behind  
him

I reached the Council-chamber, there was he  
Crashing and dashing, hurling at the Knights  
Strange wonder - working thunder - driving  
words,

Calling them all, with all-persuading force,  
CONSPIRATORS ! And all the Council, hearing,  
Grew full of lying orach<sup>c</sup> at his talk,

<sup>c</sup> Orach grows at a great pace ; the hearers' minds are as quickly filled with Cleon's lies.

# ARISTOPHANES

κᾶβλεψε νᾶπυ, καὶ τὰ μέτωπ' ἀνέσπασεν.  
 κᾶγων' ὅτε δὴ ἔγνω ἐνδεχομένην τοὺς λόγους  
 καὶ τοῖς φενακισμοῖσιν ἐξαπατωμένην,  
 ἄγε δὴ Σκίταλοι καὶ Φένακες, ἦν δ' ἐγώ,  
 Βερέσχεθοί τε καὶ Κόβαλοι καὶ Μόθων, 635  
 ἀγορά τ', ἐν ᾗ παῖς ὦν ἐπαιδεύθην ἐγώ,  
 νῦν μοι θράσος καὶ γλῶτταν εὐπορον δότε  
 φωνήν τ' ἀναιδῆ. ταῦτα φροντίζοντί μοι  
 ἐκ δεξιᾶς ἀπέπαρδε καταπύγων ἀνὴρ.  
 κἀγὼ προσέκυσα· κᾶτα τῷ πρωκτῷ θενὼν 640  
 τὴν κιγκλίδ' ἐξήραξα, κᾶναχανὼν μέγα  
 ἀνέκραγον· ὦ βουλή, λόγους ἀγαθοὺς φέρων  
 εὐαγγελίσασθαι πρῶτον ὑμῖν βούλομαι·  
 ἐξ οὗ γὰρ ἡμῖν ὁ πόλεμος κατερράγη,  
 οὐπώποτ' ἀφύας εἶδον ἀξιωτέρας. 645  
 οἱ δ' εὐθέως τὰ πρόσωπα διεγαλήνισαν·  
 εἴτ' ἐστεφάνουν μ' εὐαγγέλια· κἀγὼ ἔφρασα  
 αὐτοῖς ἀπόρρητον ποιησάμενος, ταχύ,  
 ἵνα τὰς ἀφύας ὠνοῖντο πολλὰς τοῦβολοῦ,  
 τῶν δημιουργῶν συλλαβεῖν τὰ τρύβλια. 650  
 οἱ δ' ἀνεκρότησαν καὶ πρὸς ἔμ' ἐκεχήνεσαν.  
 ὁ δ' ὑπονοήσας, ὁ Παφλαγὼν, εἰδὼς θ' ἅμα  
 οἷς ἦδεθ' ἡ βουλή μάλιστα ρήμασιν,  
 γνώμην ἔλεξεν· ἄνδρες, ἤδη μοι δοκεῖ  
 ἐπὶ συμφοραῖς ἀγαθαῖσιν εἰσηγγελμέναις 655  
 εὐαγγέλια θύειν ἑκατὸν βοῦς τῇ θεῷ.  
 ἐπένευσεν εἰς ἐκεῖνον ἡ βουλή πάλιν.  
 κᾶγων' ὅτε δὴ ἔγνω τοῖς βολίοις ἡττημένος,  
 186

## THE KNIGHTS, 631-658

Wore mustard looks, and puckered up their brows.  
 So when I saw them taking in his words,  
 Gulled by his knavish tricks, *Ye Gods*, said I,  
*Ye Gods of knavery, Skitals, and Phenaces,<sup>a</sup>*  
*And ye Beresceths, Cobals, Mothom, and*  
*Thou Agora, whence my youthful training came,*  
*Now give me boldness and a ready tongue*  
*And shameless voice !* And as I pondered thus,  
 I heard a loud explosion on my right,<sup>b</sup>  
 And made my reverence ; then I dashed apart  
 The railing-wicket, opened wide my mouth,  
 And cried aloud, *O Council, I have got*  
*Some lovely news which first I bring to you.*  
*For never, never, since the War broke out,*  
*Have I seen pilchards cheaper than to-day.*  
 They calmed their brows and grew serene at once,  
 And crowned me for my news ; and I suggested,  
 Bidding them keep it secret, that forthwith,  
 To buy these pilchards, many for a penny,  
 'Twere best to seize the cups in all the shops.  
 They clapped their hands, and turned agape to me.  
 But Paphlagon perceived, and well aware  
 What kind of measures please the Council best,  
 Proposed a resolution ; *Sirs*, quoth he,  
*I move that for these happy tidings brought,*  
*One hundred beeves be offered to Athene.*  
 The Council instantly inclined to him.  
 So, overpowered with cow-dung, in a trice

<sup>a</sup> Goblin names ; nothing is known of Σκ. or Βερ., but Φένακες means spirits of treachery, Κόβαλοι, of vulgar impudence, Μόθωνες, of drunkenness and bestiality : cf. the English goblins, Flibbertigibbet, Fillpotts, Obidicut, Hobbididence.

<sup>b</sup> A sneeze on the right was lucky, and was greeted by a reverence.

# ARISTOPHANES

διηκοσίησι βουσὶν ὑπερηκόντισα·  
 τῇ δ' Ἀγροτέρα κατὰ χιλιῶν παρήνεσα 660  
 εὐχὴν ποιήσασθαι χιμάρων εἰσαύριον,  
 αἱ τριχίδες εἰ γενοῖαθ' ἑκατὸν τοῦβολοῦ.  
 ἑκαραδόκησεν εἰς ἔμ' ἡ βουλή πάλιν.  
 ὁ δὲ ταῦτ' ἀκούσας ἐκπλαγεὶς ἐφληνάφα.  
 καὶ θ' εἰλκον αὐτὸν οἱ πρυτάνεις χοῖ τοξόται. 665  
 οἱ δ' ἐθορύβουν περὶ τῶν ἀφύων ἐστηκότες·  
 ὁ δ' ἠντιβόλει γ' αὐτοὺς ὀλίγον μείναι χρόνον,  
 ἦν' αἶθ' ὁ κῆρυξ οὐκ Λακεδαίμονος λέγει  
 πύθῃσθ'· ἀφίικται γὰρ περὶ σπονδῶν, λέγων.  
 οἱ δ' ἐξ ἑνὸς στόματος ἅπαντες ἀνέκραγον· 670  
 νυνὶ περὶ σπονδῶν; ἐπειδὴ γ', ὦ μέλε,  
 ἥσθοντο τὰς ἀφύας παρ' ἡμῖν ἀξίας;  
 οὐ δεόμεθα σπονδῶν· ὁ πόλεμος ἐρπύτω.  
 ἐκεκράγεσάν τε τοὺς πρυτάνεις ἀφιέναι·  
 εἴθ' ὑπερεπήδων τοὺς δρυφάκτους πανταχῇ. 675  
 ἐγὼ δὲ τὰ κορίανν' ἐπριάμην ὑποδραμῶν  
 ἅπαντα τά τε γήτει' ὅσ' ἦν ἐν τὰγορᾷ·  
 ἔπειτα ταῖς ἀφύαις ἐδίδουν ἡδύσματα  
 ἀποροῦσιν αὐτοῖς προῖκα, κἀχαριζόμεν.  
 οἱ δ' ὑπερεπήνουν ὑπερεπύππαζόν τέ με 680  
 ἅπαντες οὕτως ὥστε τὴν βουλήν ὅλην  
 ὀβολοῦ κοριάννοις ἀναλαβὼν ἐλήλυθα.

ΧΟ. πάντα τοι πέπραγας οἶα χρὴ τὸν εὐτυχοῦντα· [ἀντ.  
 εὔρε δ' ὁ πανουργος ἔτε-  
 ρον πολὺ πανουργίαις  
 μείζοσι κεκασμένον, 685

\* There was a temple of Athena Huntress on the Ilissus, where 500 goats were sacrificed yearly in memory of Marathon.

# THE KNIGHTS, 659-685

I overshot him with *two hundred beeves*.  
 And *vow*, said I, *to slay to-morrow morn,*  
*If pilchards sell one hundred for an obol,*  
*A thousand she-goats to our huntress Queen.<sup>a</sup>*  
 Back came their heads, expectantly, to me.  
 He, dazed at this, went babbling idly on ;  
 So then the Prytanes and the Archers <sup>b</sup> seized  
     him.  
 And *they* stood up, and raved about the pil-  
     chards ;  
 And *he* kept begging them to wait awhile  
 And hear the tale the Spartan envoy brings ;  
*He has just arrived about a peace*, shrieked he.  
 But all the Council with one voice exclaimed,  
*What ! NOW about a peace ? No doubt, my*  
     *man,*  
*Now they've heard pilchards are so cheap at*  
     *Athens !*  
*We want no truces ; let the War go on !*  
 With that, *Dismiss us, Prytanes !* shouted  
     they ;  
 And overleaped the railings everywhere.  
 And I slipped out, and purchased all the leeks  
 And all the coriander in the market ;  
 And as they stood perplexed, I gave them all  
 Of my free bounty garnish for their fish.  
 And they so praised and purred about me, that  
 With just one obol's worth of coriander  
 I've all the Council won, and here I am.

CHOR. What rising men should do  
                                     Has all been done by you  
     He, the rascal, now has met a  
         Bigger rascal still,

<sup>b</sup> Scythian archers were the Athenian police.

# ARISTOPHANES

καὶ δόλοισι ποικίλοις,  
 ῥήμασιν θ' αἰμύλοις.  
 ἀλλ' ὅπως ἀγωνιεῖ φρόν-  
 τιζε τὰπίλοιπ' ἄριστα·  
 συμμάχους δ' ἡμᾶς ἔχων εὖ-  
 νους ἐπίστασαι πάλοι.

690

ΑΛ. καὶ μὴν ὁ Παφλαγὼν οὕτοσὶ προσέρχεται,  
 ὠθῶν κολόκυμα καὶ ταράττων καὶ κυκῶν,  
 ὡς δὴ καταπιόμενός με. μορμὼ τοῦ θράσους.

ΠΑ. εἰ μὴ σ' ἀπολέσαιμ', εἴ τι τῶν αὐτῶν ἐμοὶ  
 ψευδῶν ἐνείη, διαπέσοιμι πανταχῇ. 695

ΑΛ. ἦσθην ἀπειλαῖς, ἐγέλασα ψολοκομπίαις,  
 ἀπεπυδάρισα μόθωνα, περιεκόκκυσα.

ΠΑ. οὐ τοι μὰ τὴν Δήμητρ', ἐὰν μὴ σ' ἐκφάγω  
 ἐκ τῆσδε τῆς γῆς, οὐδέποτε βιώσομαι.

ΑΛ. ἦν μὴ 'κφάγῃς; ἐγὼ δέ γ', ἦν μὴ σ' ἐκπίω, 700  
 κᾶτ' ἐκροφήσας αὐτὸς ἐπιδιαιρραγῶ.

ΠΑ. ἀπολῶ σε νῆ τὴν προεδρίαν τὴν ἐκ Πύλου.

ΑΛ. ἰδοὺ προεδρίαν· οἶον ὄψομαί σ' ἐγὼ  
 ἐκ τῆς προεδρίας ἔσχατον θεώμενον.

ΠΑ. ἐν τῷ ξύλῳ δῆσω σε νῆ τὸν οὐρανόν. 705

ΑΛ. ὡς ὀξύθυμος. φέρε τί σοι δῶ καταφαγεῖν;  
 ἐπὶ τῷ φάγοις ἥδιστ' ἄν; ἐπὶ βαλλαντίῳ;

ΠΑ. ἐξαρπάσομαί σου τοῖς ὄνυξι τᾶντερα.

ΑΛ. ἀπονυχίῳ σου τὰν Πρυτανεῖω σιτία.

ΠΑ. ἔλξω σε πρὸς τὸν δῆμον, ἵνα δῶς μοι δίκην. 710

ΑΛ. καὶ γὰρ δέ σ' ἔλξω καὶ διαβαλῶ πλείονα.

ΠΑ. ἀλλ', ὦ πόνηρε, σοὶ μὲν οὐδὲν πείθεται·

<sup>a</sup> i.e. "to swallow me up," a sense which καταπίνω commonly bears.

<sup>b</sup> προεδρία, a front seat in the theatre, was often awarded as an honour for public service.

# THE KNIGHTS, 686-712

Full of guile Plot and wile,  
 Full of knavish skill.  
 Mind you carry through the conflict  
 In the same undaunted guise.  
 Well you know Long ago  
 We're your faithful true allies.

S.S. See here comes Paphlagon, driving on before him

A long ground-swell, all fuss and fury, thinking  
 To drink me up.<sup>a</sup> Boh! for your impudent  
 bluster.

PAPH. O if I've any of my old lies left,  
 And don't destroy you, may I fall to bits!

S.S. I like your threats; I'm wonderfully tickled  
 To hear you fume; I skip and cuckoo around  
 you.

PAPH. O by Demeter, if I eat you not  
 Out of the land, I'll never live at all.

S.S. You won't? Nor I, unless I drink you up,  
 And swill you up, and burst myself withal.

PAPH. I'll crush you, by my Pylus-won precedence.<sup>b</sup>

S.S. Precedence, is it? I'm in hopes to see you  
 In the last tier, instead of here in front.

PAPH. By Heaven, I'll clap you in the public stocks.

S.S. How fierce it's growing! what would it like  
 to eat?

What is its favourite dainty? Money-bags?<sup>c</sup>

PAPH. I'll tear your guts out with my nails, I will.

S.S. I'll scratch your Town Hall dinners out, I will.

PAPH. I'll hale you off to Demus; then you'll catch it.

S.S. Nay, I'll hale *you*, and then out-slander you.

PAPH. Alack, poor chap, he pays no heed to you,

<sup>a</sup> The Attic idiom is ἐσθλὸν ὄψον ἐπὶ σίτῳ, etc., the last being the main fare.

# ARISTOPHANES

- ἐγὼ δ' ἐκείνου καταγελῶ γ' ὅσον θέλω.
- ΑΛ. ὡς σφόδρα σὺ τὸν δῆμον σεαυτοῦ νενόμικας.
- ΠΑ. ἐπίσταμαι γὰρ αὐτὸν οἷς ψωμίζεται. 715
- ΑΛ. καὶ θ' ὥσπερ αἱ τίτθαι γε σιτίζεις κακῶς.  
μασώμενος γὰρ τῷ μὲν ὀλίγον ἐντίθεις,  
αὐτὸς δ' ἐκείνου τριπλάσιον κατέσπακας.
- ΠΑ. καὶ νῆ Δί' ὑπὸ γε δεξιότητος τῆς ἐμῆς  
δύναμαι ποιεῖν τὸν δῆμον εὐρὺν καὶ στενόν. 720
- ΑΛ. χῶ πρωκτὸς οὐμὸς τουτογὶ σοφίζεται.
- ΠΑ. οὐκ, ὦγάθ', ἐν βουλῇ με δόξεις καθυβρίσαι.  
ἴωμεν εἰς τὸν δῆμον.
- ΑΛ. οὐδὲν κωλύει.  
ἰδοῦ, βάδιζε, μηδὲν ἡμᾶς ἰσχέτω.
- ΠΑ. ὦ Δῆμε, δεῦρ' ἔξελθε.
- ΑΛ. νῆ Δί', ὦ πάτερ, 725  
ἔξελθε δῆτ'.
- ΠΑ. ὦ Δημίδιον, ὦ φίλτατον,  
ἔξελθ', ἵν' εἰδῆς οἷα περιυβρίζομαι.
- ΔΗΜΟΣ. τίνες οἱ βοῶντες; οὐκ ἄπιτ' ἀπὸ τῆς  
θύρας;  
τὴν εἰρεσιώνην μου κατεσπαράξατε.  
τίς, ὦ Παφλαγών, ἀδικεῖ σε;
- ΠΑ. διὰ σέ τύπτομαι 730  
ὑπὸ τουτουὶ καὶ τῶν νεανίσκων.
- ΔΗΜΟΣ. τῆ;
- ΠΑ. ὅτι ῆ φιλῶ σ', ὦ Δῆμ', ἐραστής τ' εἰμὶ σός.
- ΔΗΜΟΣ. σὺ δ' εἰ τίς ἐτέον;
- ΑΛ. ἀντεραστής τουτουί,  
ἐρῶν πάλαι σου, βουλόμενός τέ σ' εὔποιεῖν,

<sup>a</sup> As nurses do for their children.

<sup>b</sup> An olive-branch decked out with wool and various



# THE KNIGHTS, 713-734

- But I can fool him to my heart's content.
- S.S. How sure you seem that Demus is your own !
- PAPH. Because I know the titbits he prefers.
- S.S. \* And feed him badly as the nurses do.  
You chew, and pop a morsel in his mouth,<sup>a</sup>  
But thrice as much you swallow down yourself.
- PAPH. And I'm so dexterous-handed, I can make  
Demus expand, and then contract again.
- S.S. I can do that with many things, I trow.
- PAPH. 'Twon't be like bearding me in the Council  
now !  
No, come along to Demus.
- S.S. Aye, why not ?  
I'm ready ; march ; let nothing stop us now.
- PAPH. O Demus, come out here.
- S.S. O yes, by Zeus,  
Come out, my father.
- PAPH. Dearest darling Demus,  
Come out, and hear how they're ill-treating  
me !
- DEMUS. What's all this shouting ? go away, you  
fellows.  
You've smashed my harvest-garland<sup>b</sup> all to  
bits !  
Who wrongs you, Paphlagon ?
- PAPH. He, and these young men,  
Keep beating me because of you.
- DEMUS. Why so ?
- PAPH. Because I love you and adore you, Demus.
- DEMUS. (*To S.S.*) And who are you ?
- S.S. A rival for your love.  
Long have I loved, and sought to do you good,

harvest fruits, carried in the harvest procession and then  
hung over the house door ; *W.* 399.

# ARISTOPHANES

- ἄλλοι τε πολλοὶ καὶ καλοὶ τε κάγαθοί. 735  
 ἄλλ' οὐχ οἷοί τ' ἔσμεν διὰ τουτονί. σὺ γὰρ  
 ὁμοῖος εἰ τοῖς παισὶ τοῖς ἔρωμένοις·  
 τοὺς μὲν καλοὺς τε κάγαθούς οὐ προσδέχει,  
 σαυτὸν δὲ λυχνοπώλαισι καὶ νευρορράφοις 740  
 καὶ σκυτοτόμοις καὶ βυρσοπώλαισιν δίδως.
- ΠΑ. εἴ γὰρ ποιῶ τὸν δῆμον.  
 ΑΛ. εἰπέ νυν, τί δρῶν;  
 ΠΑ. ὅ τι; τὸν στρατηγὸν ὑποδραμών, τοὺς ἐκ Πύλου,  
 πλεύσας ἐκείσε, τοὺς Λάκωνας ἤγαγον.  
 ΑΛ. ἐγὼ δὲ περιπατῶν γ' ἅπ' ἐργαστηρίου 745  
 ἔψοντος ἐτέρου τὴν χύτραν ὑφειλόμην.
- ΠΑ. καὶ μὴν ποιήσας αὐτίκα μάλ' ἐκκλησίαν,  
 ὦ Δῆμ', ἵν' εἰδῆς ὁπότερος νῶν ἐστί σοι  
 εὐνούστερος, διάκρινον, ἵνα τοῦτον φιλήῃς.  
 ΑΛ. ναὶ ναὶ διάκρινον δῆτα, πλὴν μὴ 'ν τῇ πυκνί.  
 ΔΗΜΟΣ. οὐκ ἂν καθιζοίμην ἐν ἄλλῳ χωρίῳ· 750  
 ἄλλ' εἰς τὸ πρόσθε χρή παριέν' ἐς τὴν πύκνα.
- ΑΛ. οἴμοι κακοδαίμων, ὥς ἀπόλωλ'. ὁ γὰρ γέρων  
 οἴκοι μὲν ἀνδρῶν ἐστι δεξιώτατος,  
 ὅταν δ' ἐπὶ ταυτησὶ καθῆται τῆς πέτρας,  
 κέχηνεν ὥσπερ ἐμποδίζων ἰσχάδας. 755
- ΧΟ. νῦν δὴ σε πάντα δεῖ κάλων ἐξιέναι σεαυτοῦ,  
 καὶ λῆμα θούριον φορεῖν καὶ λόγους ἀφύκτους,  
 ὅτοισι τόνδ' ὑπερβαλεῖ. ποικίλος γὰρ ἀνὴρ [στρ.]

<sup>a</sup> An allusion to Hyperbolus : 1315, C. 1065.

<sup>b</sup> *πάριτ' ἐς τὸ πρόσθε* was the formula of the Crier to summon citizens within the space purified for the sitting.

<sup>c</sup> The meaning is differently explained, but remains uncertain : stringing figs, playing at bob-fig, or treading figs into cases.

<sup>d</sup> *Demus now takes his seat as the audience in the mimic Pnyx, and the orators take their places.*

## THE KNIGHTS, 735-758

With many another honest gentleman,  
But Paphlagon won't let us. You yourself,  
Excuse me sir, are like the boys with lovers.  
The honest gentlemen you won't accept,  
Yet give yourself to lantern-selling chaps,<sup>a</sup>  
To sinew-stitchers, cobblers, aye and tanners.  
PAPH. Because I am good to Demus.

S.S. Tell me how.

PAPH. 'Twas I slipped in before the general there  
And sailed to Pylus, and brought back the  
Spartans.

S.S. And I walked round, and from the workshop  
stole

A mess of pottage, cooked by someone else.

PAPH. Come, make a full Assembly out of hand,  
O Demus, do ; then find which loves you best,  
And so decide, and give that man your love.

S.S. O Demus, do. Not in the Pnyx however.

DEMUS. Aye, in the Pnyx, not elsewhere will I sit.  
So forward all, move forward to the Pnyx.<sup>b</sup>

S.S. O luckless me, I'm ruined ! The old fellow  
Is, when at home, the brightest man alive ;  
But once he sits upon his rock, he moons  
With open mouth, as one who gapes for figs.<sup>c</sup>

CHOR.<sup>d</sup> Now loosen every hawser,<sup>e</sup>

now speed your bark along,  
And mind your soul is eager,

and mind your words are strong,  
No subterfuge admitting ;

the man has many a trick

<sup>a</sup> More accurately, loosen the ropes that hold up or reef the sail ; a long rope is still used to loop up the corner of the sail in the Levant.

# ARISTOPHANES

καὶ τῶν ἀμηχάνων πόρους εὐμήχανος πορίζειν.  
πρὸς ταῦθ' ὅπως ἔξει πολὺς καὶ λαμπρὸς ἐς τὸν  
ἄνδρα.

760

ἀλλὰ φυλάττου, καὶ πρὶν ἐκείνον προσκεῖσθαί σοι,  
πρότερον σὺ  
τοὺς δελφίνας μετεωρίζου καὶ τὴν ἄκατον παρα-  
βάλλου.

ΠΑ. τῇ μὲν δεσποίνῃ Ἀθηναίῃ, τῇ τῆς πόλεως μεδεούσῃ,  
εὐχομαι, εἰ μὲν περὶ τὸν δῆμον τὸν Ἀθηναίων  
γεγέννημαι

βέλτιστος ἀνὴρ μετὰ Λυσικλέα καὶ Κύνναν καὶ  
Σαλαβακχῶ,

765

ὥσπερ νυνὶ μηδὲν δράσας δειπνεῖν ἐν τῷ Πρυτανείῳ·  
εἰ δέ σε μισῶ καὶ μὴ περὶ σοῦ μάχομαι μόνος  
ἀντιβεβηκώς,

ἀπολοιμὴν καὶ διαπρισθεῖν κατατμηθεῖν τε  
λέπαδνα.

ΑΛ. κᾶγωγ', ὦ Δῆμ', εἰ μὴ σε φιλῶ καὶ μὴ στέργω,  
κατατμηθεῖς

ἐφοίμην ἐν περικομματίοις· κεῖ μὴ τούτοισι  
πέποιθας,

770

ἐπὶ ταυτησί κατακνησθεῖν ἐν μυττωτῷ μετὰ τυροῦ,  
καὶ τῇ κρεάγρῃ τῶν ὀρχιπέδων ἐλκοίμην ἐς  
Κεραμεικόν.

ΠΑ. καὶ πῶς ἂν ἐμοῦ μᾶλλον σε φιλῶν, ὦ Δῆμε, γένοιτο  
πολίτης;

ὅς πρῶτα μὲν, ἡνίκ' ἐβούλευόν σοι, χρήματα πλείστ'  
ἀπέδειξα

<sup>a</sup> Masses of lead or iron in the shape of fish, hung from the yards and dropped upon the enemy ship: Thuc. vii. 41. 2.

<sup>b</sup> See note on 132. Instead of "the best since Pericles and Themistocles," he names a demagogue and two courtesans.

## THE KNIGHTS, 759-774

From hopeless things, in hopeless times,  
a hopeful course to pick.

Upon him with a whirlwind's force,  
impetuous, fresh and quick.

But keep on his movements a watch ; and be sure  
that before he can deal you a blow,

You hoist to the mast your dolphins,<sup>a</sup> and cast  
your vessel alongside the foe.

PAPH. To the Lady who over the city presides,  
to our mistress Athene, I pray

If beyond all the rest I am stoutest and best,  
in the service of Demus to-day,

Except Salabaccho, and Cynna the bold,  
and Lysicles <sup>b</sup>—then in the Hall

May I dine as of late at the cost of the State  
for doing just nothing at all.

But O if I hate you, nor stride to the van  
to protect you from woes and mishaps.

Then slay me, and flay me, and saw me to bits,  
to be cut into martingale straps.<sup>c</sup>

s.s. And I, if I love you not, Demus, am game  
to be slaughtered by chopping and mincing,

And boiled in a sausage-meat pie ; and if THAT  
is, you think, not entirely convincing,

Let me here, if you please, with a morsel of cheese,  
upon this to a salad be grated,

Or to far Cerameicus be dragged through the streets  
with my flesh-hook, and there be cremated.

PAPH. O Demus, how can there be ever a man  
who loves you as dearly as I ?

When on *me* you relied your finances to guide,  
your Treasury never was dry,

<sup>c</sup> The breast-bands fastening the yoke.

# ARISTOPHANES

- ἐν τῷ κοινῷ, τοὺς μὲν στρεβλῶν, τοὺς δ' ἄγχων,  
 τοὺς δὲ μεταιτῶν, 775  
 οὐ φροντίζων τῶν ἰδιωτῶν οὐδενός, εἰ σοὶ χαριοίμην.
- ΑΛ. τοῦτο μὲν, ὦ Δῆμ', οὐδὲν σεμνόν· καὶ γὰρ τοῦτό  
 σε δράσω.  
 ἀρπάζων γὰρ τοὺς ἄρτους σοι τοὺς ἀλλοτρίους  
 παραθήσω.  
 ὥς δ' οὐχὶ φιλεῖ σ' οὐδ' ἔστ' εὖνους, τοῦτ' αὐτό σε  
 πρῶτα διδάξω,  
 ἀλλ' ἢ διὰ τοῦτ' αὖθ' ὅτιή σου τῆς ἀνθρακιᾶς  
 ἀπολαύει. 780  
 σὲ γάρ, ὃς Μήδοισι διεξιφίσω περὶ τῆς χώρας  
 Μαραθῶνι,  
 καὶ νικήσας ἡμῖν μεγάλως ἐγγλωττοτυπεῖν παρ-  
 ἔδωκας,  
 ἐπὶ ταῖσι πέτραις οὐ φροντίζει σκληρῶς σε καθ-  
 ἡμενον οὕτως,  
 οὐχ ὥσπερ ἐγὼ ραψάμενός σοι τουτὶ φέρω. ἀλλ'  
 ἐπαναίρου,  
 κᾶτα καθίζου μαλακῶς, ἵνα μὴ τρίβῃς τὴν ἐν  
 Σαλαμῖνι. 785
- ΔΗΜΟΣ. ἄνθρωπε, τίς εἶ; μὴν ἔγγονος εἶ τῶν Ἀρμο-  
 δίου τις ἐκείνων;  
 τοῦτό γέ τοί σου τοῦργον ἀληθῶς γενναῖον καὶ  
 φιλόδημον.
- ΠΑ. ὥς ἀπὸ μικρῶν εὖνους αὐτῷ θωπευματίων γεγέ-  
 νησαι.
- ΑΛ. καὶ σὺ γὰρ αὐτὸν πολὺ μικροτέροις τούτων δελεά-  
 σμασιν εἶλες.

<sup>a</sup> Literally, "to mint phrases about."

<sup>b</sup> The Pnyx.

<sup>c</sup> This passage satirizes the doles and indulgences by which Cleon courted favour.

THE KNIGHTS, 775-789

I was begging of these, whilst those I would squeeze  
and rack to extort what was due,  
And nought did I care how a townsman might fare,  
so long as I satisfied you.  
s.s. Why, Demus, there's nothing to boast of in that ;  
to do it I'm perfectly able.  
I've only to steal from my comrade a meal,  
and serve it up hot on your table.  
And as for his loving and wishing you well,  
it isn't for you that he cares,  
Excepting indeed for the gain that he gets,  
and the snug little fire that he shares.  
Why you, who at Marathon fought with the Medes,  
for Athens and Hellas contending,  
And won the great battle, and left us a theme  
for our songs and our speeches unending,<sup>a</sup>  
He cares not a bit that so roughly you sit  
on the rocks,<sup>b</sup> nor has dreamed of providing  
ThoseseatswiththethingIhavestitchedyouandbring.  
Just lift yourself up and subside in  
This ease-giving cushion for fear you should gall  
what at Salamis sat by the oar.<sup>c</sup>  
DEMUS. Who are you? I opine you are sprung from the line  
of Harmodius <sup>d</sup> famous of yore ;  
So noble and Demus-relieving <sup>e</sup> an act  
I never have witnessed before !  
PAPH. O me, by what paltry attentions and gifts  
you contrive to attract and delude him !  
s.s. 'Twas by baits that are smaller and poorer than mine,  
you rascal, you hooked and subdued him.

<sup>a</sup> Harmodius and Aristogeiton, the traditional founders of Athenian freedom.

<sup>d</sup> εὐνοὺς τῷ δήμῳ is the regular phrase for a loyal citizen, used in honorific inscriptions.

# ARISTOPHANES

- ΠΑ. καὶ μὴν εἴ ποῦ τις ἀνὴρ ἐφάνη τῷ δήμῳ μᾶλλον  
 ἀμύνων 790  
 ἢ μᾶλλον ἐμοῦ σε φιλῶν, ἐθέλω περὶ τῆς κεφαλῆς  
 περιδόσθαι.
- ΑΛ. καὶ πῶς σὺ φιλεῖς, ὅς τοῦτον ὁρῶν οἰκοῦντ' ἐν ταῖς  
 πιθάκναισι  
 καὶ γυπαρίοις καὶ πυργιδίοις ἔτος ὄγδοον οὐκ  
 ἐλεαίρεις,  
 ἀλλὰ καθείρξας αὐτὸν βλίττεις· Ἀρχεπτολέμου δὲ  
 φέροντος  
 τὴν εἰρήνην ἐξεσκέδασας, τὰς πρεσβείας τ' ἀπ-  
 ελαύνεις 795  
 ἐκ τῆς πόλεως ῥαθαπυγίζων, αἱ τὰς σπονδὰς προ-  
 καλοῦνται.
- ΠΑ. ἵνα γ' Ἑλλήνων ἄρξῃ πάντων. ἔστι γὰρ ἐν τοῖς  
 λογίοισιν  
 ὥς τοῦτον δεῖ ποτ' ἐν Ἀρκαδίᾳ πεντωβόλου  
 ἡλιάσασθαι,  
 ἣν ἀναμείνῃ· πάντως δ' αὐτὸν θρέψω γῶ καὶ  
 θεραπεύσω,  
 ἐξευρίσκων εἶ καὶ μιαρῶς ὀπόθεν τὸ τριώβολον ἔξει. 800
- ΑΛ. οὐχ ἵνα γ' ἄρχῃ μὰ Δι' Ἀρκαδίας προνοούμενος,  
 ἀλλ' ἵνα μᾶλλον  
 σὺ μὲν ἀρπάξῃς καὶ δωροδοκῇς παρὰ τῶν πόλεων·  
 ὁ δὲ δῆμος

<sup>a</sup> The war began in 431 B.C., according to our historians; but the Athenian ideas as to the date were vague. See A. 266, 890, P. 990.

<sup>b</sup> An allusion to the crowding of refugees into Athens in the Peloponnesian War; Thuc. ii. 52.

<sup>c</sup> See 327: Spartan proposals for peace were rejected, when the Spartan troops were first shut up in Sphacteria, Thuc. iv. 21-22. We know nothing of A. in this debate, but his name makes a pun, "Delawarr offers peace."



## THE KNIGHTS, 790-802

PAPH. Was there ever a man since the City began  
who for Demus has done such a lot,  
Or fought for his welfare so stoutly as I ?

I will wager my head there is not.  
s.s. You love him right well who permit him to dwell  
eight <sup>a</sup> years in the clefts of the City,  
In the nests of the vulture, in turrets and casks,<sup>b</sup>  
nor ever assist him or pity,  
But keep him in durance to rifle his hive ;  
and that is the reason, no doubt,  
Why the peace which, unsought, Archeptolemus<sup>c</sup>  
brought,

you were quick from the city to scout  
And as for the embassies coming to treat,  
you spanked them and chivied them out.

PAPH. That over all Hellas our Demus may rule ;  
for do not the oracles say,  
He will surely his verdicts in Arcady give,  
receiving five obols a day,<sup>d</sup>  
If he grow not aweary of fighting ? Meanwhile,  
it is I who will nourish and pet him,  
And always the daily triobol he earns,  
unjustly or justly I'll get him.

s.s. No not that o'er Arcady Demus may rule,  
but rather that *you* might essay  
To harry and plunder the cities at will,  
while Demus is looking away,

<sup>d</sup> Five obols was a common daily wage for labour. Cleon's glorious aim is to add two obols to the three obols of the dicasts' pay, and so make work unnecessary.

## ARISTOPHANES

- ὑπὸ τοῦ πολέμου· καὶ τῆς ὁμίχλης ἃ πανουργεῖς μὴ  
 καθορᾷ σου,  
 ἀλλ' ὑπ' ἀνάγκης ἅμα καὶ χρείας καὶ μισθοῦ πρὸς  
 σε κεχήνη.  
 εἰ δέ ποτ' εἰς ἀγρὸν οὗτος ἀπελθὼν εἰρηναῖος  
 διατρίψῃ, 805  
 καὶ χιῶρα φαγὼν ἀναθαρρήσῃ καὶ στεμφύλῳ εἰς  
 λόγον ἔλθῃ,  
 γνῶσεται οἷων ἀγαθῶν αὐτὸν τῇ μισθοφορᾷ  
 παρεκόπτου,  
 εἴθ' ἥξει σοι δριμύς ἄγροικος, κατὰ σοῦ τὴν ψήφον  
 ἰχνεύων.  
 ἃ σὺ γιγνώσκων τόνδ' ἐξαπατᾷς, καὶ ὄνειροπολεῖς  
 περὶ σαυτοῦ.  
 ΠΑ. οὐκ οὖν δεινὸν ταυτί σε λέγειν δῆτ' ἔστ' ἐμέ καὶ  
 διαβάλλειν 810  
 πρὸς Ἀθηναίους καὶ τὸν δῆμον, πεποιηκότα πλείονα  
 χρηστὰ  
 νῆ τὴν Δήμητρα Θεμιστοκλέους πολλῶ περὶ τὴν  
 πόλιν ἥδη;  
 ΑΛ. ὦ πόλις Ἀργούς, κλύεθ' οἷα λέγει. σὺ Θεμιστο-  
 κλεῖ ἀντιφερίζεις;  
 ὃς ἐποίησεν τὴν πόλιν ἡμῶν μεστήν, εὐρὼν ἐπιχειλῇ,  
 καὶ πρὸς τούτοις ἀριστώσῃ τὸν Πειραιᾶ προσέμαξεν, 815

<sup>a</sup> This is just what Thucydides says, v. 16.

<sup>b</sup> The Greek means "countryman," but R. thinks ἀγρευτής should be read.

<sup>c</sup> Themistocles caused the Peiræus to be founded, the walls of harbour and city to be built, and the fleet to be made great. No doubt the Long Walls were part of the plan; and T. is given credit for them in 815.

<sup>d</sup> This phrase is from Euripides' *Telephus*, and κλύεθ' οἷα λέγει from *Medea* 168.

## THE KNIGHTS, 803-815

And the war with the haze and the dust that you raise  
is obscuring your actions from view,<sup>a</sup>  
And Demus, constrained by his wants and his pay,  
is a gaping dependent on you.  
But if once to the country in peace he returns,  
away from all fighting and fusses,  
And strengthens his system with furmety there,  
and a confect of olive discusses,  
He will know to your cost what a deal he has lost,  
while the pay you allowed him he drew,  
And then, like a hunter,<sup>b</sup> irate he will come  
on the trail of a vote against you.  
You know it; and Demus you swindle with dreams,  
crammed full of yourself and your praises.

PAPH. It is really distressing to hear you presume  
to arraign with such scurrilous phrases  
Before the Athenians and Demus a man  
who more for the city has done  
Than e'er by Demeter Themistocles<sup>c</sup> did  
who glory undying has won.

s.s. O city of Argos! <sup>d</sup> yourself would you match  
with mighty Themistocles, him  
Who made of our city a bumper indeed,  
though he found her scarce filled to the brim,<sup>e</sup>  
Who, while she was lunching, Peiraeus threw in,  
as a dainty additional dish,<sup>f</sup>

<sup>ε</sup> χείλος, the rim of a vessel, was of some depth; ἐπιχείλης, marks that the liquid touched the lower edges of the rim, ὑπερχείλης, that the cup is quite full (not running over).

f "Kneaded it into one with the city": a reference to the Long Walls. Scholiast.

# ARISTOPHANES

ἀφελών τ' οὐδὲν τῶν ἀρχαίων ἰχθύς καινοὺς παρ-  
έθηκε.

σὺ δ' Ἀθηναίους ἐζήτησας μικροπολίτας ἀποφῆναι  
διατειχίζων καὶ χρησμοφδῶν, ὃ Θεμιστοκλεῖ ἀντι-  
φερίζων.

κἀκείνος μὲν φεύγει τὴν γῆν, σὺ δ' Ἀχιλλείων  
ἀπομάττει.

ΠΑ. οὐκ οὖν ταυτὶ δεινὸν ἀκούειν, ὦ Δῆμ', ἐστὶν μ' ὑπὸ  
τούτου, 820

ὅτι σε φιλῶ;

ΔΗΜΟΣ. παῦ παῦ, οὗτος, καὶ μὴ σκέρβολλε  
πονηρά.

πολλοῦ δὲ πολὺν με χρόνον καὶ νῦν ἐλελήθεις  
ἐγκρυφιάζων.

ΑΛ. μιαρῶτατος, ὦ Δημακίδιον, καὶ πλείστα πανοῦργα  
δεδρακώς,

ὅποταν χασμᾶ, καὶ τοὺς καυλοὺς  
τῶν εὐθυνῶν ἐκκαυλίζων 825

καταβροχθίζει, κἀμφοῖν χειροῖν  
μυστιλᾶται τῶν δημοσίων.

ΠΑ. οὐ χαιρήσεις, ἀλλὰ σε κλέπτουθ'  
αἰρήσω γὰρ τρεῖς μυριάδας.

ΑΛ. τί θαλαττοκοπεῖς καὶ πλατυγίζεις, 830  
μιαρῶτατος ὢν περὶ τὸν δῆμον  
τὸν Ἀθηναίων; καί σ' ἐπιδείξω  
νῆ τὴν Δήμητρ', ἥ μὴ ζώην,

<sup>a</sup> Some unknown building project of Cleon's. See *W.* 41.

# THE KNIGHTS, 816-833

Who secured her the old, while providing unfold  
and novel assortments of fish;

Whilst you, with your walls of partition forsooth,<sup>a</sup>  
and the oracle-chants which you hatch,

Would dwarf and belittle the city again,  
who yourself with Themistocles match !

And *he* was an exile, but *you* upon crumbs  
Achilléan<sup>b</sup> your fingers are cleaning.

PAPH. Now is it not monstrous that I must endure  
accusations so coarse and unmeaning,  
And all for the love that I bear you ?

DEMUS. Forbear ! no more of your wrangle and row !  
Toolong have your light-fingered tricks with my bread<sup>c</sup>  
my notice escaped until now.

s.s. He's the vilest of miscreants, Demus, and works  
more mischief than any, I vow.  
While you're gaping about, he is picking from out  
Of the juiciest audit the juiciest sprout,  
And devours it with zest ; while deep in the chest  
Of the public exchequer both hands are addressed  
To ladling out cash for himself, I protest.

PAPH. All this you'll deplore when it comes to the fore  
That of drachmas you stole thirty thousand or more.

s.s. Why make such a dash with your oar-blades, and  
thrash  
The waves into foam with your impotent splash ?  
'Tis but fury and sound ; and you'll shortly be  
found

The worst of the toadies who Demus surround.  
And proof I will give, or I ask not to live,

<sup>b</sup> Bread made from the finest barley, "the peerless Achilles" of barley, such as was served at the Prytaneum.

<sup>c</sup> ἀπὸς ἐγκρυφίας was bread baked in the ashes, perhaps of an inferior kind.

# ARISTOPHANES

δωροδοκήσαντ' ἐκ Μιτυλήνης  
πλεῖν ἢ μινᾶς τετταράκοντα.

835

- ΧΘ. ὦ πάσιν ἀνθρώποις φανείς μέγιστον ὠφέλημα, [ἀντ.  
ζηλῶ σε τῆς εὐγλωττίας. εἰ γὰρ ὦδ' ἐποίσεις,  
μέγιστος Ἑλλήνων ἔσει, καὶ μόνος καθέξεις  
τὰν τῇ πόλει, τῶν ξυμμάχων τ' ἄρξεις ἔχων τρίαينαν,  
ἢ πολλὰ χρήματ' ἐργάσει σείων τε καὶ ταραπτων. 840  
καὶ μὴ μεθῆς τὸν ἄνδρ', ἐπειδὴ σοι λαβὴν δέδωκεν·  
κατεργάσει γὰρ ῥαδίως, πλευρὰς ἔχων τοιαύτας.
- ΠΑ. οὐκ, ὦ γαθοί, ταῦτ' ἐστὶ πω ταύτη μὰ τὸν Ποσειδῶ.  
ἐμοὶ γάρ ἐστ' εἰργασμένον τοιοῦτον ἔργον ὥστε  
ἀπαξάπαντας τοὺς ἐμοὺς ἐχθροὺς ἐπιστομίζειν, 845  
ἕως ἂν ἢ τῶν ἀσπίδων τῶν ἐκ Πύλου τι λοιπόν.
- ΑΛ. ἐπίσχεσ ἐν ταῖς ἀσπίσιν· λαβὴν γὰρ ἐνδεδώκας.  
οὐ γάρ σ' ἐχρῆν, εἴπερ φιλεῖς τὸν δῆμον, ἐκ προνοίας  
ταύτας εἶν αὐτοῖσι τοῖς πόρπαξιν ἀνατεθῆναι.  
ἀλλ' ἐστὶ τοῦτ', ὦ Δῆμε, μηχάνημ', ἔν', ἣν σὺ βούλη 850  
τὸν ἄνδρα κολάσαι τουτονί, σοὶ τοῦτο μὴ ᾔγγενται.

<sup>a</sup> Allusion unknown. After the M. revolt of 428, Cleon carried a motion to kill all the male population, afterwards partly rescinded: Thuc. iii. 50.

<sup>b</sup> A metaphor from wrestling.

<sup>c</sup> The shields of the Spartan prisoners from Sphacteria were hung up in the Painted Colonnade.

# THE KNIGHTS, 834-851

That a bribe by the Mitylenaeans was sent,<sup>a</sup>  
Forty minas and more ; to your pockets it went.

CHOR. O sent to all the nation

a blessing and a boon !  
O wondrous flow of language !

Fight thus, and you'll be soon  
The greatest man in Hellas,

and all the State command,  
And rule our faithful true allies,

a trident in your hand,  
Wherewith you'll gather stores of wealth,

by shaking all the land.  
And if he lend you once a hold,

then never let him go ;  
With ribs like these you ought with ease

to subjugate the foe.

PAPH. O matters have not come to that,

my very worthy friends !  
I've done a deed, a noble deed,

a deed which so transcends  
All other deeds, that all my foes

of speech are quite bereft,  
While any shred of any shield,

from Pylus brought, is left.

s.s. Halt at those Pylian shields of yours !

a lovely hold you're lending.<sup>b</sup>  
For if you really Demus love,

what meant you by suspending  
Those shields with all their handles on,

for action ready strapped ?<sup>c</sup>  
O Demus, there's a dark design

within those handles wrapped,  
And if to punish him you seek,

those shields will bar the way.

# ARISTOPHANES

ὄρῳς γὰρ αὐτῷ στίφος οἶόν ἐστι βυρσοπωλῶν  
νεανιῶν· τούτους δὲ περιοικοῦσι μελιτοπῶλαι  
καὶ τυροπῶλαι· τοῦτο δ' εἰς ἓν ἐστι συγκεκυφός.  
ὥστ' εἰ σὺ βριμήσαιο καὶ βλέψειας ὄστρακίνδα, 855  
νύκτωρ κατασπάσαντες ἂν τὰς ἀσπίδας θέοντες  
τὰς εἰσβολὰς τῶν ἀλφίτων ἂν καταλάβοιεν ἡμῶν.

ΔΗΜΟΣ. οἷμοι τάλας· ἔχουσι γὰρ πόρπακας; ὦ πόνηρε,  
ὅσον με παρεκόπτου χρόνον τοιαῦτα κρουσιδημῶν.

ΠΑ. ὦ δαιμόνιε, μὴ τοῦ λέγοντος ἴσθι, μηδ' οἰηθῆς 860  
ἐμοῦ ποθ' εὐρήσειν φίλον βελτίον· ὅστις εἰς ὧν  
ἔπαυσα τοὺς ξυνωμότας, καί μ' οὐ λέληθεν οὐδὲν  
ἐν τῇ πόλει ξυνιστάμενον, ἀλλ' εὐθέως κέκραγα.

ΑΔ. ὅπερ γὰρ οἱ τὰς ἐγχέλεις θηρώμενοι πέπονθας.  
ὅταν μὲν ἡ λίμνη καταστῇ, λαμβάνουσιν οὐδέν· 865  
ἐὰν δ' ἄνω τε καὶ κάτω τὸν βόρβορον κυκῶσιν,  
αἰροῦσι· καὶ σὺ λαμβάνεις, ἦν τὴν πόλιν ταράττης.  
ἐν δ' εἰπέ μοι τοσουτονί· σκύτη τοσαῦτα πωλῶν,

<sup>a</sup> An allusion to the practice of "ostracizing" or banishing a too powerful citizen, in which the voting was carried out by inscribing the name on a potsherd. Aristophanes, however, by way of jest calls it *ὄστρακίνδα*, a game.

<sup>b</sup> *εἰσβολαί* would naturally refer to such "passes" as those between Boeotia and Attica. Here, however, "no very definite locality is indicated, but the general meaning would point to the gates through which the imported barley would enter Athens from the Peiraeus": R.





## ARISTOPHANES

ἔδωκας ἤδη τουτῶι κάττυμα παρὰ σεαυτοῦ  
ταῖς ἐμβάσιν, φάσκων φιλεῖν;

ΔΗΜΟΣ. οὐ δῆτα μὰ τὸν Ἀπόλλω. 870

ΑΛ. ἔγνωκας οὖν δῆτ' αὐτὸν οἷός ἐστιν; ἀλλ' ἐγὼ σοι  
ζευγος πριάμενος ἐμβάδων τουτὶ φορεῖν δίδωμι.

ΔΗΜΟΣ. κρίνω σ' ὅσων ἐγὼδα περὶ τὸν δῆμον ἄνδρ' ἄριστον  
εὐνούστατόν τε τῇ πόλει καὶ τοῖσι δακτύλοισιν.

ΠΑ. οὐ δεινὸν οὖν δῆτ' ἐμβάδας τοσουτονὶ δύνασθαι, 875  
ἐμοῦ δὲ μὴ μνείαν ἔχειν ὅσων πέπονθας; ὅστις  
ἔπαυσα τοὺς βινουμένους, τὸν Γρύττον ἐξαλείψας.

ΑΛ. οὐκ οὖν σε δῆτα ταῦτα δεινὸν ἐστὶ πρῶκτοτηρεῖν,  
παῦσαί τε τοὺς βινουμένους; κοῦκ ἔσθ' ὅπως ἐκείνους  
οὐχὶ φθονῶν ἔπαυσας, ἵνα μὴ ῥήτορες γένοιντο. 880  
τονδὶ δ' ὁρῶν ἄνευ χιτῶνος ὄντα τηλικούτον,  
οὐπώποτ' ἀμφιμασχάλου τὸν Δῆμον ἠξίωσας,  
χειμῶνος ὄντος· ἀλλ' ἐγὼ σοι τουτονὶ δίδωμι.

ΔΗΜΟΣ. τοιουτονὶ Θेमιστοκλῆς οὐπώποτ' ἐπενόησεν.  
καίτοι σοφὸν κακεῖν' ὁ Πειραιεύς· ἔμοιγε μέντοι 885

<sup>a</sup> Unknown, but said by the Scholiast to be notorious for immorality. Conviction under a γραφή ἐταιρήσεως entailed loss of citizenship, and hence made it unlawful for the man to speak in the assembly.

<sup>b</sup> He wore the τρίβων or doubled χλαῖνα, like the poorer people.

<sup>c</sup> The Lenaean festival came in winter.

<sup>d</sup> The χιτῶν with one arm-hole (ἑτερομάσχαλος) was used by hand-workers, that with two arm-holes was the mark of a free man (Pollux, vii. 47).

# THE KNIGHTS, 869-885

You say you're passionately fond  
of Demus,—tell me whether  
You've given a clout to patch his shoes.

DEMUS. No never, I declare.

s.s. You see the sort of man he is !  
but I, I've bought a pair  
Of good stout shoes, and here they are,  
I give them you to wear.

DEMUS. O worthy, patriotic gift !  
I really don't suppose  
There ever lived a man so kind  
to Demus and his toes.

PAPH. 'Tis shameful that a pair of shoes  
should have the power and might  
To put the favours I've conferred  
entirely out of sight,  
I who struck Gryttus <sup>a</sup> from the lists,  
and stopped the boy-loves quite.

s.s. 'Tis shameful, I with truth retort,  
that you should love to pry  
Into such vile degrading crimes  
as that you name. And why ?  
Because you fear 'twill make the boys  
for public speaking fit.  
But Demus, at his age, you see

without a tunic sit,<sup>b</sup>  
In winter <sup>c</sup> too ; and nought from you  
his poverty relieves,  
But here's a tunic I have brought,  
well-lined, with double sleeves.<sup>d</sup>

DEMUS. O, why Themistocles himself  
ne'er thought of such a vest !  
Peiraeus was a clever thing,  
but yet, I do protest,

# ARISTOPHANES

οὐ μείζον εἶναι φαίνεται ἐξέύρημα τοῦ χιτῶνος.

ΠΑ. οἶμοι τάλας, οἷσις πιθηκισμοῖς με περιελαύνεις.

ΑΛ. οὐκ, ἀλλ' ὅπερ πίνων ἀνὴρ πέπονθ', ὅταν χεσείη,  
τοῖσιν τρόποις τοῖς σοῖσιν ὥσπερ βλαυτίοισι χρῶμαι.

ΠΑ. ἀλλ' οὐχ ὑπερβαλεῖ με θωπείαις· ἐγὼ γὰρ αὐτὸν 890  
προσαμφιῶ τοδί· σὺ δ' οἴμωζ', ὦ πόνηρ'.

ΔΗΜΟΣ. ιαβοῖ.

οὐκ ἐς κόρακας ἀποφθερεῖ, βύρσης κάκιστον ὄζων;

ΑΛ. καὶ τοῦτό γ' ἐπίτηδές σε περιήμπισχ', ἵνα σ'  
ἀποπνίξῃ·

καὶ πρότερον ἐπεβούλευσέ σοι. τὸν καυλὸν οἶσθ'  
ἐκεῖνον

τοῦ σιλφίου τὸν ἄξιον γενόμενον;

ΔΗΜΟΣ. οἶδα μέντοι. 895

ΑΛ. ἐπίτηδες οὗτος αὐτὸν ἔσπευδ' ἄξιον γενέσθαι,  
ἵν' ἐσθίοιτ' ὠνούμενοι, κᾶπειτ' ἐν Ἡλιαίᾳ  
βδέοντες ἀλλήλους ἀποκτείνειαν οἱ δικασταί.

ΔΗΜΟΣ. νῆ τὸν Ποσειδῶ καὶ πρὸς ἐμὲ τοῦτ' εἶπ' ἀνὴρ  
Κόπρειος.

ΑΛ. οὐ γὰρ τόθ' ὑμεῖς βδεόμενοι δήπου 'γένεσθε πυρροί; 900

ΔΗΜΟΣ. καὶ νῆ Δί' ἦν γε τοῦτο Πυρράνδρου τὸ μηχανήμα.

ΠΑ. οἷοίσι μ', ὦ πανοῦργε, βωμολοχεύμασιν ταραττεύεις.

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<sup>a</sup> There was an Attic deme Κύπρος, adj. Κόπρειος. βδέοντες, "breaking wind." πυρροί, sc. τὸν πρωκτόν. The name Pyrrhander echoes this. Who he was, is unknown; some think Cleon is meant, and that his actor was decked up as a slave with red hair.

# THE KNIGHTS, 886-902

That on the whole, between the two,

I like the tunic best.

PAPH. (*To S.S.*) Pah ! would you circumvent me thus,  
with such an apish jest ?

S.S. Nay as one guest, at supper-time,  
will take another's shoes,  
When dire occasion calls him out,  
so I your methods use.

PAPH. Fawn on : you won't outdo me there.

I'll wrap him round about

With this of mine. Now go and whine, you rascal.

DEMUS. Pheugh ! get out !

(*To P.'s wrapper*) Go to the crows, you brute, with that  
disgusting smell of leather.

S.S. He did it for the purpose, Sir ;  
to choke you altogether.

He tried to do it once before :

don't you remember when

A stalk of silphium sold so cheap ?

DEMUS. Remember ? yes : what then ?

S.S. Why that was his contrivance too :

he managed there should be a

Supply for all to buy and eat ;

and in the Heliaea

The dicasts one and all were seized

with violent diarrhoea.

DEMUS. O ay, a Coprolitish <sup>a</sup> man

described the sad affair.

S.S. And worse and worse and worse you grew,  
till yellow-tailed you were.

DEMUS. It must have been Pyrrhander's trick,

the fool with yellow hair.

PAPH. (*To S.S.*) With what tomfooleries, you rogue,  
you harass and torment me.

# ARISTOPHANES

- ΑΛ. ἡ γὰρ θεός μ' ἐκέλευσε νικῆσαί σ' ἀλαζονείαις.  
 ΠΑ. ἀλλ' οὐχὶ νικήσεις. ἐγὼ γάρ φημί σοι παρέξειν,  
 ὦ Δῆμε, μηδὲν δρῶντι μισθοῦ τρύβλιον ῥοφήσαι. 905  
 ΑΛ. ἐγὼ δὲ κυλίχινόν γέ σοι καὶ φάρμακον δίδωμι  
 τὰν τοῖσιν ἀντικνημίοις ἐλκῦδρια περιαλείφειν.  
 ΠΑ. ἐγὼ δὲ τὰς πολιὰς γέ σου κλέγων νέον ποιήσω.  
 ΑΛ. ἰδοῦ, δέχου κέρκον λαγῶ τῷ φθαλμιδίῳ περιψήν.  
 ΠΑ. ἀπομυξάμενος ὦ Δῆμέ μου πρὸς τὴν κεφαλὴν ἀποψῶ. 910  
 ΑΛ. ἐμοῦ μὲν οὖν, ἐμοῦ μὲν οὖν.  
 ΠΑ. ἐγὼ σε ποιήσω τριηρ-  
 αρχεῖν, ἀναλίσκοντα τῶν  
 σαυτοῦ, παλαιὰν ναῦν ἔχοντ',  
 εἰς ἣν ἀναλῶν οὐκ ἐφέ- 915  
 ξεις οὐδὲ ναυπηγούμενος.  
 διαμηχανήσομαί θ' ὅπως  
 ἂν ἰστίον σαπρὸν λάβῃς.  
 ΧΟ. ἀνὴρ παφλάζει, παῦε παῦ',  
 ὑπερζέων· ὑφέλκτεον 920  
 τῶν δαδίων, ἀπαρυστέον  
 τε τῶν ἀπειλῶν ταυτηί.  
 ΠΑ. δώσεις ἐμοὶ καλὴν δίκην,  
 ἱπούμενος ταῖς εἰσφοραῖς.  
 ἐγὼ γὰρ εἰς τοὺς πλουσίους 925  
 σπεύσω σ' ὅπως ἂν ἐγγραφῇς.

<sup>a</sup> The "pay-soup" refers to the dicastic triobol (cf. 50) which he is to get for doing nothing.

<sup>b</sup> The diminutives imply: "Here is a nice little pot of medicine to cure your poor sores."

<sup>c</sup> The state provided the hulk, the trierarch had to fit it out for sea.

<sup>d</sup> ταυτηί. "with this ladle," holding one out.  
<sup>e</sup> The εἰσφορά was a levy on property, the first class being assessed for the levy at twelve times a year's income, the second at ten times, the third at seven times.

# THE KNIGHTS, 903-926

s.s. Yes, 'tis with humbug I'm to win ;  
for that the Goddess sent me.

PAPH. You shall not win ! O Demus dear,  
be idle all the day,  
And I'll provide you free, to swill,  
a foaming bowl of—pay.<sup>a</sup>

s.s. And I'll this gallipot provide,  
and healing cream within it ; <sup>b</sup>  
Whereby the sores upon your shins  
you'll doctor in a minute.

PAPH. I'll pick these grey hairs neatly out,  
and make you young and fair.

s.s. See here ; this hare-scut take to wipe  
your darling eyes with care.

PAPH. Vouchsafe to blow your nose, and clean  
your fingers on my hair.

s.s. No, no ; on mine, on mine, on mine !

PAPH. A trierarch's office you shall fill,<sup>c</sup>  
And by my influence I'll prevail  
That you shall get, to test your skill.  
A battered hull with tattered sail.  
Your outlay and your building too  
On such a ship will never end ;  
No end of work you'll have to do,  
No end of cash you'll have to spend.

CHOR. O see how foamy-full he gets.  
Good Heavens, he's boiling over ; stay !  
Some sticks beneath him draw away,  
Bale out a ladleful of threats.<sup>d</sup>

PAPH. Rare punishment for this you'll taste ;  
I'll make the taxes <sup>e</sup> weigh you down ;  
Amongst the wealthiest of the town  
I'll manage that your name is placed.

# ARISTOPHANES

- ΑΛ. ἐγὼ δ' ἀπειλήσω μὲν οὐ-  
 δέν, εὐχομαι δέ σοι ταδί·  
 τὸ μὲν τάγηνον τευθίδων  
 ἐφεστάναι σίζον, σὲ δὲ 930  
 γνώμην ἐρεῖν μέλλοντα περὶ  
 Μιλησίων καὶ κερδανεῖν  
 τάλαντον, ἣν κατεργάσῃ,  
 σπεύδειν ὅπως τῶν τευθίδων  
 ἐμπλήμενος φθαίης ἔτ' εἰς 935  
 ἐκκλησίαν ἐλθών· ἔπει-  
 τα πρὶν φαγεῖν, ἀνὴρ μεθή-  
 κοι, καὶ σὺ τὸ τάλαντον λαβεῖν  
 βουλόμενος ἐ-  
 σθίων ἐπαποπνιγείης. 940
- ΧΟ. εὖ γε νῆ τὸν Δία καὶ τὸν Ἀπόλλω καὶ τὴν  
 Δήμητρα.
- ΔΗΜΟΣ. κάμοι δοκεῖ καὶ τᾶλλα γ' εἶναι καταφανῶς  
 ἀγαθὸς πολίτης, οἷος οὐδεὶς πω χρόνου  
 ἀνὴρ γεγένηται τοῖσι πολλοῖς τοῦβολοῦ. 945  
 σὺ δ', ὦ Παφλαγών, φάσκων φιλεῖν μ' ἐσκο-  
 ρόδισας.  
 καὶ νῦν ἀπόδος τὸν δακτύλιον, ὥς οὐκ ἔτι  
 ἐμοὶ ταμιεύσεις.
- ΠΑ. ἔχε· τοσοῦτον δ' ἴσθ' ὅτι,  
 εἰ μὴ μ' ἐάσεις ἐπιτροπεύειν, ἕτερος αὖ  
 ἐμοῦ πανουργότερός τις ἀναφανήσεται. 950
- ΔΗΜΟΣ. οὐκ ἔσθ' ὅπως ὁ δακτύλιός ἐσθ' οὕτοσιν  
 οὐμός· τὸ γοῦν σημεῖον ἕτερον φαίνεται,  
 ἀλλ' ἢ οὐ καθορῶ;



## THE KNIGHTS, 927-953

S.S. I will not use a single threat ;  
I only most devoutly wish  
That on your brazier may be set  
A hissing pan of cuttle-fish ;  
And you the Assembly must address  
About Miletus,—'tis a job  
Which, if it meets entire success,  
Will put a talent in your fob,—<sup>a</sup>  
And O that ere your feast begin,  
*The Assembly waits* your friend may cry,  
And you, afire the fee to win  
And very loth to lose the fry,  
May strive in greedy haste to swallow  
The cuttles and be CHOKED thereby.

CHOR. Good ! Good ! by Zeus, Demeter, and Apollo.<sup>b</sup>

DEMUS. Aye, and in all respects he seems to me  
A worthy citizen. When lived a man  
So good to the Many (the Many for a penny) ?  
You, Paphlagon, pretending that you loved  
me,  
Primed me with garlic. Give me back my  
ring ;  
You shall no more be steward.

PAPH. Take the ring ;  
And be you sure, if I'm no more your guardian,  
You'll get, instead, a greater rogue than I.

DEMUS. Bless me, this can't be mine, this signet-ring.  
It's not the same device, it seems to me ;  
Or can't I see ?

<sup>a</sup> The tribute of Miletus was raised in 424 B.C. from five talents to ten ; Cleon may have been bribed to oppose this.

<sup>b</sup> This line is in prose ; it is the solemn formula used in the heliastic oath (Pollux, viii. 122, so Demosth. *Callipp.* p. 1238).

## ARISTOPHANES

ΑΛ. *φέρ' ἴδω, τί σοι σημεῖον ᾔν;*

ΔΗΜΟΣ. δημοῦ βοείου θρίον ἐξωπτημένον.

ΑΛ. Οὐ τοῦτ' ἐνεστίν.

ΔΗΜΟΣ. οὐ τὸ θρῖον; ἀλλὰ τί; 955

ΑΛ. λάρος κεχηνῶς ἐπὶ πέτρας δημηγορῶν.

ΔΗΜΟΣ. αἶβοι τάλας.

ΑΛ. τί ἔστιν;

ΔΗΜΟΣ. ἀπόφερ' ἐκποδῶν.

οὐ τὸν ἐμὸν εἶχεν, ἀλλὰ τὸν Ἴκλεωνύμου.

παρ' ἐμοῦ δὲ τουτονὶ λαβὼν ταμίενέ μοι.

ΠΑ. μὴ δῆτά πώ γ', ὦ δέσποτ', ἀντιβολῶ σ' ἐγώ, 960

πρὶν ἂν γε τῶν χρησμῶν ἀκούσῃς τῶν ἐμῶν.

ΑΛ. καὶ τῶν ἐμῶν νυν.

ΠΑ. ἀλλ' ἐὰν τούτῳ πίθῃ,

μολγὸν γενέσθαι δεῖ σε.

ΑΛ. καὶν γε τουτῶί,  
ψωλὸν γενέσθαι δεῖ σε μέχρι τοῦ μυρρίνου.

ΠΑ. ἀλλ' οἳ γ' ἐμοὶ λέγουσιν ὥς ἄρξαι σε δεῖ 965

χώρας ἀπάσης ἐστεφανωμένον ῥόδοις.

Αλ. οὔμοι δέ γ' αὖ λέγουσιν ὡς ἀλουργίδα  
ἔχων κατάπαστον καὶ στεφάνην ἐφ' ἄρματος  
χρυσοῦ διώξεις Σμικύθην καὶ κύριον.

ΠΑ. καὶ μὴν ἔνεγκ' αὐτοὺς ἰών, ἃ' οὕτοσι 970

αὐτῶν ἀκούσῃ.

ΑΛ. πάνυ γε. καὶ σύ νυν φέρε.

<sup>a</sup> A play on δῆμος, "people," and δημός, "fat."

<sup>b</sup> The *βήμα* or speaker's platform.

<sup>o</sup> A noted glutton; *cf.* 1290-9, and see Index.

<sup>a</sup> *μολγός*, "a black-jack," the slang equivalent of *ἀσπός*, "a wineskin." An oracle had promised that Athens should always keep above water like a skin bottle (Plutarch, *Theseus*, 24)

\* As a banqueter.

# THE KNIGHTS, 953-971

S.S. What's the device on yours ?

DEMUS. A leaf of beef-fat stuffing, roasted well.<sup>a</sup>

S.S. No, that's not here.

DEMUS. What then ?

S.S. A cormorant

With open mouth haranguing on a rock.<sup>b</sup>

DEMUS. Pheugh !

S.S. What's the matter ?

DEMUS. Throw the thing away.

He's got Cleonymus's <sup>c</sup> ring, not mine.

Take this from me, and you be steward now.

PAPH. O not yet, master, I beseech, not yet ;

Wait till you've heard my oracles, I pray.

S.S. And mine as well.

PAPH. And if to *his* you listen,

You'll be a liquor-skin.<sup>d</sup>

S.S. And if to *his*,

You'll find yourself severely circumcised.

PAPH. Nay mine foretell that over all the land

Thyself shalt rule, with roses garlanded.<sup>e</sup>

S.S. And mine that crowned, in spangled purple robe,

Thou in thy golden chariot shalt pursue

And sue the lady Smicythe and her lord.<sup>f</sup>

PAPH. Well, go and fetch them hither, so that *he*

May hear them.

S.S. Certainly ; and you fetch yours.

<sup>f</sup> A surprise, playing upon the double meaning of *διώκω*. Demus shall go hunting in oriental state, but his sport, to suit Athenian taste, shall be to "pursue," that is to "prosecute," a certain effeminate citizen (*τὸν Σμικύθην κωμῶδεϊ ὡς κίμαιδον· κύριον δὲ λέγει τὸν ἄνδρα* : Schol.).

# ARISTOPHANES

ΠΑ. ἰδού.

ΑΛ. ἰδοὺ νῆ τὸν Δί'· οὐδὲν κωλύει.

ΧΟ. ἥδιστον φάος ἡμέρας  
ἔσται τοῖσι παροῦσι πα-  
σιν καὶ τοῖς ἀφικνουμένοις, 975  
ἦν Κλέων ἀπόληται.

καίτοι πρεσβυτέρων τινῶν  
οἷων ἀργαλεωτάτων  
ἐν τῷ Δείγματι τῶν δικῶν  
ἤκουσ' ἀντιλεγόντων, 980  
ὥς εἰ μὴ ᾿γένεθ' οὗτος ἐν  
τῇ πόλει μέγας, οὐκ ἂν ἦ-  
στην σκευὴ δύο χρησίμω,  
δοῖδυξ οὐδὲ τορύνη.

ἀλλὰ καὶ τόδ' ἔγωγε θαν- 985  
μάζω τῆς ὁμοουσίας

αὐτοῦ· φασὶ γὰρ αὐτὸν οἱ  
παῖδες οἱ ξυνεφοίτων  
τὴν Δωριστὶ μόνην ἂν ἄρ-  
μόττεσθαι θαμὰ τὴν λύραν, 990  
ἄλλην δ' οὐκ ἐθέλειν μαθεῖν·

κῆρα τὸν κιθαριστὴν  
ὀργισθέντ' ἀπάγειν κελεύ-  
ειν, ὥς ἀρμονίαν ὁ παῖς  
οὗτος οὐ δύναται μαθεῖν 995  
ἦν μὴ Δωροδοκιστί.

ΠΑ. ἰδοῦ, θέασαι, κοῦχ ἅπαντας ἐκφέρω.

ΑΛ. οἴμ' ὥς χεσεῖω, κοῦχ ἅπαντας ἐκφέρω.

<sup>a</sup> The opening lines are taken from Euripides.

## THE KNIGHTS, 972-998

PAPH. Here goes.

s.s. Here goes, by Zeus. There's nought to stop us.

CHOR.<sup>a</sup> O bright and joyous day,  
O day most sweet to all  
Both near and far away,  
The day of Cleon's fall.  
Yet in our Action-mart <sup>b</sup>  
I overheard by chance  
Some ancient sires and tart  
This counter-plea advance,  
That but for him the State  
Two things had ne'er possessed :—  
A STIRRER-up of hate,  
A PESTLE of unrest.

His swine-bred music we  
With wondering hearts admire ;  
At school, his mates agree,  
He always tuned his lyre  
In Dorian style to play.<sup>c</sup>  
His master wrathful grew ;  
He sent the boy away,  
And this conclusion drew,  
*This boy from all his friends  
Donations seeks to wile,  
His art begins and ends  
In Dono-do-rian style.*

PAPH. Look at them, see ! and there are more behind.

s.s. O what a weight ! and there are more behind.

<sup>b</sup> The Deigma was the Exchange at the Peiraeus, " Sample Mart." Lawsuits are the staple product of Athens.

<sup>c</sup> The Dorian mode was a solemn and manly music ; it is chosen here as leading up to the pun in Δωροδοκιστή.

# ARISTOPHANES

ΔΗΜΟΣ. ταυτὶ τί ἐστι;

ΠΑ. λόγια.

ΔΗΜΟΣ. πάντ';

ΠΑ. ἐθαύμασας;

καὶ νῆ Δί' ἔτι γέ μουσι κιβωτὸς πλέα. 1000

ΑΛ. ἐμοὶ δ' ὑπερῶον καὶ ξυνοικία δύο.

ΔΗΜΟΣ. φέρ' ἴδω, τίνος γάρ εἰσιν οἱ χρησμοὶ ποτε;

ΠΑ. οὔ μοι μέν εἰσι Βάκιδος.

ΔΗΜΟΣ. οἱ δὲ σοὶ τίνος;

ΑΛ. Γλάνιδος, ἀδελφοῦ τοῦ Βάκιδος γεραιτέρου.

ΔΗΜΟΣ. εἰσὶν δὲ περὶ τοῦ;

ΠΑ. περὶ Ἀθηνῶν, περὶ Πύλου, 1005

περὶ σοῦ, περὶ ἐμοῦ, περὶ ἀπάντων πραγμάτων.

ΔΗΜΟΣ. οἱ σοὶ δὲ περὶ τοῦ;

ΑΛ. περὶ Ἀθηνῶν, περὶ φακῆς,

περὶ Λακεδαιμονίων, περὶ σκόμβρων νέων,

περὶ τῶν μετρούντων τᾶλφιτ' ἐν ἀγορᾷ κακῶς,

περὶ σοῦ, περὶ ἐμοῦ. τὸ πέος οὔ τοσὶ δάκοι. 1010

ΔΗΜΟΣ. ἄγε νυν ὅπως αὐτοὺς ἀναγνώσεσθέ μοι,

καὶ τὸν περὶ ἐμου 'κεῖνον ᾧ περ ἡδομαι,

ὥς ἐν νεφέλαισιν αἰετὸς γενήσομαι.

ΠΑ. ἄκουε δὴ νυν καὶ πρόσσεχε τὸν νοῦν ἐμοί.

Φράζεν, Ἐρεχθεΐδη, λογίων ὁδόν, ἣν σοι Ἀπόλλων 1015

ἴαχεν ἐξ ἀδύτοιο διὰ τριπόδων ἐριτίμων.

σώζεσθαί σ' ἐκέλευσ' ἱερὸν κύνα καρχαρόδοντα,

<sup>a</sup> An invented person.

<sup>b</sup> Refers to an oracle that foretells this for Athens. See B. 978.

Εὐδαιμον πολλίεθρον Ἀθηναίης ἀγγελίης  
πολλὰ ἰδόν, καὶ πολλὰ παθόν, καὶ πολλὰ μογήσαν  
αἰετὸς ἐν νεφέλῃσι γενήσεται ἡματα πάντα.

# THE KNIGHTS, 999-1017

DEMUS. What ARE they ?

PAPH. Oracles !

DEMUS. All ?

PAPH. You seem surprised ;

By Zeus, I've got a chestful more at home.

s.s. And I a garret and two cellars full.

DEMUS. Come, let me see. Whose oracles are these ?

PAPH. Mine are by Bakis.

DEMUS. (*To S.S.*) And by whom are yours ?

s.s. Mine are by Glanis,<sup>a</sup> Bakis's elder brother.

DEMUS. What do they treat of ?

PAPH. Mine ? Of Athens, Pylus,

Of you, of me, of every blessed thing.

DEMUS. (*To S.S.*) And you ; of what treat yours ?

s.s. Of Athens, pottage,

Of Lacedaemon, mackerel freshly caught,

Of swindling barley-measurers in the mart,

Of you, of me. That nincompoop be hanged.

DEMUS. Well read them out ; and prithee don't forget

The one I love to hear about myself,

That I'm to soar, an Eagle, in the clouds.<sup>b</sup>

PAPH. Now then give ear, and hearken to my words.

HEED THOU WELL, ERECHTHEIDES,

THE ORACLE'S DRIFT, WHICH APOLLO

OUT OF HIS SECRET SHRINE

THROUGH PRICELESS TRIPODS DELIVERED.

KEEP THOU SAFELY THE DOG,

THY JAG-TOOTHED HOLY PROTECTOR.<sup>c</sup>

O thou fortunate town

Of Athene, the Bringer of spoil,

Much shalt thou see, and much

Shalt thou suffer, and much shalt thou toil,

Then in the clouds thou shalt soar, as an Eagle, for ever and ever.

<sup>c</sup> Probably Cleon used to call himself the Watch-dog of the state. See *P.* 754, *W.* 1031.

# ARISTOPHANES

ὅς πρὸ σέθεν χάσκων καὶ ὑπὲρ σοῦ δεινὰ κεκραγὼς  
σοὶ μισθὸν ποριεῖ, κἄν μὴ δρᾷ ταῦτ', ἀπολείται.

πολλοὶ γὰρ μίσει σφε κατακρώζουσι κολοιοί. 1020

ΔΗΜΟΣ. ταυτὶ μὰ τὴν Δήμητρ' ἐγὼ οὐκ οἶδ' ὅ τι λέγει.

τί γάρ ἐστ' Ἐρεχθεῖ καὶ κολοιοῖς καὶ κυνί;

ΠΑ. ἐγὼ μὲν εἰμ' ὁ κύων· πρὸ σοῦ γὰρ ἀπύω·  
σοὶ δ' εἶπε σώζεσθαί μ' ὁ Φοῖβος τὸν κύνα.

ΑΛ. οὐ τοῦτό φησ' ὁ χρησμός, ἀλλ' ὁ κύων ὁδὶ, 1025  
ὥσπερ θύρας σοῦ, τῶν λογίων παρεσθίει.

ἐμοὶ γάρ ἐστ' ὀρθῶς περὶ τούτου τοῦ κυνός.

ΔΗΜΟΣ. λέγε νυν· ἐγὼ δὲ πρῶτα λήψομαι λίθον,  
ἵνα μὴ μ' ὁ χρησμός ὁ περὶ τοῦ κυνὸς δάκη.

ΑΛ. Φράζεο, Ἐρεχθεΐδῃ, κύνα Κέρβερον ἀνδραπο- 1030  
διστήν,

ὅς κέρκῳ σαίνων σ', ὅπόταν δειπνήῃς, ἐπιτηρῶν,  
ἐξέδεταί σου τοῦψον, ὅταν σύ που ἄλλοσε χάσκῃς·  
ἐσφοιτῶν τ' ἐς τοῦπτάνιον λήσει σε κυνηδὸν  
νύκτωρ τὰς λοπάδας καὶ τὰς νήσους διαλείχων.

ΔΗΜΟΣ. νῆ τὸν Ποσειδῶ πολὺ γ' ἄμεινον, ὦ Γλάνι. 1035

ΠΑ. ὦ τᾶν, ἄκουσον, εἶτα διάκρινον τότε.

Ἔστι γυνή, τέξει δὲ λέοντ' ἱεραῖς ἐν Ἀθήναις,  
ὅς περὶ τοῦ δήμου πολλοῖς κώνωψι μαχεῖται,  
ὥστε περὶ σκύμνοισι βεβηκώς· τὸν σὺ φυλάξαι,

<sup>a</sup> i.e. the islands of the Aegean which practically constituted the Athenian Empire.

<sup>b</sup> The words τέξει δὲ λέοντα are from an oracle quoted Herod. v. 92.



## THE KNIGHTS, 1018-1039

YAPPING BEFORE THY FEET,

AND TERRIBLY ROARING TO GUARD THEE,

HE THY PAY WILL PROVIDE :

IF HE FAIL TO PROVIDE IT, HE'LL PERISH ;

YEA, FOR MANY THE DAWS

THAT ARE HATING AND CAWING AGAINST HIM.

DEMUS. This, by Demeter, beats me altogether.

What does Erechtheus want with daws and dog ?

PAPH. I am the dog : I bark aloud for you.

And Phoebus bids you guard the dog ; that's me.

s.s. It says not that ; but this confounded dog

Has gnawn the oracle, as he gnaws the door.

I've the right reading here about the dog.

DEMUS. Let's hear ; but first I'll pick me up a stone

Lest this dog-oracle take to gnawing *me*.

s.s. HEED THOU WELL, ERECHTHEIDES,

THE KIDNAPPING CERBERUS BAN-DOG ;

WAGGING HIS TAIL HE STANDS,

AND FAWNING UPON THEE AT DINNER,

WAITING THY SLICE TO DEVOUR

WHEN AUGHT DISTRACT THINE ATTENTION.

SOON AS THE NIGHT COMES ROUND

HE STEALS UNSEEN TO THE KITCHEN

DOG-WISE ; THEN WILL HIS TONGUE

CLEAN OUT THE PLATES AND THE—ISLANDS.<sup>a</sup>

DEMUS. Aye, by Poseidon, Glanis, that's far better.

PAPH. Nay, listen first, my friend, and then decide.

WOMAN SHE IS, BUT A LION

SHE'LL BEAR<sup>b</sup> US IN ATHENS THE HOLY ;

ONE WHO FOR DEMUS WILL FIGHT

WITH AN ARMY OF STINGING MOSQUITOES,

FIGHT, AS IF SHIELDING HIS WHELPS ;

WHOM SEE THOU GUARD WITH DEVOTION

# ARISTOPHANES

τείχος ποιήσας ξύλινον πύργους τε σιδηροῦς. 1040  
ταῦτ' οἶσθ' ὃ τι λέγει;

ΔΗΜΟΣ. μὰ τὸν Ἀπόλλω γὼ μὲν οὐ.

ΠΑ. ἔφραζεν ὁ θεός σοι σαφῶς σώζειν ἐμέ.  
ἐγὼ γὰρ ἀντὶ τοῦ λέοντός εἰμί σοι.

ΔΗΜΟΣ. καὶ πῶς μ' ἐλελήθεις Ἀντιλέων γεγεννημένος;

ΑΛ. ἐν οὐκ ἀναδιδάσκει σε τῶν λογίων ἐκών, 1045  
ὁ μόνον σιδήρου τεῖχος ἐστι καὶ ξύλων,  
ἐν ᾧ σε σώζειν τόνδ' ἐκέλευσ' ὁ Λοξίας.

ΔΗΜΟΣ. πῶς δῆτα τοῦτ' ἔφραζεν ὁ θεός;

ΑΛ. τουτονὶ  
δῆσαί σ' ἐκέλευσ' ἐν πεντεσυρίγγῳ ξύλῳ.

ΔΗΜΟΣ. ταυτὶ τελείσθαι τὰ λόγι' ἤδη μοι δοκεῖ. 1050

ΠΑ. μὴ πείθου· φθονεραὶ γὰρ ἐπικρώζουσι κορώναι.  
ἀλλ' ἱέρακα φίλει, μεμνημένος ἐν φρεσίν, ὃς σοι  
ἦγαγε συνδήσας Λακεδαιμονίων κορακίνους.

ΑΛ. τοῦτό γέ τοι Παφλαγῶν παρεκιδύενευσε μεθυσθεῖς.  
Κεκροπίδῃ κακόβουλε, τί τοῦθ' ἡγεῖ μέγα τοῦργον; 1055  
καί κε γυνὴ φέροι ἄχθος, ἐπεὶ κεν ἀνὴρ ἀναθείη·  
ἀλλ' οὐκ ἂν μαχέσαιο· χέσαιο γάρ, εἰ μαχέσαιο.

ΠΑ. ἀλλὰ τὸδε φράσσαι, πρὸ Πύλου Πύλον ἦν σοι ἔφραζεν,  
Ἔστι Πύλος πρὸ Πύλοιο.

ΔΗΜΟΣ. τί τοῦτο λέγει, πρὸ Πύλοιο;

<sup>a</sup> From the famous oracle given to Athens before the battle of Salamis, Herod. vii. 141.

<sup>b</sup> Unknown.

<sup>c</sup> With holes for arms, legs, and head.

<sup>d</sup> A line from the Little Iliad of Lesches (Schol.). χέσαιο in the next line is formed to echo μαχέσαιο, making a complete vulgar burlesque.

<sup>e</sup> A well-known line runs ἔστι Πύλος πρὸ Πύλοιο, Πύλος γε μὲν ἔστι καὶ ἄλλη. One was in N. Elis, one in S. Elis, one opposite Sphacteria. The words lead up to the play upon πύλος, a tub or trough.

## THE KNIGHTS, 1040-1059

### BUILDING A WOODEN WALL <sup>a</sup>

AND AN IRON FORT TO SECURE HIM.

Do you understand ?

DEMUS. By Apollo, no, not I.

PAPH. The God, 'tis plain, would have you keep me safely,

For I'm a valiant lion, for your sake.

DEMUS. What, you Antileon <sup>b</sup> and I never knew it !

S.S. One thing he purposely informs you not,  
What that oracular wall of wood and iron,  
Where Loxias bids you keep him safely, is.

DEMUS. What means the God ?

S.S. He means that you're to clap  
Paphlagon in the five-holed pillory-stocks. <sup>c</sup>

DEMUS. I shouldn't be surprised if that came true.

PAPH. HEED NOT THE WORDS ; FOR JEALOUS

THE CROWS THAT ARE CROAKING AGAINST ME.

CHERISH THE LORDLY FALCON,

NOR EVER FORGET THAT HE BROUGHT THEE,

BROUGHT THEE IN FETTERS AND CHAINS

THE YOUNG LACONIAN MINNOWS.

S.S. THIS DID PAPHLAGON DARE

IN A MOMENT OF DRUNKEN BRAVADO.

WHY THINK MUCH OF THE DEED,

CECROPIDES FOOLISH IN COUNSEL ?

WEIGHT A WOMAN WILL BEAR,

IF A MAN IMPOSE IT UPON HER, <sup>d</sup>

FIGHT SHE WON'T AND SHE CAN'T :

IN FIGHTING SHE'S ALWAYS A FRIGHT IN.

PAPH. NAY, BUT REMEMBER THE WORD,

HOW PYLUS, HE SAID, BEFORE PYLUS ; <sup>e</sup>

PYLUS THERE IS BEFORE PYLUS.

DEMUS. What mean you by that " before Pylus " ?

# ARISTOPHANES

ΑΛ. τὰς πυέλους φησὶν καταλήψεσθ' ἐν βαλανείῳ. 1060

ΔΗΜΟΣ. ἐγὼ δ' ἄλουτος τήμερον γενήσομαι.

ΑΛ. οὗτος γὰρ ἡμῶν τὰς πυέλους ἀφήρπασεν.  
ἀλλ' οὐτοσί γάρ ἐστι περὶ τοῦ ναυτικοῦ  
ὁ χρησμός, ᾧ σε δεῖ προσέχειν τὸν νοῦν πάνν.

ΔΗΜΟΣ. προσέχω· σὺ δ' ἀναγίνωσκε, τοῖς ναύταισί μου 1065  
ὅπως ὁ μισθὸς πρῶτον ἀποδοθήσεται.

ΑΛ. Αἰγείδῃ, φράσσαι κυναλώπεκα, μή σε δολώσῃ,  
λαίθαργον, ταχύπουν, δολίαν κερδῶ, πολυίδριν.  
οἶσθ' ὅ τί ἐστὶν τοῦτο;

ΔΗΜΟΣ. Φιλόστρατος ἡ κυναλώπηξ.

ΑΛ. οὐ τοῦτό φησιν, ἀλλὰ ναῦς ἐκάστοτε 1070  
αἰτεῖ ταχείας ἀργυρολόγους οὐτοσί·  
ταύτας ἀπαυδᾷ μὴ διδόναι σ' ὁ Λοξίας.

ΔΗΜΟΣ. πῶς δὴ τριήρης ἐστὶ κυναλώπηξ;

ΑΛ. ὅπως;  
ὅτι ἡ τριήρης ἐστὶ χῶ κύων ταχύ.

ΔΗΜΟΣ. πῶς οὖν ἀλώπηξ προσετέθη πρὸς τῷ κυνί; 1075

ΑΛ. ἀλωπεκίοισι τοὺς στρατιώτας ἤκασεν,  
ὅτι ἡ βότρυς τρώγουσιν ἐν τοῖς χωρίοις.

ΔΗΜΟΣ. εἶεν·

τούτοις ὁ μισθὸς τοῖς ἀλωπεκίοισι ποῦ;

ΑΛ. ἐγὼ ποριῶ καὶ τοῦτον ἡμερῶν τριῶν.  
ἀλλ' ἔτι τόνδ' ἐπάκουσον, ὃν εἰπέ σοι ἐξαλέασθαι, 1080  
χρησμὸν Λητοῖδης, Κυλλήνην, μή σε δολώσῃ.

ΔΗΜΟΣ. ποίαν Κυλλήνην;

ΑΛ. τὴν τούτου χεῖρ' ἐποίησεν  
Κυλλήνην ὀρθῶς, ὅτι φησ', ἔμβαλε κυλλῇ.

<sup>a</sup> Philostratus, a pander, was nicknamed so : *L.* 957.

<sup>b</sup> Ships sent to collect the tribute : *Thuc.* ii. 69, in. 19.

<sup>c</sup> Cyllene was the port of Elis. It is here used to suggest κυλλή χεῖρ, "the hollow hand" that welcomes a bride,

# THE KNIGHTS, 1060-1083

s.s. Truly your pile of baths  
will he capture before you can take them.

DEMUS. O dear, then bathless must I go to-day

s.s. Because he has carried off our pile of baths.  
But here's an oracle about the fleet ;  
Your best attention is required to this.

DEMUS. I'll give it too ; but prithee, first of all,  
Read how my sailors are to get their pay.

s.s. O AEGEIDES, BEWARE

OF THE HOUND-FOX, LEST HE DECEIVE THEE,  
STEALTHILY SNAPPING, THE CRAFTY,

THE SWIFT, THE TRICKY MARAUDER.

Know you the meaning of this ?

DEMUS. Philostratus, plainly, the hound-fox.<sup>a</sup>

s.s. Not so ; but Paphlagon is evermore  
Asking swift triremes to collect the silver,<sup>b</sup>  
So Loxias bids you not to give him these.

DEMUS. Why is a trireme called a hound-fox ?

s.s. Why ?

A trireme's fleet ; a hound is also fleet.

DEMUS. But for what reason adds he " fox " to " hound " ?

s.s. The troops, he means, resemble little foxes,  
Because they scour the farms and eat the grapes.

DEMUS. Good.

But where's the cash to pay these little foxes ?

s.s. That I'll provide : within three days I'll do it.

LIST THOU FURTHER THE REDE

BY THE SON OF LETO DELIVERED ;

KEEP THOU ALOOF, SAID HE,

FROM THE WILES OF HOLLOW CYLLENE.<sup>c</sup>

DEMUS. Hollow Cyllene ! what's that ?

s.s. 'Tis Paphlagon's hand he's describing.  
Paphlagon's outstretched hand,

with his *Drop me a coin in the hollow.*

# ARISTOPHANES

- ΠΑ. οὐκ ὀρθῶς φράζει· τὴν Κυλλήνην γὰρ ὁ Φοῖβος  
εἰς τὴν χεῖρ' ὀρθῶς ἤνιξτο τὴν Διοπίθους. 1085  
ἀλλὰ γὰρ ἔστιν ἐμοὶ χρησμὸς περὶ σοῦ πτερυγωτός,  
αἰετός ὡς γίγναι καὶ πάσης γῆς βασιλεύεις.
- ΑΛ. καὶ γὰρ ἐμοί, καὶ γῆς καὶ τῆς ἐρυθρᾶς γε θαλάσσης,  
χῶτι γ' ἐν Ἐκβατάνοις δικάσεις, λείχων ἐπίπαστα.
- ΠΑ. ἀλλ' ἐγὼ εἶδον ὄναρ, καὶ μούδόκει ἡ θεὸς αὐτὴ 1090  
τοῦ δήμου καταχεῖν ἀρυταίνῃ πλουθυγίαιαν.
- ΑΛ. νῆ Δία καὶ γὰρ ἐγώ· καὶ μούδόκει ἡ θεὸς αὐτὴ  
ἐκ πόλεως ἐλθεῖν καὶ γλαυξ αὐτῇ ἴπικαθῆσθαι·  
εἶτα κατασπένδειν κατὰ τῆς κεφαλῆς ἀρυβάλλῃ  
ἀμβροσίαν κατὰ σοῦ, κατὰ τούτου δὲ σκοροδάμην. 1095
- ΔΗΜΟΣ. ἰοὺ ἰού.  
οὐκ ἦν ἄρ' οὐδεὶς τοῦ Γλάνιδος σοφώτερος.  
καὶ νῦν ἐμαυτὸν ἐπιτρέπω σοι τουτονὶ  
γερονταγωγεῖν κἀναπαιδεύειν πάλιν.
- ΠΑ. μήπω γ', ἵκετεύω σ', ἀλλ' ἀνάμεινον, ὡς ἐγώ 1100  
κριθᾶς ποριῶ σοι καὶ βίον καθ' ἡμέραν.
- ΔΗΜΟΣ. οὐκ ἀνέχομαι κριθῶν ἀκούων· πολλάκις  
ἐξηπατήθην ὑπὸ τε σοῦ καὶ Θουφάνους.
- ΠΑ. ἀλλ' ἄλφειτ' ἤδη σοι ποριῶ ἴσκειασμένα.
- ΑΛ. ἐγὼ δὲ μαζίσκας γε διαμεμαγμένας 1105

<sup>a</sup> A crazy oracle-monger (cf. *W.* 380, *B.* 988), apparently with a crippled hand.

<sup>b</sup> A secretary under Cleon: Schol.

# THE KNIGHTS, 1084-1105

PAPH. There this fellow is wrong.

When he spake of the hollow Cyllene,  
Phoebus was hinting, I ween,  
at the hand of the maimed Diopeithes.<sup>a</sup>  
Nay, but I've got me, for you,  
a wingèd oracular message,  
THOU SHALT AN EAGLE BECOME,

AND RULE ALL LANDS AS A MONARCH.

s.s. Nay, but I've got me the same :—

AND THE RED SEA TOO THOU SHALT GOVERN,  
YEA IN ECBATANA JUDGE,

RICH CAKES AS THOU JUDGEST DEVOURING.

PAPH. Nay, but I dreamed me a dream,

and methought the Goddess Athene  
Health and wealth was ladling  
in plentiful streams upon Demus.

s.s. Nay, but I dreamed one myself ;

and methought of the Goddess Athene  
Down from the Citadel stepped,  
and an owl sat perched on her shoulder ;  
Then from a bucket she poured  
ambrosia down upon Demus,  
Sweetest of scents upon *you*,  
upon Paphlagon sourest of pickles.

DEMUS. Good ! Good !

There never *was* a cleverer chap than Glanis.  
So now, my friend, I yield myself to you ;  
Be you the tutor of my thoughtless—Age.

PAPH. Not yet ! pray wait awhile, and I'll provide  
Your barley-grain, and daily sustenance.

DEMUS. I can't abide your barley-talk ; too often  
Have I been duped by you and Thuphanes.<sup>b</sup>

PAPH. I'll give you barley-meal, all ready-made.

s.s. I'll give you barley-cakes, all ready-baked,

# ARISTOPHANES

καὶ τοῦψον ὀπτόν· μηδὲν ἄλλ' εἰ μὴ ὀθιε.

ΔΗΜΟΣ. ἀνύσατέ νυν ὃ τι περ ποιήσεθ'· ὥς ἐγώ,  
ὁπότερος ἂν σφῶν εὔ με μᾶλλον ἂν ποιῇ,  
τούτῳ παραδώσω τῆς πυκνὸς τὰς ἡνίας.

ΠΑ. τρέχοιμ' ἂν εἴσω πρότερος.

ΑΛ. οὐ δῆτ', ἀλλ' ἐγώ. 1110

ΧΟ. ὦ Δῆμε, καλήν γ' ἔχεις  
ἀρχήν, ὅτε πάντες ἄν-  
θρωποι δεδίασί σ' ὥσ-  
περ ἄνδρα τύραννον.

ἀλλ' εὐπαράγωγος εἶ, 1115

θωπευόμενός τε χαί-

ρεις κᾶξαπατώμενος,

πρὸς τόν τε λέγοντ' αἰεὶ

κέχηνας· ὁ νοῦς δέ σου

παρῶν ἀποδημεῖ. 1120

ΔΗΜΟΣ. νοῦς οὐκ ἔνι ταῖς κόμαις  
ὑμῶν, ὅτε μ' οὐ φρονεῖν  
νομίζετ'· ἐγὼ δ' ἐκὼν  
ταῦτ' ἡλιθιάζω.

αὐτός τε γὰρ ἦδομαι 1125

βρύλλων τὸ καθ' ἡμέραν,

κλέπτοντά τε βούλομαι

τρέφειν ἓνα προστάτην·

τοῦτον δ', ὅταν ᾗ πλέως,

ἄρας ἐπάταξα. 1130

ΧΟ. χούτῳ μὲν ἂν εὔ ποιοῖς,  
εἴ σοι πυκνότης ἔνεστ'

<sup>a</sup> The προστάτης τοῦ δήμου was not an official, but the accepted democratic leader.



## THE KNIGHTS, 1106-1132

And well-broiled fish. Do nothing else but eat.  
DEMUS. Make haste and do it then, remembering this,  
Whichever brings me most titbits to-day,  
To him alone I'll give the Pnyx's reins.  
PAPH. O then I'll run in first.  
S.S. Not you, but I.

CHOR. Proud, O Demus, thy sway.  
Thee, as Tyrant and King,  
All men fear and obey,  
Yet, O yet, 'tis a thing  
Easy, to lead thee astray.  
Empty fawning and praise  
Pleased thou art to receive ;  
All each orator says  
Sure at once to believe ;  
Wit thou hast, but 'tis roaming ;  
Ne'er we find it its home in.

DEMUS. Wit there's none in your hair.  
What, you think me a fool !  
What, you know not I wear,  
Wear my motley by rule !  
Well all day do I fare,  
Nursed and cockered by all ;  
Pleased to fatten and train  
One prime thief in my stall.<sup>a</sup>  
When full gorged with his gain,  
Up that instant I snatch him,<sup>b</sup>  
Strike one blow and dispatch him.

CHOR. Art thou really so deep ?  
Is such artfulness thine ?

<sup>b</sup> Hoist him up.

# ARISTOPHANES

ἐν τῷ τρόπῳ, ὡς λέγεις,  
 τούτῳ πάνυ πολλή,  
 εἰ τοῦσδ' ἐπίτηδες ὥσ-  
 περ δημοσίους τρέφεις  
 ἐν τῇ πυκνί, καθ' ὅταν  
 μή σοι τύχῃ ὄψον ὄν,  
 τούτων ὅς ἂν ᾖ παχὺς,  
 θύσας ἐπιδειπνεῖς.

1135

1140

ΔΗΜΟΣ. σκέψασθε δέ μ', εἰ σοφῶς  
 αὐτοὺς περιέρχομαι,  
 τοὺς οἰομένους φρονεῖν  
 καμ' ἐξαπατύλλειν.  
 τηρῶ γὰρ ἐκάστοτ' αὐ-  
 τοὺς, οὐδὲ δοκῶν ὄραν,  
 κλέπτοντας· ἔπειτ' ἀναγ-  
 κάζω πάλιν ἐξεμεῖν  
 αἷττ' ἂν κεκλόφωσί μου,  
 κημὸν καταμηλῶν.

1145

1150

ΠΑ. ἄπαγ' ἐς μακαρίαν ἐκποδῶν.  
 ΑΛ. σύ γ', ὦ φθόρε.  
 ΠΑ. ὦ Δῆμ', ἐγὼ μέντοι παρεσκευασμένος  
 τρίπαλαι κάθημαι, βουλόμενός σ' εὐεργετεῖν.  
 ΑΛ. ἐγὼ δὲ δεκάπαλαί γε καὶ δωδεκάπαλαι  
 καὶ χιλιόπαλαι καὶ πρόπαλαι πάλαι πάλαι.  
 ΔΗΜΟΣ. ἐγὼ δὲ προσδοκῶν γε τρισμυριόπαλαι  
 βδελύττομαι σφῶ, καὶ πρόπαλαι πάλαι πάλαι.  
 ΑΛ. οἶσθ' οὖν ὃ δρᾶσον;  
 ΔΗΜΟΣ. εἰ δὲ μή, φράσεις γε σύ.

1155

# THE KNIGHTS, 1133-1158

Well for all if thou keep  
Firm to this thy design.  
Well for all if, as sheep  
Marked for victims, thou feed  
These thy knaves in the Pnyx,  
Then, if dainties thou need,  
Haste on a victim to fix ;  
Slay the fattest and finest ;  
There's thy meal when thou dinest.

DEMUS. Ah ! they know not that I  
Watch them plunder and thief.  
Ah ! *'tis easy*, they cry,  
*Him to gull and deceive.*  
Comes MY turn by and by !  
Down their gullet, full quick,  
Lo, my verdict-tube coils,<sup>a</sup>  
Turns them giddy and sick,  
Up they vomit their spoils :  
Such, with rogues, is my dealing,  
'Tis for MYSELF they are stealing.

PAPH. Go and be blest !

S.S. Be blest yourself, you filth.

PAPH. O Demus, I've been sitting here prepared  
Three ages past, longing to do you good.

S.S. And I ten ages, aye twelve ages, aye  
A thousand ages, ages, ages, ages.

DEMUS. And I've been waiting, till I loathe you both,  
For thirty thousand ages, ages, ages.

S.S. Do—know you what ?

DEMUS. And if I don't, you'll tell me.

<sup>a</sup> μήλη was a surgeon's probe, κημός the neck of the ballot-box : the phrase means pushing this down the throat to make them vomit.

# ARISTOPHANES

ΑΛ. ἄφες ἀπὸ βαλβίδων ἐμέ τε καὶ τουτονί,  
ἵνα σ' εὖ ποιῶμεν ἐξ ἴσου.

ΔΗΜΟΣ. δρᾶν ταῦτα χρῆ. 1160  
ἄπιτον.

ΠΑ. καὶ ΑΛ. ἰδού.

ΔΗΜΟΣ. θέοιτ' ἄν.

ΑΛ. ὑποθεῖν οὐκ ἐῷ.

ΔΗΜΟΣ. ἀλλ' ἥ μεγάλως εὐδαιμονήσω τήμερον  
ὑπὸ τῶν ἐραστῶν νῆ Δί' ἢ γὰρ θρύψομαι.

ΠΑ. ὀρᾷς; ἐγὼ σοι πρότερος ἐκφέρω δίφρον.

ΑΛ. ἀλλ' οὐ τράπεζαν, ἀλλ' ἐγὼ προτεραίτερος. 1165

ΠΑ. ἰδού φέρω σοι τήνδε μαζίσκην ἐγὼ  
ἐκ τῶν ὀλῶν τῶν ἐκ Πύλου μεμαγμένην.

ΑΛ. ἐγὼ δὲ μυστίλας μεμυστιλημένας  
ὑπὸ τῆς θεοῦ τῇ χειρὶ τήλεφαντίνῃ.

ΔΗΜΟΣ. ὥς μέγαν ἄρ' εἶχες, ὦ πότνια, τὸν δάκτυλον. 1170

ΠΑ. ἐγὼ δ' ἔτνος γε πίσινον εὐχρων καὶ καλόν.  
ἐτόρυνε δ' αὖθ' ἡ Παλλὰς ἡ Πυλαιμάχος.

ΑΛ. ὦ Δῆμ', ἐναργῶς ἡ θεὸς σ' ἐπισκοπεῖ,  
καὶ νῦν ὑπερέχει σου χύτραν ζωμοῦ πλέαν.

ΔΗΜΟΣ. οἶει γὰρ οἰκεῖσθ' ἂν ἔτι τήνδε τὴν πόλιν, 1175  
εἰ μὴ φανερώς ἡμῶν ὑπερεῖχε τὴν χύτραν;

ΠΑ. τουτὶ τέμαχος σουῶκεν ἡ Φοβεσιστράτη.

ΑΛ. ἡ δ' Ὀβριμοπάτρα γ' ἐφθὼν ἐκ ζωμοῦ κρέας  
καὶ χόλικος ἡνύστρου τε καὶ γαστροῦ τόμον.

ΔΗΜΟΣ. καλῶς γ' ἐποίησε τοῦ πέπλου μεμνημένη. 1180

ΠΑ. ἡ Γοργολόφα σ' ἐκέλευε τουτουὶ φαγεῖν

<sup>a</sup> In the statue by Pheidias which stood in the Parthenon, the flesh was represented by ivory. *μύστιλαι* are pieces of bread hollowed out to serve as a sort of spoon.

<sup>b</sup> Lit. "that fights at the gates." The epithet is invented on the analogy of *Πρόμαχος* (the epithet of Athena as repre-

# THE KNIGHTS, 1159-1181

s.s. Do start us from the signal-post, us two,  
All fair, no favour.

DEMUS. Right you are ; move off.

PAPH. *and* s.s. Ready !

DEMUS. Away !

s.s. No "cutting in" allowed.

DEMUS. Zeus ! if I don't, with these two lovers, have  
A rare good time, 'tis dainty I must be.

PAPH. See, I'm the first to bring you out a chair.

s.s. But not a table ; I'm the firstlier there.

PAPH. Look, here's a jolly little cake I bring,  
Cooked from the barley-grain I brought from  
Pylus.

s.s. And here I'm bringing splendid scoops of  
bread,

Scooped by the Goddess with her ivory hand.<sup>a</sup>

DEMUS. A mighty finger you must have, dread lady !

PAPH. And here's pease-porridge, beautiful and  
brown.

Pallas Pylaemachus<sup>b</sup> it was that stirred it.

s.s. O Demus, plain it is the Goddess guards you,  
Holding above your head this—soup-tureen.

DEMUS. Why, think you Athens had survived, unless  
She plainly o'er us held her soup-tureen ?

PAPH. This slice of fish the Army-frightener sends  
you.

s.s. This boiled broth-meat the Nobly-fathered  
gives you,

And this good cut of tripe and guts and paunch.

DEMUS. And well done she, to recollect the peplus.

PAPH. The Terror-crested bids you taste this cake

sented in the bronze statue which stood on the Acropolis),  
and to Cleon means "who fought for me at Pylos." The  
lines following contain titles of Athena.

# ARISTOPHANES

ἐλατῆρος, ἵνα τὰς ναῦς ἐλαύνωμεν καλῶς.

ΑΛ. λαβέ καὶ ταδί νυν.

ΔΗΜΟΣ. καὶ τί τούτοις χρήσομαι  
τοῖς ἐντέροις;

ΑΛ. ἐπίτηδες αὐτ' ἔπεμψέ σοι  
εἰς τὰς τριήρεις ἐντερόνειαν ἢ θεός.<sup>1185</sup>  
ἐπισκοπεῖ γὰρ περιφανῶς τὸ ναυτικόν.  
ἔχε καὶ πιεῖν κεκραμένον τρία καὶ δύο.

ΔΗΜΟΣ. ὡς ἡδύς, ὦ Ζεῦ, καὶ τὰ τρία φέρων καλῶς.

ΑΛ. ἡ Τριτογενὴς γὰρ αὐτὸν ἐνετριτύνισεν.

ΠΑ. λαβέ νυν πλακοῦντος πίονος παρ' ἐμοῦ τόμον.<sup>1190</sup>

ΑΛ. παρ' ἐμοῦ δ' ὅλον γε τὸν πλακοῦντα τουτονί.

ΠΑ. ἀλλ' οὐ λαγῶ' ἔξεις ὀπόθεν δῶς· ἀλλ' ἐγώ.

ΑΛ. οἴμοι· πόθεν λαγῶά μοι γενήσεται;

ὦ θυμέ, νυνὶ βωμολόχον ἔξευρέ τι.

ΠΑ. ὀρᾷς τὰδ', ὦ κακόδαιμον;

ΑΛ. ὀλίγον μοι μέλει.<sup>1195</sup>  
ἐκείνοι γὰρ ὡς ἔμ' ἔρχονται.

ΠΑ. τίνας;

ΑΛ. πρέσβεις ἔχοντες ἀργυρίου βαλλάντια.

ΠΑ. ποῦ ποῦ;

ΑΛ. τί δέ σοι τοῦτ'; οὐκ εἰσείς τοὺς ξένους;  
ὦ Δημίδιον, ὀρᾷς τὰ λαγῶ' ἃ σοι φέρω;

ΠΑ. οἴμοι τάλας, ἀδίκως γε τὰμ' ὑφῆρπασας.<sup>1200</sup>

ΑΛ. νῆ τὸν Ποσειδῶ, καὶ σὺ γὰρ τοὺς ἐκ Πύλου.

ΔΗΜΟΣ. εἴπ', ἀντιβολῶ, πῶς ἐπενόησας ἀρπάσαι;

ΑΛ. τὸ μὲν νόημα τῆς θεοῦ, τὸ δὲ κλέμμ' ἐμόν.

ΔΗ. ἐγὼ δ' ἐκινδύνευσ'.

<sup>a</sup> ἐντερα, pig's "belly" to serve as "belly-timber" for the ships.

<sup>b</sup> Three parts of water to two of wine.

<sup>c</sup> A parody of some tragic line. All through this scene there are indications of parody.

## THE KNIGHTS, 1182-1204

- With roe of fish, that we may row the better.  
 S.S. And now take these.
- DEMUS. Whatever shall I do  
 With these insides ?
- S.S. The Goddess sends you these  
 To serve as planks inside your ships of war.<sup>a</sup>  
 Plainly she looks with favour on our fleet.  
 Here, drink this also, mingled three and two.<sup>b</sup>
- DEMUS. Zeus ! but it's sweet and bears the three  
 parts well.
- S.S. Tritogeneia 'twas that three'd and two'd it.
- PAPH. Accept from me this slice of luscious cake.
- S.S. And this whole luscious cake accept from me.
- PAPH. Ah, you've no hare to give him ; that give I.
- S.S. O me, wherever can I get some hare ?  
 Now for some mountebank device, my soul.
- PAPH. Yah, see you this, poor Witless ?
- S.S. What care I ?  
 Fortherethey are ! Yes, therethey are coming !
- PAPH. Who ?
- S.S. Envoys with bags of silver, all for me.
- PAPH. Where ? Where ?
- S.S. What's that to you ? Let be the strangers.  
 My darling Demus, take the hare I bring.
- PAPH. You thief, you've given what wasn't yours to  
 give !
- S.S. Poseidon, yes ; you did the same at Pylus.
- DEMUS. Ha ! Ha ! what made you think of filching  
 that ?
- S.S. The thought's Athene's, but the theft was  
 mine.<sup>c</sup>
- DE. 'Twas I that ran the risk !

# ARISTOPHANES

- ΠΑ. ἐγὼ δ' ὤπτησά γε.  
 ΔΗΜΟΣ. ἄπιθ'. οὐ γὰρ ἀλλὰ τοῦ παραθέντος ἡ χάρις. 1205
- ΠΑ. οἷμοι κακοδαίμων, ὑπεραναιδευθήσομαι.  
 ΑΛ. τί οὐ διακρίνεις, Δῆμ', ὅποτερός ἐστι νῶν  
 ἀνὴρ ἀμείνων περὶ σέ καὶ τὴν γαστέρα;  
 ΔΗΜΟΣ. τῷ δῆτ' ἂν ὑμᾶς χρησάμενος τεκμηρίῳ  
 δόξαιμι κρίνειν τοῖς θεαταῖσιν σοφῶς; 1210
- ΑΛ. ἐγὼ φράσω σοι. τὴν ἐμὴν κίστην ἰὼν  
 ξύλλαβε σιωπῇ, καὶ βασάνισον ἅττ' ἐνι,  
 καὶ τὴν Παφλαγόνος· καμέλει κρινεῖς καλῶς.  
 ΔΗΜΟΣ. φέρ' ἴδω, τί οὖν ἔνεστιν;  
 ΑΛ. οὐχ ὁρᾷς κενὴν  
 ᾧ παππίδιον; ἅπαντα γάρ σοι παρεφόρου. 1215
- ΔΗΜΟΣ. αὕτη μὲν ἡ κίστη τὰ τοῦ δήμου φρονεῖ.  
 ΑΛ. βάδιζε γοῦν καὶ δεῦρο πρὸς τὴν Παφλαγόνος.  
 ὁρᾷς τὰδ';  
 ΔΗΜΟΣ. οἷμοι τῶν ἀγαθῶν ὅσων πλέα.  
 ὅσον τὸ χρῆμα τοῦ πλακοῦντος ἀπέθετο·  
 ἐμοὶ δ' ἔδωκεν ἀποτεμῶν τυννουτονί. 1220
- ΑΛ. τοιαῦτα μέντοι καὶ πρότερόν σ' εἰργάζετο·  
 σοὶ μὲν προσεδίδου μικρὸν ὦν ἐλάμβανεν,  
 αὐτὸς δ' ἑαυτῷ παρετίθει τὰ μείζονα.  
 ΔΗΜΟΣ. ᾧ μιარέ, κλέπτων δὴ με ταῦτ' ἐξηπάτας;  
 ἐγὼ δέ τυ ἐστεφάνιξα καδωρησάμην. 1225
- ΠΑ. ἐγὼ δ' ἔκλεπτον ἐπ' ἀγαθῷ γε τῇ πόλει.  
 ΔΗΜΟΣ. κατὰθου ταχέως τὸν στέφανον, ἵν' ἐγὼ  
 τουτῷ  
 αὐτὸν περιθῶ.

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<sup>a</sup> In the Doric dialect; said to be quoted from some protest of the Helots that their Poseidon had not done his part for them. The Scholiast says that Cleon had been awarded a (golden) crown by the people for his services.



## THE KNIGHTS, 1204-1228

PAPH. 'Twas I that cooked it !

DEMUS. Be off : the credit's his that served it up.

PAPH. Unhappy me ! I'm over-impudenced.

S.S. Why not give judgement, Demus, of us two  
Which is the better towards your paunch and  
you ?

DEMUS. Well, what's the test will make the audience  
think

I give my judgement cleverly and well ?

S.S. I'll tell you what ; steal softly up, and search  
My hamper first, then Paphlagon's, and note  
What's in them ; then you'll surely judge  
aright.

DEMUS. Well, what does *yours* contain ?

S.S. See here, it's empty.

Dear Father mine, I served up all for you.

DEMUS. A Demus-loving hamper, sure enough.

S.S. Now come along, and look at Paphlagon's.  
Hey ! only see !

DEMUS. Why here's a store of dainties !  
Why, here's a splendid cheesecake he put by !  
And me he gave the tiniest slice, *so* big.

S.S. And, Demus, that is what he always does ;  
Gives you the pettiest morsel of his gains,  
And keeps by far the largest share himself.

DEMUS. O miscreant, did you steal and gull me so,  
The while I crowned thy pow and gied thee  
gifties.<sup>a</sup>

PAPH. And if I stole 'twas for the public good.

DEMUS. Off with your crown this instant, and I'll place it  
On *him* instead.

## ARISTOPHANES

- ΑΔ. κατὰ θου ταχέως, μαστιγία.  
 ΠΑ. οὐ δῆτ', ἐπεὶ μοι χρησμός ἐστι Πυθικὸς  
 φράζων ὑφ' οὗ μ' ἐδέησεν ἡττᾶσθαι μόνου. 1230  
 ΑΔ. τοῦμόν γε φράζων ὄνομα καὶ λίαν σαφῶς.  
 ΠΑ. καὶ μὴν σ' ἐλέγξει βούλομαι τεκμηρίω,  
 εἴ τι ξυνοίσεις τοῦ θεοῦ τοῖς θεσφάτοις.  
 καὶ σου τοσοῦτο πρῶτον ἐκπειράσομαι·  
 παῖς ὢν ἐφοίτας ἐς τίνος διδασκάλου; 1235  
 ΑΔ. ἐν ταῖσιν εὐστραῖς κονδύλοις ἡρμοττόμην.  
 ΠΑ. πῶς εἶπας; ὥς μοῦ χρησμός ἀπτεται φρενῶν.  
 εἶεν.  
 ἐν παιδοτρίβου δὲ τίνα πάλιν ἐμάνθανες;  
 ΑΔ. κλέπτων ἐπιорκεῖν καὶ βλέπειν ἐναντίον.  
 ΠΑ. ὦ Φοῖβ' Ἀπολλοῦ Λύκιε, τί ποτέ μ' ἐργάσει; 1240  
 τέχνην δὲ τίνα ποτ' εἶχες ἐξανδρούμενος;  
 ΑΔ. ἡλλαντοπώλουν—  
 ΠΑ. καὶ τί;  
 ΑΔ. καὶ βινεσκόμην.  
 ΠΑ. οἴμοι κακοδαίμων· οὐκέτ' οὐδέν εἰμ' ἐγώ.  
 λεπτή τις ἐλπίς ἐστ' ἐφ' ἧς ὀχούμεθα.  
 καὶ μοι τοσοῦτον εἶπέ· πότερον ἐν ἀγορᾷ 1245  
 ἡλλαντοπώλεις ἐτεὸν ἢ πὶ ταῖς πύλαις;  
 ΑΔ. ἐπὶ ταῖς πύλαισιν, οὗ τὸ τάριχος ὦνιον.  
 ΠΑ. οἴμοι πέπρακται τοῦ θεοῦ τὸ θέσφατον.  
 κυλίνδετ' εἴσω τόνδε τὸν δυσδαίμονα.  
 ὦ στέφανε, χαίρων ἄπιθι, καὶ σ' ἄκων ἐγὼ 1250  
 λείπω· σὲ δ' ἄλλος τις λαβὼν κεκτήσεται,  
 κλέπτῃς μὲν οὐκ ἂν μᾶλλον, εὐτυχῆς δ' ἴσως.

<sup>a</sup> From the *Telephus* of Euripides. Λύκιος is an epithet of Apollo.

<sup>b</sup> Eurip. *Bellerophon*, fr. 302 Nauck; but here *κυλινδετε* is substituted for *κομίζετε*.

<sup>c</sup> Parodied from the farewell speech of the dying Alcestis

# THE KNIGHTS, 1228-1252

S.S. Off with it, filth, this instant.

PAPH. Not so ; a Pythian oracle I've got  
Describing him who only can defeat me.

S.S. Describing ME, without the slightest doubt.

PAPH. Well then I'll test and prove you, to discern  
How far you tally with the God's predictions.

And first I ask this question,—when a boy  
Tell me the teacher to whose school you went.

S.S. Hard knuckles drilled me in the singeing pits.

PAPH. How say you ? Heavens, the oracle's word  
strikes home !

Well !

What at the trainer's did you learn to do ?

S.S. Forswear my thefts, and stare the accuser  
down.

PAPH. Phoebus Apollo ! Lycius ! what means this ?<sup>a</sup>  
Tell me what trade you practised when a man.

S.S. I sold sausages—

PAPH. Well ?

S.S. And sold myself.

PAPH. Unhappy me ! I'm done for. There remains  
One slender hope whereon to anchor yet.  
Where did you sell your sausages ? Did you  
stand

Within the Agora, or beside the Gates ?

S.S. Beside the Gates, where the salt-fish is sold.

PAPH. O me, the oracle has all come true !

Roll in, roll in, this most unhappy man.<sup>b</sup>

O crown, farewell. Unwillingly I leave thee.

Begone, but thee some other will obtain,

A luckier man perchance, but not more—  
thievish.<sup>c</sup>

to her marriage-bed, *θνήσκω· σὲ δ' ἄλλη τις γυνὴ κεκτήσεται, |*  
*σώφρων μὲν οὐκ ἂν μάλλον, εὐτυχὴς δ' ἴσως, Eur. Alc. 181.*

# ARISTOPHANES

- ΑΛ. Ἑλλάνιε Ζεῦ, σὸν τὸ νικητήριον.  
 ΔΗ. ὦ χαῖρε καλλίνικε, καὶ μέμνησ' ὅτι  
 ἀνὴρ γεγένησαι δι' ἐμέ· καὶ σ' αἰτῶ βραχύ,  
 ὅπως ἔσομαί σοι Φανὸς ὑπογραφεὺς δικῶν. 1255  
 ΔΗΜΟΣ. ἐμοὶ δέ γ' ὅ τι σοι τοῦνομ' εἴπ'.  
 ΑΛ. Ἀγοράκριτος·  
 ἐν τὰγορᾷ γὰρ κρινόμενος ἐβασκόμην.  
 ΔΗΜΟΣ. Ἀγορακρίτῳ τοίνυν ἐμαυτὸν ἐπιτρέπω,  
 καὶ τὸν Παφλαγόνᾳ παραδίδωμι τουτονί. 1260  
 ΑΛ. καὶ μὴν ἐγὼ σ', ὦ Δῆμε, θεραπεύσω καλῶς,  
 ὥσθ' ὁμολογεῖν σε μηδέν' ἀνθρώπων ἐμοῦ  
 ἰδεῖν ἀμείνω τῇ Κεχρηναίων πόλει.  
 ΧΟ. τί κάλλιον ἀρχομένοισιν  
 ἢ καταπαυομένοισιν 1265|  
 ἢ θοᾶν ἵππων ἐλατήρας αἰεῖειν  
 μηδέν ἐς Λυσίστρατον,  
 μηδὲ Θούμαντιν τὸν ἀνέστιον αὖ λυ-  
 πεῖν ἐκούσῃ καρδίᾳ;  
 καὶ γὰρ οὗτος, ὦ φίλ', Ἀπολλων, αἰεὶ 1270|  
 πεινῇ, θαλεροῖς δακρύοισιν  
 σᾶς ἀπτόμενος φάρετρας Πυθῶνι δία  
 μὴ κακῶς πένεσθαι.  
 λοιδορῆσαι τοὺς πονηροὺς οὐδέν ἐστ' ἐπίφθονον,  
 ἀλλὰ τιμὴ τοῖσι χρηστοῖς, ὅστις εὖ λογίζεται. 1275|

<sup>a</sup> This was an Aeginetan title of Zeus, but it was used as a symbol of Greek unity. Cleon's fall means the triumph of Hellenism.

<sup>b</sup> A hanger-on of Cleon's (cf. IV. 1220) who helped him in bringing actions.

<sup>c</sup> A surprise for Ἀθηναίων.

<sup>d</sup> A vicious wretch : *A.* 855-59, *W.* 787, 1300-17.

## THE KNIGHTS, 1253-1275

s.s. Hellanian <sup>a</sup> Zeus, the victory-prize is thine !  
 DE. Hail, mighty Victor, nor forget 'twas I  
 Made you a Man ; and grant this small request,

Make *me* your Phanus,<sup>b</sup> signer of your writs.

DEMUS. Your name, what is it ?

s.s. Agoracritus.

An Agora-life I lived, and thrived by wrangling.

DEMUS. To Agoracritus I commit myself,  
 And to *his* charge consign this Paphlagon.

s.s. And, Demus, I will always tend you well,  
 And you shall own there never lived a man  
 Kinder than I to the Evergaping <sup>c</sup> City.

CHOR. O what is a nobler thing,  
 Beginning or ending a song,  
 For horsemen who joy in driving  
 Their fleet-foot coursers along,  
 Than—Never to launch a lampoon  
at Lysistratus,<sup>d</sup> scurvy buffoon ;  
 Or at heartless Thumantis <sup>e</sup> to gird,  
poor starveling, in lightness of heart ;  
 Who is weeping hot tears at thy shrine,  
Apollo, in Pytho <sup>f</sup> divine,  
 And, clutching thy quiver, implores  
to be healed of his poverty's smart !

For lampooning worthless wretches,  
none should bear the bard a grudge ;  
 'Tis a sound and wholesome practice,  
if the case you rightly judge.

<sup>a</sup> Noted for his leanness.

<sup>f</sup> Delphi.

## ARISTOPHANES

εἰ μὲν οὖν ἄνθρωπος, ὃν δεῖ πόλλ' ἀκοῦσαι καὶ κακά,  
 αὐτὸς ἦν ἔνδηλος, οὐκ ἂν ἀνδρὸς ἐμνήσθην φίλου.  
 νῦν δ' Ἀρίγνωτον γὰρ οὐδεὶς ὅστις οὐκ ἐπίσταται,  
 ὅστις ἢ τὸ λευκὸν οἶδεν ἢ τὸν ὄρθιον νόμον.  
 ἔστιν οὖν ἀδελφὸς αὐτῷ τοὺς τρόπους οὐ συγγενής, 1280'  
 Ἀριφράδης πονηρός. ἀλλὰ τοῦτο μὲν καὶ βούλεται·  
 ἐστὶ δ' οὐ μόνον πονηρός, οὐ γὰρ οὐδ' ἂν ἡσθόμην,  
 οὐδὲ παμπόνηρος, ἀλλὰ καὶ προσεξεύρηκέ τι.  
 τὴν γὰρ αὐτοῦ γλῶτταν αἰσχροῖς ἡδοναῖς λυμαίνεται,  
 ἐν κασαυρείοισι λείχων τὴν ἀπόπτυστον δρόσον, 1285,  
 καὶ μολύνων τὴν ὑπὴν, καὶ κυκῶν τὰς ἐσχάρας,  
 καὶ Πολυμνήστεια ποιῶν, καὶ ξυνὼν Οἰωνίχῳ.  
 ὅστις οὖν τοιοῦτον ἄνδρα μὴ σφόδρα βδελύττεται,  
 οὗ ποτ' ἐκ ταύτου μεθ' ἡμῶν πίεται ποτηρίου.

ἢ πολλάκις ἐννυχίαισι 1290  
 φροντίσι συγγεγένημαι,  
 καὶ διεζήτηχ' ὁπόθεν ποτὲ φαύλως  
 ἐσθίει Κλεώνυμος.

<sup>a</sup> Arignotus the harper, Aripkrades the vile creature here described, and a third, a famous actor, were sons of Automenes. See *W.* 1275-83, *P.* 883.

<sup>b</sup> A surprise for the ending of the proverb ὅστις οἶδε τὸ λευκὸν ἢ τὸ μέλαν, "who knows white from black."

<sup>c</sup> Polymnestus and Oeonichus were probably well-known wastrels; but τὰ Πολυμνήστεια usually means the fine songs or tunes of Polymnestus, a musician.

<sup>d</sup> See 958 and Index.

## THE KNIGHTS, 1276-1293

Now if he whose evil-doings  
I must needs expose to blame  
Were himself a noted person,  
never had I named the name  
Of a man I love and honour.  
Is there one who knows not well  
Arignotus,<sup>a</sup> prince of harpers ?  
None, believe me, who can tell  
How the whitest colour differs  
from the stirring tune he plays.<sup>b</sup>  
Arignotus has a brother  
(not a brother in his ways)  
Named Aripkrades, a rascal—  
nay, but that's the fellow's whim—  
Not an ordinary rascal,  
or I had not noticed him.  
Not a thorough rascal merely ;  
he's invented something more,  
Novel forms of self-pollution,  
bestial tricks unknown before.  
Yea, to nameless filth and horrors  
does the loathsome wretch descend,  
Works the work of Polymnestus,<sup>c</sup>  
calls Oeonichus <sup>c</sup> his friend.  
Whoso loathes not such a monster  
never shall be a friend of mine,  
Never from the selfsame goblet  
quaff, with us, the rosy wine.  
And oft in the watches of night  
My spirit within me is thrilled,  
To think of Cleonymus <sup>d</sup> eating  
As though he would never be filled.  
O whence could the fellow acquire  
that appetite deadly and dire ?

# ARISTOPHANES

φασὶ μὲν γὰρ αὐτὸν ἐρεπτόμενον τὰ  
 τῶν ἐχόντων ἀνέρων 1295  
 οὐκ ἂν ἐξελθεῖν ἀπὸ τῆς σιπύης,  
 τοὺς δ' ἀντιβολεῖν ἂν ὁμοίως.  
 ἴθ', ὦ ἄνα, πρὸς γονάτων, ἔξελθε καὶ σύγ-  
 γνωθι τῇ τραπέζῃ.

φασὶν ἀλλήλαις ξυνελθεῖν τὰς τριήρεις εἰς λόγον, 1300  
 καὶ μίαν λέξαι τιν' αὐτῶν, ἥτις ἦν γεραιτέρα.  
 οὐδὲ πυνθάνεσθε ταῦτ', ὦ παρθένοι, τὰν τῇ πόλει;  
 φασὶν αἰτεῖσθαί τιν' ἡμῶν ἑκατὸν ἐς Καρχηδόνα  
 ἄνδρα μοχθηρόν, πολίτην ὀξίνην, Ὑπέρβολον.  
 ταῖς δὲ δόξαι δεινὸν εἶναι τοῦτο κοῦκ ἀνασχετόν, 1305  
 καὶ τιν' εἰπεῖν, ἥτις ἀνδρῶν ἄσπον οὐκ ἐληλύθει.  
 ἀποτρόπαι', οὐ δῆτ' ἐμοῦ γ' ἄρξει ποτ', ἀλλ' ἑάν με χρῇ,  
 ὑπὸ τερηδόνων σαπείσ' ἐνταῦθα καταγηράσομαι.  
 οὐδὲ Ναυφάντης γε τῆς Ναύσωνος, οὐ δῆτ', ὦ θεοί,  
 εἵπερ ἐκ πεύκης γε κἀγὼ καὶ ξύλων ἐπηγνύμην. 1310  
 ἦν δ' ἀρέσκη ταῦτ' Ἀθηναίοις, καθῆσθαι μοι δοκεῖ  
 εἰς τὸ Θησεῖον πλεούσας ἢ πρὶ τῶν σεμνῶν θεῶν.

<sup>a</sup> Don't eat the table too.

<sup>b</sup> The names of Athenian ships were feminine: see *Corpus Inscr. Att.* ii. 789 ff.

<sup>c</sup> From Euripides, *Alcmaeon*, fr. 66 Nauck.

<sup>d</sup> Hyperbolus is called a *μοχθηρὸς ἄνθρωπος* by Thucydides, viii. 73. 3, and he became with Cleon a by-word. We do not know whether an expedition to Carthage was proposed by him.

<sup>e</sup> Ἀποτρόπαιος, a title of Apollo, the "Averter," used in appeals.

<sup>f</sup> Nauphante is the name of the trireme, and probably Nauson was meant for the bulder.

<sup>g</sup> To take sanctuary, as runaway slaves did in the Theseum. The Σεμναὶ were the Ἐρινύες or Furies. Both these shrines were in the city.



# THE KNIGHTS, 1294-1312

They say when he grazes with those  
    whose table with plenty is stored  
 That they never can get him away  
    from the trencher, though humbly they pray  
*Have mercy, O King, and depart !*  
    *O spare, we beseech thee, the board !<sup>a</sup>*

Recently, 'tis said, our galleys  
    met their prospects to discuss,  
 And an old experienced trireme  
    introduced the subject thus ;  
 " *Have ye heard the news, my sisters ?<sup>b</sup>*  
    *'tis the talk in every street,<sup>c</sup>*  
*That Hyperbolus the worthless,*  
    *vapid townsman, would a fleet*  
*Of a hundred lovely galleys*  
    *lead to Carthage far away."<sup>d</sup>*  
 Over every prow there mantled  
    deep resentment and dismay.  
 Up and spoke a little galley,  
    yet from man's pollution free,  
 " *Save us !<sup>e</sup> such a scurvy fellow*  
    *never shall be lord of me.*  
*Here I'd liefer rot and moulder,*  
    *and be eaten up of worms."<sup>f</sup>*  
 " *Nor Nauphante, Nauson's daughter,<sup>g</sup>*  
    *shall he board on any terms ;*  
*I, like you, can feel the insult ;*  
    *I'm of pine and timber knit.*  
*Wherefore, if the measure passes,*  
    *I propose we sail and sit*  
*Suppliant at the shrine of Theseus,*  
    *or the Dread Avenging Powers.<sup>h</sup>*

# ARISTOPHANES

οὐ γὰρ ἡμῶν γε στρατηγῶν ἐγχανεῖται τῇ πόλει·  
ἀλλὰ πλείτω χωρὶς αὐτὸς ἐς κόρακας, εἰ βούλεται  
τὰς σκάφας, ἐν αἷς ἐπῶλει τοὺς λύχνους, καθελκύσας. 1315

ΑΛ. εὐφημεῖν χρή καὶ στόμα κλείειν, καὶ μαρτυριῶν  
ἀπέχεσθαι,  
καὶ τὰ δικαστήρια συγκλείειν, οἷς ἡ πόλις ἦδε  
γέγηθεν,  
ἐπὶ καιναῖσιν δ' εὐτυχίαισιν παιωνίζειν τὸ θέατρον.

ΧΟ. ὦ ταῖς ἱεραῖς φέγγος Ἀθήναις καὶ ταῖς νήσοις  
ἐπίκουρε,  
τίν' ἔχων φήμην ἀγαθὴν ἤκεις, ἐφ' ὅτῳ κνισῶμεν  
ἀγνιάς;

ΑΛ. τὸν Δῆμον ἀφεψήσας ὑμῖν καλὸν ἐξ αἰσχροῦ 1320  
πεποίηκα.

ΧΟ. καὶ ποῦ 'στιν νῦν, ὦ θαυμαστὰς ἐξευρίσκων  
ἐπινοίας;

ΑΛ. ἐν ταῖσιν ἰοστεφάνοις οἰκεῖ ταῖς ἀρχαίαισιν  
Ἀθήναις.

ΧΟ. πῶς ἂν ἴδοιμεν; ποῖαν τιν' ἔχει σκευήν; χοῖος  
γεγένηται;

ΑΛ. οἷός περ Ἀριστείδη πρότερον καὶ Μιλτιάδῃ  
ξυνεσίτει.

ὄψεσθε δέ· καὶ γὰρ ἀνοιγνυμένων ψόφος ἦδη τῶν  
προπυλαίων. 1325

ἀλλ' ὀλολύξατε φαινομέναισιν ταῖς ἀρχαίαισιν  
Ἀθήναις

καὶ θαυμασταῖς καὶ πολυύμνοις, ἔν' ὁ κλεινὸς Δῆμος  
ἐνοικεῖ.

<sup>a</sup> Suggested by the story of Medea. She boiled an old ram and made him young. Apollodorus, i. 9. 27.

## THE KNIGHTS, 1313-1328

*He shall ne'er, as our commander,  
fool it o'er this land of ours.  
If he wants a little voyage,  
let him launch his sale-trays, those  
Whereupon he sold his lanterns,  
steering to the kites and crows."*

- s.s. O let not a word of ill omen be heard ;  
away with all proof and citation,  
And close for to-day the Law Courts, though they  
are the joy and delight of our nation.  
At the news which I bring let the theatre ring  
with Paeans of loud acclamation.
- CHOR. O Light of the City, O Helper and friend  
of the islands we guard with our fleets,  
What news have you got ? O tell me for what  
shall the sacrifice blaze in our streets ?
- s.s. Old Demus I've stewed till his youth is renewed,  
and his aspect most charming and nice is.<sup>a</sup>
- CHOR. O where have you left him, and where is he now,  
you inventor of wondrous devices ?
- s.s. He dwells in the City of ancient renown,  
which the violet chaplet is wearing.
- CHOR. O would I could see him ! O what is his garb,  
and what his demeanour and bearing ?
- s.s. As when, for his mess-mates, Miltiades bold  
and just Aristides he chose.  
But now ye shall see him, for, listen, the bars  
of the great Propylaea unclose.  
Shout, shout to behold, as the portals unfold,  
fair Athens in splendour excelling,  
The wondrous, the ancient, the famous in song,  
where the noble Demus is dwelling !

# ARISTOPHANES

- ΧΟ. ὦ ται λιπαραὶ καὶ ἰοστέφανοι καὶ ἀριζήλωτοι  
 Ἀθηναί, 1330  
 δείξατε τὸν τῆς Ἑλλάδος ἡμῶν καὶ τῆς γῆς τῆσδε  
 μόναρχον.
- ΑΛ. ὃδ' ἐκεῖνος ὁρᾷν τεττιγοφορῶν, ἀρχαίῳ σχήματι  
 λαμπρός,  
 οὐ χοιρινῶν ὄζων, ἀλλὰ σπονδῶν, σμύρνη κατά-  
 λειπτος.
- ΧΟ. χαῖρ', ὦ βασιλεῦ τῶν Ἑλλήνων· καί σοι ξυγ-  
 χαίρομεν ἡμεῖς.  
 τῆς γὰρ πόλεως ἄξια πράττεις καὶ τοῦ Μαραθῶνι  
 τροπαίου.
- ΔΗΜΟΣ. ὦ φίλτατ' ἀνδρῶν, ἐλθὲ δεῦρ', Ἀγοράκριτε. 1335  
 ὅσα με δέδρακας ἀγάθ' ἀφειψήσας.
- ΑΛ. ἐγώ;  
 ἀλλ', ὦ μέλ', οὐκ οἶσθ' οἷος ἦσθ' αὐτὸς πάρος,  
 οὐδ' οἷ' ἔδρας· ἐμέ γὰρ νομίζεις ἂν θεόν.
- ΔΗΜΟΣ. τί δ' ἔδρων πρὸ τοῦ, κάτειπε, καὶ ποῖός τις ἦ;  
 ΑΛ. 1340  
 πρῶτον μὲν, ὁπότ' εἶποι τις ἐν τῇ κκλησίᾳ,  
 ὦ Δῆμ', ἐραστής τ' εἰμὶ σὸς φιλῶ τέ σε  
 καὶ κήδομαί σου καὶ προβουλεύω μόνος,  
 τούτοις ὁπότε χρήσαιτό τις προοιμίῳ,  
 ἀνωρτάλιζες κἀκερουτίας.
- ΔΗΜΟΣ. ἐγώ;
- ΑΛ. εἰτ' ἐξαπατήσας σ' ἀντὶ τούτων ὥχετο. 1345
- ΔΗΜΟΣ. τί φῆς;  
 ταυτί μ' ἔδρων, ἐγὼ δὲ τοῦτ' οὐκ ἠσθόμην;
- ΑΛ. τὰ δ' ὧτά γ' ἂν σου νῆ Δί' ἐξεπετάννυτο  
 ὥσπερ σκιάδειον καὶ πάλιν ξυνήγετο.



# ARISTOPHANES

- ΔΗΜΟΣ. οὕτως ἀνόητος ἐγεγενήμην καὶ γέρων;  
 ΑΛ. καὶ νῆ Δί' εἴ γε δύο λεγοίτην ῥήτορε, 1350  
 ὁ μὲν ποιεῖσθαι ναῦς λέγων, ὁ δ' ἕτερος αὖ  
 καταμισθοφορῆσαι τοῦθ', ὁ τὸν μισθὸν λέγων  
 τὸν τὰς τριήρεις παραδραμὼν ἂν ὥχετο.  
 οὗτος, τί κύπτεις; οὐχὶ κατὰ χώραν μενεῖς;  
 ΔΗΜΟΣ. αἰσχύνομαί τοι ταῖς πρότερον ἁμαρτίαις. 1355  
 ΑΛ. ἀλλ' οὐ σὺ τούτων αἴτιος, μὴ φροντίσης,  
 ἀλλ' οἷ σε ταῦτ' ἐξηπάτων. νῦν δ' αὖ φράσον·  
 ἐάν τις εἴπῃ βωμολόχος ξυνήγορος,  
 οὐκ ἔστιν ὑμῖν τοῖς δικασταῖς ἄλφита,  
 εἰ μὴ καταγνώσεσθε ταύτην τὴν δίκην, 1360  
 τοῦτον τί δράσεις, εἰπέ, τὸν ξυνήγορον;  
 ΔΗΜΟΣ. ἄρας μετέωρον ἐς τὸ βάραθρον ἐμβαλῶ,  
 ἐκ τοῦ λάρυγγος ἐκκρεμάσας Ὑπέρβολον.  
 ΑΛ. τουτὶ μὲν ὀρθῶς καὶ φρονίμως ἤδη λέγεις·  
 τὰ δ' ἄλλα, φέρ' ἴδω, πῶς πολιτεύσει φράσον. 1365  
 ΔΗΜΟΣ. πρῶτον μὲν ὅποσοι ναῦς ἐλαύνουσιν μακράς,  
 καταγομένοις τὸν μισθὸν ἀποδώσω ἵντελῇ.  
 ΑΛ. πολλοῖς γ' ὑπολίσποις πυγιδίοισιν ἐχαρίσω.  
 ΔΗΜΟΣ. ἔπειθ' ὀπλίτης ἐντεθεὶς ἐν καταλόγῳ  
 οὐδεὶς κατὰ σπουδὰς μετεγγραφῆσεται, 1370  
 ἀλλ' ὥσπερ ἦν τὸ πρῶτον ἐγγεγράψεται.  
 ΑΛ. τοῦτ' ἔδακε τὸν πόρπακα τὸν Κλεωνύμου.  
 ΔΗΜΟΣ. οὐδ' ἀγοράσει γ' ἀγένειος οὐδεὶς ἐν ἀγορᾷ.  
 ΑΛ. ποῦ δῆτα Κλεισθένης ἀγοράσει καὶ Στράτων;  
 ΔΗΜΟΣ. τὰ μειράκια ταυτὶ λέγω, τὰν τῷ μύρῳ, 1375

<sup>a</sup> Lysias, 27. 1, says that similar threats were really made :  
 εἰ μὴ καταψηφείσθε ὡν κελεύουσιν ἐπιλείψει ὑμᾶς ἡ μισθοφορά.  
 "Barley" means "daily bread."

<sup>b</sup> Below a precipice of the rock of the Pnyx, in the corner  
 between Town Wall and Long Wall, outside the city.

# THE KNIGHTS, 1349-1375

DEMUS. Had I so old and witless grown as that ?

s.s. And if, by Zeus, two orators proposed,  
One to build ships of war, one to increase  
Official salaries, the salary man  
Would beat the ships-of-war man in a canter.  
Hallo ! why hang your head and shift your  
ground ?

DEMUS. I am ashamed of all my former faults.

s.s. You're not to blame ; pray don't imagine that.  
'Twas they who tricked you so. But answer  
this ;

If any scurvy advocate should say,  
*Now please remember, justices, ye'll have  
No barley, if the prisoner gets off free,<sup>a</sup>*  
How would you treat that scurvy advocate ?

DEMUS. I'd tie Hyperbolus about his neck,  
And hurl him down into the Deadman's Pit.<sup>b</sup>

s.s. Why now you are speaking sensibly and well.  
How else, in public business, will you act ?

DEMUS. First, when the sailors from my ships of war  
Come home, I'll pay them all arrears in full.

s.s. For that, full many a well-worn rump will  
bless you.

DEMUS. Next, when a hoplite's placed in any list,<sup>c</sup>  
There shall he stay, and not for love or money  
Shall he be shifted to some other list.

s.s. That bit the shield-strap of Cleonymus.<sup>d</sup>

DEMUS. No beardless boy shall haunt the agora now.

s.s. That's rough on Straton and on Cleisthenes.<sup>e</sup>

DEMUS. I mean those striplings in the perfume-mart,

<sup>a</sup> *i.e.* for service on some expedition ; but influence might be used to get a name removed, *P.* 1180.

<sup>d</sup> Cleonymus had not yet thrown away his shield at Delium, but he must have been known as a coward.

<sup>e</sup> Two effeminate : *A.* 132.

# ARISTOPHANES

ἂ στωμυλεῖται τοιαδὶ καθήμενα·  
 σοφός γ' ὁ Φαίαξ, δεξιῶς τ' οὐκ ἀπέθανε.  
 συνεργκτικὸς γάρ ἐστι καὶ περαντικός,  
 καὶ γνωμοτυπικός καὶ σαφής καὶ κρουστικός  
 καταληπτικός τ' ἄριστα τοῦ θορυβητικοῦ. 1380

ΑΛ. οὐκ οὐν καταδακτυλικὸς σὺ τοῦ λαλητικοῦ;  
 ΔΗΜΟΣ. μὰ Δί', ἀλλ' ἀναγκάσω κυνηγετεῖν ἐγὼ  
 τούτους ἅπαντας, παυσαμένους ψηφισμάτων.  
 ΑΛ. ἔχε νυν ἐπὶ τούτοις τουτονὶ τὸν ὀκλαδίαν,  
 καὶ παῖδ' ἐνόρχην, ὅς περιοίσει τόνδε σοι. 1385  
 κἄν που δοκῇ σοι, τοῦτον ὀκλαδίαν ποίει.

ΔΗΜΟΣ. μακάριος ἐς τὰρχαῖα δὴ καθίσταμαι.  
 ΑΛ. φήσεις γ', ἐπειδὰν τὰς τριακοντούτιδας  
 σπονδὰς παραδῶ σοι. δεῦρ' ἴθ' αἱ Σπονδαὶ  
 ταχύ.

ΔΗΜΟΣ. ὦ Ζεῦ πολυτίμηθ', ὡς καλαί· πρὸς τῶν  
 θεῶν, 1390  
 ἔξεστιν αὐτῶν κατατριακοντούτισταί;  
 πῶς ἔλαβες αὐτὰς ἐτεόν;

ΑΛ. οὐ γὰρ ὁ Παφλαγῶν  
 ἀπέκρυπτε ταύτας ἔνδον, ἵνα σὺ μὴ λάβοις;  
 νῦν οὖν ἐγὼ σοι παραδίδωμ' εἰς τοὺς ἀγροὺς  
 αὐτὰς ἰέναι λαβόντα.

ΔΗΜΟΣ. τὸν δὲ Παφλαγόναν, 1395  
 ὃς ταῦτ' ἔδρασεν, εἴφ' ὃ τι ποιήσεις κακόν.

ΑΛ. οὐδὲν μέγ' ἀλλ' ἢ τὴν ἐμὴν ἔξει τέχνην·  
 ἐπὶ ταῖς πύλαις ἀλλαντοπωλήσει μόνος,  
 τὰ κύνεια μίγνυς τοῖς ὀνείοις πράγμασιν,

<sup>a</sup> The passage ridicules an affectation of using adjectives in -ικός. For Phaeax see Thuc. v. 4, and Plut. *Nic.* 11, *Alc.* 13. He was of some importance in politics. The Scholiast says he had been tried for his life and acquitted.



## THE KNIGHTS, 1376-1399

Who sit them down and chatter stuff like this,  
*Sharp fellow, Phaeax ; wonderful defence ;*  
*Coercive speaker ; most conclusive speaker ;*  
*Effective ; argumentative ; incisive ;*  
*Superlative against the combative.<sup>a</sup>*

s.s. You're quite derisive of these talkatives.

DEMUS. I'll make them all give up their politics,  
And go a-hunting with their hounds instead.

s.s. Then on these terms accept this folding-stool<sup>b</sup> ;  
And here's a boy to carry it behind you.  
No eunuch he !

DEMUS. O, I shall be once more  
A happy Demus as in days gone by.

s.s. I think you'll think so when you get the sweet  
Thirty-year treaties. Treaties dear, come  
here.

DEMUS. Worshipful Zeus ! how beautiful they are.  
Wouldn't I like to solemnize them all.  
Whence got you these ?

s.s. Why, had not Paphlagon  
Bottled them up that you might never see  
them ?  
Now then I freely give you them to take  
Back to your farms, with you.

DEMUS. But Paphlagon  
Who wrought all this, how will you punish  
him ?

s.s. Not much : this only : he shall ply my trade,  
Sole sausage-seller at the City gates.  
There let him dogs'-meat mix with asses' flesh,

<sup>b</sup> It was the fashion in olden days for rich citizens to have these carried for them by attendants when they went to assemblies or the like.

## ARISTOPHANES

1400

μεθύων τε ταῖς πόρναισι λοιδορήσεται,  
καὶ τῶν βαλανείων πίεται τὸ λούτριον.

ΔΗΜΟΣ. εὖ γ' ἐπενόησας οὐπὲρ ἔστιν ἄξιος,  
πόρναισι καὶ βαλανεῦσι διακεκραγένοι,  
καί σ' ἀντὶ τούτων ἐς τὸ πρυτανεῖον καλῶ  
ἐς τὴν ἔδραν θ', ἵν' ἐκεῖνος ἦν ὁ φαρμακός. 1405  
ἔπου δὲ ταυτηνὶ λαβὼν τὴν βατραχίδα·  
καῖκεῖνον ἐκφερέτω τις ὥς ἐπὶ τὴν τέχνην,  
ἵν' ἴδωσιν αὐτόν, οἷς ἐλωβᾷθ', οἱ ξένοι.

## THE KNIGHTS, 1400-1408

There let him, tipsy, with the harlots wrangle,  
And drink the filthy scouring of the bath.

DEMUS. A happy thought ; and very fit he is  
To brawl with harlots and with bathmen there.  
But you I ask to dinner in the Hall,  
To take the place that scullion held before.  
Put on this frog-green robe and follow me.  
Whilst him they carry out to ply his trade,  
That so the strangers, whom he wronged, may  
see him.<sup>a</sup>

<sup>a</sup> Strangers were not present at the Lenaeon festival.



# THE CLOUDS

## INTRODUCTION

THE *Clouds* was produced at the Great Dionysia 423 B.C. The first prize was awarded to Cratinus with the *Wine-flagon*, the second to Ameipsias with the *Connos*, and Aristophanes was third and last.

The present is a revised edition published, but not exhibited, some years later, for in the New Parabasis the poet refers to the *Maricas* of Eupolis which was produced 421 B.C. In one of the Greek arguments prefixed to the play, it is stated that this revision (διόρθωσις) extends generally "through almost every part," but that it is "entire" (όλοσχερής) (1) in the Parabasis, (2) "where the Just Logic speaks to the Unjust," and (3) "where the school of Socrates is set on fire."

As to the Parabasis (518-562) where Aristophanes, speaking in the first person, expresses his indignation at his defeat, there can be no doubt. As regards (2) Mr. Rogers justly holds that this does not refer to the *whole* dispute between the Λόγοι (for this "is the very core of the play"), but to the magnificent anapaests in which the Just Logic describes "the ancient education," 961 *seq.* As regards (3) there can be little certainty.

The aim of the Comedy is to attack the Sophistical system of Education, which like "some subtle and insidious disease was sapping the very life of old  
262

## THE CLOUDS

Athenian character ; which for a money payment taught men to argue not for Truth but for Victory ; to assail all traditional beliefs ; and to pride themselves on their ability to take up a bad cause and make it triumph over the right.”<sup>a</sup>

In taking Socrates as “the representative and embodiment in a concrete form” of the Sophistic school Aristophanes is notoriously unjust. No one had less regard for speculation about τὰ μετέωρα and τὰ ὑπὸ τῆς γῆς than Socrates ; to take money for teaching was in his eyes a crime ; and the whole of his dialectic aimed not at “making the worse appear the better reason,” but at the discovery of ethical truth. None the less, as Grote remarks, “if an Athenian had been asked ‘Who are the principal Sophists in your city?’ he would have named Socrates among the first,” while he seemed to court caricature as he ambled round the agora and gymnasia, “bald-headed, with the countenance of a satyr and a protuberant belly, habitually barefoot, clad only in a shabby gaberdine (τρίβων) without even the usual undergarment (χιτών).”<sup>b</sup>

That the Athenians took the attack on him seriously, or that it had the least effect on his condemnation in 399, is wholly questionable. Plutarch (*De educat. puerorum*, c. 14, p. 10 c) relates that, when asked if he was not “indignant” at it, he replied, “No, not I ; I am chaffed in the theatre as in a wine-party” ; and Plato in the *Symposium* (221 B) not only brings in both Socrates and Aristophanes as guests who meet without offence, but makes Alcibiades quote the poet’s own words (l. 362) as an

<sup>a</sup> Rogers, Introduction, p. xviii.

<sup>b</sup> *Ibid.* p. xxi.

## ARISTOPHANES

admirable description of Socrates. Nor is it probable that, if he had held Aristophanes partly guilty for his master's execution, he would when dying have kept a copy of his comedies in his bed, or published his inimitable epigram :

αἱ Χάριτες, τέμενός τι λαβεῖν ὅπερ οὐχὶ πεσεῖται  
ζητοῦσαι, ψυχὴν εὖρον Ἀριστοφανοῦς.<sup>a</sup>

In fact, when Socrates at the beginning of the *Apology* is made not only to quote the *Clouds* but to put phrases from it into an imaginary legal indictment, of which he says he is in more terror than of his actual accusers, it may well be that Plato—"putting into his mouth reflexions upon the *Clouds* which he, we may be sure, would never have uttered,"<sup>b</sup>—indicates with fine irony that it was a poor charge which was less weighty than the jibe of a comedian. But whether this be so or not, the fact of Plato introducing the quotations as well known and familiar proves—as do similar quotations in the *Oeconomicus* and *Symposium* of Xenophon—that when he wrote the *Clouds* had already that established fame which it has ever since maintained.

- <sup>a</sup> The Graces sought a heavenly shrine, which ne'er  
   Shall come to nought,  
 And in thy soul, Immortal Poet, found  
   The shrine they sought.

ROGERS.

- <sup>b</sup> Rogers, *Introduct.* p. xxiv.



## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΣΤΡΕΨΙΑΔΗΣ

ΦΕΙΔΙΠΠΙΔΗΣ

ΘΕΡΑΠΩΝ ΣΤΡΕΨΙΑΔΟΥ

ΜΑΘΗΤΑΙ ΣΩΚΡΑΤΟΥΣ

ΣΩΚΡΑΤΗΣ

ΧΟΡΟΣ ΝΕΦΕΛΩΝ

ΔΙΚΑΙΟΣ ΛΟΓΟΣ

ΑΔΙΚΟΣ ΛΟΓΟΣ

ΠΑΣΙΑΣ

ΑΜΤΝΙΑΣ

ΜΑΡΤΥΣ

ΧΑΙΡΕΦΩΝ

# ΝΕΦΕΛΑΙ

ΣΤΡΕΨΙΑΔΗΣ. Ἰοῦ ἰοῦ·

ὦ Ζεῦ βασιλεῦ, τὸ χρῆμα τῶν νυκτῶν ὅσον.  
 ἀπέραντον. οὐδέποθ' ἡμέρα γενήσεται;  
 καὶ μὴν πάλαι γ' ἀλεκτρυόνος ἤκουσ' ἐγώ·  
 οἱ δ' οἰκέται ρέγκουσιν· ἀλλ' οὐκ ἂν πρό τοῦ. 5  
 ἀπόλοιο δῆτ', ὦ πόλεμε, πολλῶν οὔνεκα,  
 ὅτ' οὐδὲ κολάσ' ἔξεστί μοι τοὺς οἰκέτας.  
 ἀλλ' οὐδ' ὁ χρηστός οὔτοσὶ νεανίας  
 ἐγείρεται τῆς νυκτός, ἀλλὰ πέρδεται  
 ἐν πέντε σισύραις ἐγκεκορδυλημένος. 10  
 ἀλλ', εἰ δοκεῖ, ρέγκωμεν ἐγκεκαλυμμένοι.

ἀλλ' οὐ δύναμαι δείλαιος εὔδειν δακνόμενος  
 ὑπὸ τῆς δαπάνης καὶ τῆς φάτνης καὶ τῶν χρεῶν,  
 διὰ τουτονὶ τὸν υἱόν. ὁ δὲ κόμπην ἔχων  
 ἱππάζεται τε καὶ ξυνωρικεύεται 15  
 ὀνειροπολεῖ θ' ἵππους· ἐγὼ δ' ἀπόλλυμαι,  
 ὁρῶν ἄγουσαν τὴν σελήνην εἰκάδας·  
 οἱ γὰρ τόκοι χωροῦσιν. ἅπτε, παῖ, λύχνον,  
 κᾶκφερε τὸ γραμματεῖον, ἵν' ἀναγνῶ λαβῶν  
 ὅπόσοις ὀφείλω καὶ λογίσσωμαι τοὺς τόκους. 20  
 φέρ' ἴδω, τί ὀφείλω; “δῶδεκα μνᾶς Πασία.”

<sup>a</sup> At the back of the stage are two buildings—the house of

## THE CLOUDS <sup>a</sup>

STREPSIADES.

O dear ! O dear !

O Lord ! O Zeus ! these nights, how long they are.  
Will they ne'er pass ? will the day never come ?  
Surely I heard the cock crow, hours ago.  
Yet still my servants snore. These are new customs.  
O 'ware of war for many various reasons ;  
One fears in war even to flog one's servants.  
And here's this hopeful son of mine wrapped up  
Snoring and sweating under five thick blankets.  
Come, we'll wrap up and snore in opposition.

(*Tries to sleep*)

But I can't sleep a wink, devoured and bitten  
By ticks, and bugbears, duns, and race-horses,  
All through this son of mine. *He curls his hair,*<sup>b</sup>  
And sports his thoroughbreds, and drives his tandem ;  
Even in dreams he rides : while I—I'm ruined,  
Now that the Moon has reached her twentieths,  
And paying-time comes on.<sup>c</sup> Boy ! light a lamp,  
And fetch my ledger : now I'll reckon up  
Who are my creditors, and what I owe them.  
Come, let me see then. *Fifty pounds to Pasiás !*

*Strepsiadés and the Phrontisterion. The interior of the first is exposed to view by means of the eccyclema.*

<sup>b</sup> Like the Knights ; cf. K. 580.

<sup>c</sup> Interest was payable on the first day of each new month, and the days after the twentieth mark its near approach.

# ARISTOPHANES

τοῦ δώδεκα μνᾶς Πασίᾳ; τί ἐχρησάμην;  
ὅτ' ἐπριάμην τὸν κοππατίαν. οἴμοι τάλας,  
εἴθ' ἐξεκόπην πρότερον τὸν ὀφθαλμὸν λίθῳ.

ΦΕΙΔΙΠΠΙΔΗΣ. Φίλων, ἀδικεῖς· ἔλαυνε τὸν σαντοῦ δρόμον. 25

ΣΤ. τοῦτ' ἔστι τουτὶ τὸ κακὸν ὃ μ' ἀπολώλεκεν·  
ὄνειροπολεῖ γὰρ καὶ καθεύδων ἵππικὴν.

ΦΕΙ. πόσους δρόμους ἔλα τὰ πολεμιστήρια;

ΣΤ. ἐμέ μὲν σὺ πολλοὺς τὸν πατέρ' ἐλαύνεις δρόμους.  
ἀτὰρ " τί χρέος ἔβα " με μετὰ τὸν Πασίαν; 30  
" τρεῖς μναῖ διφρίσκου καὶ τροχοῖν Ἀμυνία."

ΦΕΙ. ἄπαγε τὸν ἵππον ἐξαλίσσας οἴκαδε.

ΣΤ. ἀλλ', ὦ μέλ', ἐξήλικας ἐμέ γ' ἐκ τῶν ἐμῶν,  
ὅτε καὶ δίκας ὥφληκα χᾶτεροι τόκου  
ἐνεχυράσεσθαί φασιν.

ΦΕΙ. ἔτεόν, ὦ πάτερ, 35

τί δυσκολαίνεις καὶ στρέφει τὴν νύχθ' ὄλην;

ΣΤ. δάκνει με δήμαρχός τις ἐκ τῶν στρωμάτων.

ΦΕΙ. ἔασον, ὦ δαιμόνιε, καταδαρθεῖν τί με.

ΣΤ. σὺ δ' οὖν κάθειυδε· τὰ δὲ χρέα ταῦτ' ἴσθ' ὅτι  
ἐς τὴν κεφαλὴν ἅπαντα τὴν σὴν τρέψεται. 40  
φέυ.

εἴθ' ὥφελ' ἢ προμνήστρι' ἀπολέσθαι κακῶς,  
ἥ τις με γῆμ' ἐπῆρε τὴν σὴν μητέρα·

ἐμοὶ γὰρ ἦν ἄγροικος ἡδιστος βίος,

εὐρωτιῶν, ἀκόρητος, εἰκῇ κείμενος,

βρύων μελίτταις καὶ προβάτοις καὶ στεμφύλοις. 45

ἔπειτ' ἔγγημα Μεγακλέους τοῦ Μεγακλέους

<sup>a</sup> Lit. "the horse branded with a koppa (ϙ)," the symbol of Corinth, where the breed was supposed to descend from Pegasus.

# THE CLOUDS, 22-46

Why fifty pounds to Pasias ? what were they for ?

O, for the hack <sup>a</sup> from Corinth. O dear ! O dear !

I wish my eye had been hacked out before—

PHEIDIPIDES. (*In his sleep*) You are cheating, Philon ;  
keep to your own side.

ST. Ah ! there it is ! that's what has ruined me !  
Even in his very sleep he thinks of horses.

PH. (*In his sleep*) How many heats do the war-chariots run ?

ST. A pretty many heats you have run your father.

Now then, what debt assails me <sup>b</sup> after Pasias ?

*A curricule and wheels. Twelve pounds. Amyntias.*

PH. (*In his sleep*) Here, give the horse a roll, and take  
him home.

ST. You have rolled me *out* of house and home, my boy,  
Cast in some suits already, while some swear  
They'll seize my goods for payment.

PH. Good, my father,  
What makes you toss so restless all night long ?

ST. There's a bumbailiff <sup>c</sup> from the mattress bites me.

PH. Come now, I prithee, let me sleep in peace.

ST. Well then, you sleep ; only be sure of this,  
These debts will fall on your own head at last.  
Alas, alas !

For ever cursed be that same match-maker,  
Who stirred me up to marry your poor mother.  
Mine in the country was the pleasantest life,  
Untidy, easy-going,<sup>d</sup> unrestrained,  
Brimming with olives, sheepfolds, honey-bees.  
Ah ! then I married—I a rustic—her

<sup>b</sup> τὸ χρέος ἔβα με is from an unknown play of Euripides: Schol.

<sup>c</sup> δῆμαρχος: a surprise instead of κόρις or ψύλλα. He was the headman of the deme, and also issued executions for unpaid debts.

<sup>d</sup> Lit. "mouldy, unswept."

# ARISTOPHANES

ἀδελφιδὴν ἄγροικος ὦν ἐξ ἄστεως,  
 σεμνήν, τρυφῶσαν, ἐγκεκοισυρωμένην.  
 ταύτην οὐτ' ἐγάμου, συγκατεκλινόμην ἐγὼ  
 50 ὄζων τρυγός, τρασιᾶς, ἐρίων περιουσίας,  
 ἢ δ' αὖ μύρου, κρόκου, καταγλωττισμάτων,  
 δαπάνης, λαφυγμοῦ, Κωλιάδος, Γενετυλλίδος.  
 οὐ μὴν ἐρῶ γ' ὡς ἄργος ἦν, ἀλλ' ἐσπάθα.  
 ἐγὼ δ' ἂν αὐτῇ θοιμάτιον δεικνὺς τοδὶ  
 πρόφασιν ἔφασκον, "ὦ γύναι, λίαν σπαθᾶς." 55

ΘΕΡΑΠΩΝ. ἔλαιον ἡμῖν οὐκ ἔνεστ' ἐν τῷ λύχνῳ.

ΣΤ. οἴμοι· τί γάρ μοι τὸν πότην ἦπτες λύχνον;  
 δεῦρ' ἔλθ', ἵνα κλάης.

ΘΕ. διὰ τί δῆτα κλαύσομαι;

ΣΤ. ὅτι τῶν παχειῶν ἐνετίθεις θρυαλλίδων.  
 μετὰ ταῦθ', ὅπως νῶν ἐγένεθ' υἱὸς οὔτοσί,  
 60 ἐμοί τε δὴ καὶ τῇ γυναικὶ τὰγαθῇ,  
 περὶ τοῦνόματος δὴ ντεῦθεν ἐλοιδορούμεθα·  
 ἡ μὲν γὰρ ἵππον προσετίθει πρὸς τοῦνομα,  
 Ξάνθιππον ἢ Χάριππον ἢ Καλλιππίδην,  
 65 ἐγὼ δὲ τοῦ πάππου τιθέμεν Φειδωνίδην.  
 τέως μὲν οὖν ἐκρινόμεθ'· εἴτα τῷ χρόνῳ  
 κοινῇ ξυνέβημεν καθέμεθα Φειδιππίδην.  
 τοῦτον τὸν υἱὸν λαμβάνουσ' ἐκορίζετο,  
 ὅταν σὺ μέγας ὦν ἄρμ' ἐλαύνης πρὸς πόλιν,  
 ὥσπερ Μεγακλῆς, ξυστίδ' ἔχων. ἐγὼ δ' ἔφην, 70  
 ὅταν μὲν οὖν τὰς αἰγας ἐκ τοῦ φελλέως,  
 ὥσπερ ὁ πατήρ σου, διφθέραν ἐνημμένος.  
 ἀλλ' οὐκ ἐπίθετο τοῖς ἐμοῖς οὐδὲν λόγοις,

\* Lit. "of M. the son of M.," the repetition of the name being intended to enhance its importance. Megacles was a common name for the male, as Coesyra for the female, children of the aristocratic Alcmaeonid family.

# THE CLOUDS, 47-73

A fine town-lady, niece of Megacles.<sup>a</sup>  
 A regular, proud, luxurious, Coesyra.  
 This wife I married, and we came together,  
 I rank with wine-lees, fig-boards,<sup>b</sup> greasy woolpacks ;  
 She all with scents, and saffron, and tongue-kissings,  
 Feasting, expense, and lordly modes of loving.<sup>c</sup>  
 She was not idle though, she was too fast.<sup>d</sup>  
 I used to tell her, holding out my cloak,  
 Threadbare and worn ; *Wife, you're too fast by half.*

SERVANT-BOY. Here's no more oil remaining in the lamp.

ST. O me ! what made you light the tippling lamp ?  
 Come and be whipp'd.

SERV. Why, what would you whip me for ?

ST. Why did you put one of those thick wicks in ?  
 Well, when at last to me and my good woman  
 This hopeful son was born, our son and heir,  
 Why then we took to wrangle on the name.  
 She was for giving him some knightly name,  
 " Callippides, " Xanthippus, " or " Charippus " :  
 I wished " Pheidonides, " his grandsire's <sup>e</sup> name.  
 Thus for some time we argued : till at last  
 We compromised it in Pheidippides.  
 This boy she took, and used to spoil him, saying,  
*Oh ! when you are driving to the Acropolis, clad*  
*Like Megacles, in your purple ; whilst I said*  
*Oh ! when the goats you are driving from the fells,*  
*Clad like your father, in your sheepskin coat.*  
 Well, he cared nought for my advice, but soon

<sup>b</sup> On which they were dried in the sun.

<sup>c</sup> Κωλίας and Γενετυλλίς are names of love-deities.

<sup>d</sup> σπαθᾶω is literally " to ply the shuttle " (σπάθην), then as a slang term " to squander."

<sup>e</sup> Boys were regularly named after a grandfather ; cf. B. 283. Pheidonides = " a son of thrift " (φειδῶ).

# ARISTOPHANES

- ἀλλ' ἵππερόν μου κατέχεεν τῶν χρημάτων.  
 νῦν οὖν ὅλην τὴν νύκτα φροντίζων, ὁδὸν 75  
 μίαν εὗρον, ἀτραπὸν δαιμονίως ὑπερφυᾶ,  
 ἣν ἦν ἀναπείσω τουτονί, σωθήσομαι.  
 ἀλλ' ἐξεγείραι πρῶτον αὐτὸν βούλομαι.  
 πῶς δὴτ' ἂν ἡδιστ' αὐτὸν ἐπεγείραιμι; πῶς;  
 Φειδιππίδη, Φειδιππίδιον.
- ΦΕΙ. τί, ὦ πάτερ; 80  
 ΣΤ. κύσον με καὶ τὴν χεῖρα δὸς τὴν δεξιάν.
- ΦΕΙ. ἰδού. τί ἔστιν;  
 ΣΤ. εἰπέ μοι, φιλεῖς ἐμέ;  
 ΦΕΙ. νῆ τὸν Ποσειδῶ τουτονὶ τὸν ἵππιον.  
 ΣΤ. μή μοί γε τοῦτον μηδαμῶς τὸν ἵππιον· 85  
 οὗτος γὰρ ὁ θεὸς αἰτίός μοι τῶν κακῶν.  
 ἀλλ' εἴπερ ἐκ τῆς καρδίας μ' ὄντως φιλεῖς,  
 ὦ παῖ, πιθοῦ.
- ΦΕΙ. τί οὖν πίθωμαι δῆτά σοι;  
 ΣΤ. ἔκστρεψον ὡς τάχιστα τοὺς σαυτοῦ τρόπους,  
 καὶ μάνθαν' ἐλθὼν ἂν ἐγὼ παραinéσω.
- ΦΕΙ. λέγε δὴ, τί κελεύεις;  
 ΣΤ. καὶ τι πείσει;  
 ΦΕΙ. πείσομαι, 90  
 νῆ τὸν Διόνυσον.
- ΣΤ. δευρό νυν ἀπόβλεπε.  
 ὁρᾷς τὸ θύριον τοῦτο καὶ τῷκίδιον;  
 ΦΕΙ. ὁρῶ. τί οὖν τοῦτ' ἐστὶν ἐτεόν, ὦ πάτερ;  
 ΣΤ. ψυχῶν σοφῶν τοῦτ' ἐστὶ φροντιστήριον. 95  
 ἐνταυθ' ἐνοικοῦσ' ἄνδρες οἳ τὸν οὐρανὸν  
 λέγοντες ἀναπείθουσιν ὡς ἔστιν πνιγεὺς

<sup>a</sup> Lit. "he poured a plague of horse-fever upon." ἵππερος is invented in imitation of ἵκτερος "jaundice."

<sup>b</sup> τουτονί: pointing to some statuette of Poseidon near his bed, 272



# THE CLOUDS, 74-96

A galloping consumption caught <sup>a</sup> my fortunes.  
 Now cogitating all night long, I've found  
 One way, one marvellous transcendent way,  
 Which if he'll follow, we may yet be saved.  
 So,—but, however, I must rouse him first ;  
 But how to rouse him kindest ? that's the rub.  
 Pheidippides, my sweet one.

- PH. Well, my father.  
 ST. Shake hands, Pheidippides, shake hands and kiss me.  
 PH. There ; what's the matter ?  
 ST. Dost thou love me, boy ?  
 PH. Ay ! by Poseidon there,<sup>b</sup> the God of horses.  
 ST. No, no, not that : miss out the God of horses,  
 That God's the origin of all my evils.  
 But if you love me from your heart and soul,  
 My son, obey me.  
 PH. Very well : what in ?  
 ST. Strip with all speed, strip off your present habits,  
 And go and learn what I'll advise you to.  
 PH. Name your commands.  
 ST. Will you obey ?  
 PH. I will,  
 By Dionysus !  
 ST. Well then, look this way.  
 See you that wicket and the lodge beyond ?  
 PH. I see : and prithee what is that, my father ?  
 ST. That is the thinking-house <sup>c</sup> of sapient souls.  
 Theredwell themen who teach—aye, who persuade us,  
 That Heaven is one vast fire-extinguisher <sup>d</sup>

<sup>a</sup> The word *φροντιστήριον*, "thinking-establishment," is apparently the invention of Aristophanes.

<sup>d</sup> So *πυγυεύς* is usually rendered. The Ravenna Scholiast gives three explanations, (1) "stove," (2) "the place where coals are crammed" (*συμπυλνόνται*), and (3) "furnace" (*φούρνος*).

# ARISTOPHANES

- κάστιν περὶ ἡμᾶς οὗτος, ἡμεῖς δ' ἄνθρακες.  
οὔτοι διδάσκουσ', ἀργύριον ἦν τις διδῶ,  
λέγοντα νικᾶν καὶ δίκαια κᾶδिका.
- ΦΕΙ. εἰσὶν δὲ τίνες;  
ΣΤ. οὐκ οἶδ' ἀκριβῶς τοῦνομα· 100  
μεριμνοφροντισταὶ καλοὶ τε καὶ αἰσθητοί.
- ΦΕΙ. αἰβοῖ, πονηροὶ γ', οἶδα. τοὺς ἀλαζόνας,  
τοὺς ὠχρῶντας, τοὺς ἀνυποδήτους λέγεις·  
ὧν ὁ κακοδαίμων Σωκράτης καὶ Χαιρεφῶν.
- ΣΤ. ἦ ἦ, σιώπα· μηδὲν εἶπης νήπιον. 105  
ἀλλ' εἴ τι κήδει τῶν πατρῶων ἀλφίτων,  
τούτων γενοῦ μοι, σχασάμενος τὴν ἵππικὴν.
- ΦΕΙ. οὐκ ἂν μὰ τὸν Διόνυσον, εἰ δοίης γέ μοι  
τοὺς Φασιανούς οὓς τρέφει Λεωγόρας.
- ΣΤ. ἴθ', ἀντιβολῶ σ', ὦ φίλτατ' ἀνθρώπων ἐμοί, 110  
ἐλθὼν διδάσκου.
- ΦΕΙ. καὶ τί σοι μαθήσομαι;  
ΣΤ. εἶναι παρ' αὐτοῖς φασιν ἄμφω τὸν λόγῳ,  
τὸν κρείττον', ὅστις ἐστί, καὶ τὸν ἥττονα.  
τούτων τὸν ἕτερον τοῖν λόγοι, τὸν ἥττονα,  
νικᾶν λέγοντά φασι τᾷδικώτερα. 115  
ἦν οὖν μάθης μοι τὸν ἄδικον τοῦτον λόγον,  
ἃ νῦν ὀφείλω διὰ σέ, τούτων τῶν χρεῶν  
οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβολὸν οὐδενί.
- ΦΕΙ. οὐκ ἂν πιθοίμην· οὐ γὰρ ἂν τλαίην ἰδεῖν  
τοὺς ἵππέας τὸ χρῶμα διακεκναισμένους. 120
- ΣΤ. οὐκ ἄρα μὰ τὴν Δήμητρα τῶν γ' ἐμῶν ἔδει,  
οὔτ' αὐτὸς οὔθ' ὁ ζύγιος οὔθ' ὁ σαμφόρας·  
ἀλλ' ἐξελῶ σ' ἐς κόρακας ἐκ τῆς οἰκίας.

<sup>a</sup> "Either horses or birds" (i.e. pheasants) says the Scholiast; but the former seem clearly indicated.

<sup>b</sup> To teach young men τὸν ἥττω λόγον κρείττω ποιεῖν was the

THE CLOUDS, 97-123

Placed round about us, and that we're the cinders.  
Aye, and they'll teach (only they'll want some money),  
How one may speak and conquer, right or wrong.

PH. Come, tell their names.

ST. Well, I can't quite remember,  
But they're deep thinkers, and true gentlemen.

PH. Out on the rogues! I know them. Those rank pedants,  
Those palefaced, barefoot vagabonds you mean :  
That Socrates, poor wretch, and Chaerephon.

ST. Oh! Oh! hush! hush! don't use those foolish words ;  
But if the sorrows of my barley touch you,  
Enter their Schools and cut the Turf for ever.

PH. I wouldn't go, so help me Dionysus,  
For all Leogoras's breed of Phasians <sup>a</sup> !

ST. Go, I beseech you, dearest, dearest son,  
Go and be taught.

PH. And what would you have me learn ?

ST. 'Tis known that in their Schools they keep two Logics,<sup>b</sup>  
The Worse, Zeus save the mark,<sup>c</sup> the Worse and  
Better.

This Second Logic then, I mean the Worse one,  
They teach to talk unjustly and—prevail.  
Think then, you only learn that Unjust Logic,  
And all the debts, which I have incurred through  
you,—

I'll never pay, no, not one farthing of them.

PH. I will not go. How could I face the knights  
With all my colour worn and torn away !

ST. O ! then, by Earth, you have eat your last of mine,  
You, and your coach-horse, and your sigma-brand :  
Out with you ! Go to the crows, for all I care.

famous " promise of Protagoras " (τὸ ἱλ. ἐπαγγελμα, Arist. *Rhet.*  
ii. 24. 11), the sophist of Abdera.

<sup>a</sup> *δοσις ἐστὶ* is " a sort of contemptuous dismissal " : R.

# ARISTOPHANES

- ΦΕΙ. ἀλλ' οὐ περιόψεται μ' ὁ θεῖος Μεγακλῆς  
ἀνιππον. ἀλλ' εἴσειμι, σοῦ δ' οὐ φροντιῶ. 125
- ΣΤ. ἀλλ' οὐδ' ἐγὼ μέντοι πεσὼν γε κείσομαι·  
ἀλλ' εὐξάμενος τοῖσιν θεοῖς διδάξομαι  
αὐτὸς βαδίζων εἰς τὸ φροντιστήριον.  
πῶς οὖν γέρων ὦν καπιλήσμων καὶ βραδὺς  
λόγων ἀκριβῶν σκινδαλάμους μαθήσομαι;  
ἱτητέον. τί ταῦτ' ἔχων στραγγεύομαι,  
ἀλλ' οὐχὶ κόπτω τὴν θύραν; παῖ, παιδίον. 130
- ΜΑΘΗΤΗΣ. βᾶλλ' ἐς κόρακας· τίς ἐστ' ὁ κόρας τὴν θύραν;  
ΣΤ. Φεῖδωνος υἱὸς Στρεψιάδης Κικυννόθεν. 135
- ΜΑ. ἀμαθὴς γε νῆ Δί', ὅστις οὕτως σφόδρα  
ἀπεριμερίμνως τὴν θύραν λελάκτικας  
καὶ φροντίδ' ἐξήμβλωκας ἐξευρημένην. 140
- ΣΤ. σύγγνωθί μοι· τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν.  
ἀλλ' εἰπέ μοι τὸ πρᾶγμα τοῦξημβλωμένον. 145
- ΜΑ. ἀλλ' οὐ θέμις πλὴν τοῖς μαθηταῖσιν λέγειν. 140
- ΣΤ. λέγε νυν ἐμοὶ θαρρῶν· ἐγὼ γὰρ οὐτοσί  
ἤκω μαθητῆς εἰς τὸ φροντιστήριον.
- ΜΑ. λέξω. νομίσαι δὲ ταῦτα χρή μυστήρια.  
ἀνῆρετ' ἄρτι Χαιρεφῶντα Σωκράτης  
ψύλλαν ὁπόσους ἄλλοιτο τοὺς αὐτῆς πόδας· 145  
δακούσα γὰρ τοῦ Χαιρεφῶντος τὴν ὀφρῦν  
ἐπὶ τὴν κεφαλὴν τὴν Σωκράτους ἀφήλατο.
- ΣΤ. πῶς δῆτα τοῦτ' ἐμέτρησε;  
ΜΑ. δεξιότατα.  
κηρὸν διατήξας, εἶτα τὴν ψύλλαν λαβὼν  
ἐνέβαιψεν εἰς τὸν κηρὸν αὐτῆς τῷ πόδε,  
καὶ ψυγείσῃ περιέφυσαν Περσικαί.  
ταύτας ὑπολύσας ἀνεμέτρει τὸ χωρίον. 150

<sup>a</sup> The name of a deme.

# THE CLOUDS, 124-152

PH. But uncle Megacles won't leave me long  
Without a horse : I'll go to him : good-bye.

ST. I'm thrown, by Zeus, but I won't long lie prostrate.  
I'll pray the Gods and send myself to school :  
I'll go at once and try their thinking-house.  
Stay : how can I, forgetful, slow, old fool,  
Learn the nice hair-splittings of subtle Logic ?  
Well, go I must. 'Twont do to linger here.  
Come on, I'll knock the door. Boy ! Ho there, boy !

STUDENT. (*Within*) O, hang it all ! who's knocking at the door ?

ST. Me ! Pheidon's son : Strepsiades of Cicynna.<sup>a</sup>

STU. Why, what a clown you are ! to kick our door,  
In such a thoughtless, inconsiderate way !  
You've made my cogitation to miscarry.<sup>b</sup>

ST. Forgive me : I'm an awkward country fool.  
But tell me, what was that I made miscarry ?

STU. 'Tis not allowed : Students alone may hear.

ST. O that's all right : you may tell *me* : I'm come  
To be a student in your thinking-house.

STU. Come then. But they're high mysteries, remember.  
'Twas Socrates was asking Chaerephon,  
How many feet of its own a flea could jump.  
For one first bit the brow <sup>c</sup> of Chaerephon,  
Then bounded off to Socrates's head.

ST. How did he measure this ?

STU. Most cleverly.

He warmed some wax, and then he caught the flea,  
And dipped its feet into the wax he'd melted :  
Then let it cool, and there were Persian slippers !  
These he took off, and so he found the distance.

<sup>b</sup> Cf. Plato, *Theaet.* 149 *seq.*, where Socrates describes himself as practising the art of intellectual midwifery (*μαϊευτική τέχνη*) and bringing thoughts to the birth.

<sup>c</sup> "C. had bushy eyebrows and S. was bald" : Schol.

# ARISTOPHANES

- ΣΤ. ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν.  
 ΜΑ. τί δῆτ' ἄν, ἕτερον εἰ πύθοιο Σωκράτους  
 φρόντισμα;
- ΣΤ. ποῖον; ἀντιβολῶ, κάτειπέ μοι. 155  
 ΜΑ. ἀνῆρετ' αὐτὸν Χαιρεφῶν ὁ Σφήττιος  
 ὁπότερα τὴν γνώμην ἔχοι, τὰς ἐμπίδας  
 κατὰ τὸ στόμ' ἄδειν, ἢ κατὰ τοῦρροπύγιον.
- ΣΤ. τί δῆτ' ἐκεῖνος εἶπε περὶ τῆς ἐμπίδος;  
 ΜΑ. ἔφασκεν εἶναι τοῦντερον τῆς ἐμπίδος 160  
 στενόν· διὰ λεπτοῦ δ' ὄντος αὐτοῦ τὴν πνοὴν  
 βίᾳ βαδίζειν εὐθὺ τοῦρροπυγίου·  
 ἔπειτα κοῖλον πρὸς στενῷ προσκείμενον  
 τὸν πρωκτὸν ἡγεῖν ὑπὸ βίας τοῦ πνεύματος.
- ΣΤ. σάλπιγγ' ὁ πρωκτός ἐστιν ἄρα τῶν ἐμπίδων. 165  
 ὦ τρισμακάριος τοῦ διεντερεύματος.  
 ἢ ῥαδίως φεύγων ἂν ἀποφύγοι δίκην  
 ὅστις δίοιδε τοῦντερον τῆς ἐμπίδος.
- ΜΑ. πρῶν ἂν δέ γε γνώμην μεγάλην ἀφηρέθη  
 ὑπ' ἀσκαλαβώτου.
- ΣΤ. τίνα τρόπον; κάτειπέ μοι. 170  
 ΜΑ. ζητοῦντος αὐτοῦ τῆς σελήνης τὰς ὁδοὺς  
 καὶ τὰς περιφοράς, εἴτ' ἄνω κεχηνότες  
 ἀπὸ τῆς ὀροφῆς νύκτωρ γαλεώτης κατέχεσεν.
- ΣΤ. ἦσθην γαλεώτῃ καταχέσαντι Σωκράτους.  
 ΜΑ. ἐχθρὸς δέ γ' ἡμῖν δεῦπνον οὐκ ἦν ἐσπέρας. 175  
 ΣΤ. εἰεν· τί οὖν πρὸς τᾶλφιντ' ἐπαλαμήσατο;  
 ΜΑ. κατὰ τῆς τραπέζης καταπάσας λεπτὴν τέφραν,  
 κάμψας ὀβελίσκον, εἶτα διαβήτην λαβών,  
 ἐκ τῆς παλαιστρας θοῖμάτιον ὑφείλετο.

## THE CLOUDS, 153-179

st. O Zeus and king, what subtle intellects !  
stu. What would you say then if you heard another,  
Our Master's own ?

st. O come, do tell me that.

stu. Why, Chaerephon was asking him in turn,  
Which theory did he sanction ; that the gnats  
Hummed through their mouth, or backwards, through  
the tail ?

st. Aye, and what said your Master of the gnat ?

stu. He answered thus : the entrail of the gnat  
Is small : and through this narrow pipe the wind  
Rushes with violence straight towards the tail ;  
There, close against the pipe, the hollow rump  
Receives the wind, and whistles to the blast.

st. So then the rump is trumpet to the gnats !  
O happy, happy in your entrail-learning !  
Full surely need he fear nor debts nor duns,  
Who knows about the entrails of the gnats.

stu. And yet last night a mighty thought we lost  
Through a green lizard.

st. Tell me, how was that ?

stu. Why, as Himself, with eyes and mouth wide open,  
Mused on the moon, her paths and revolutions,  
A lizard from the roof squirted full on him.

st. He, he, he, he. I like the lizard's spattering Socrates.

stu. Then yesterday, poor we, we'd got no dinner.

st. Hah ! what did he devise to do for barley ?

stu. He sprinkled on the table—some fine ash—<sup>a</sup>  
He bent a spit—he grasped it compass-wise—  
And—filched a mantle from the Wrestling School.

<sup>a</sup> As though he were going to solve some geometrical problem. Instead he uses the bent spit to hook away a cloak. The palaestra, like the market-place, was one of the usual haunts of Socrates.

# ARISTOPHANES

- ΣΤ. τί δῆτ' ἐκείνον τὸν Θαλῆν θαυμάζομεν; 180  
 ἄνοιγ' ἄνοιγ' ἀνύσας τὸ φροντιστήριον,  
 καὶ δείξον ὥς τάχιστα μοι τὸν Σωκράτην.  
 μαθητιῶ γάρ· ἀλλ' ἄνοιγε τὴν θύραν.  
 ὦ Ἡράκλεις, ταυτὶ ποδαπὰ τὰ θηρία;  
 ΜΑ. τί ἐθαύμασας; τῷ σοι δοκοῦσιν εἰκέναι; 185  
 ΣΤ. τοῖς ἐκ Πύλου ληφθεῖσι, τοῖς Λακωνικοῖς.  
 ἀτὰρ τί ποτ' ἐς τὴν γῆν βλέπουσιν οὐτοί;  
 ΜΑ. ζητοῦσιν οὗτοι τὰ κατὰ γῆς.  
 ΣΤ. βολβούς ἄρα  
 ζητοῦσι. μή νυν τουτογὶ φροντίζετε·  
 ἐγὼ γὰρ οἶδ' ἔν' εἰσὶ μεγάλοι καὶ καλοί. 190  
 τί γὰρ οἶδε δρῶσιν οἱ σφόδρ' ἐγκεκυφότες;  
 ΜΑ. οὗτοι δ' ἐρεβοδιφῶσιν ὑπὸ τὸν Τάρταρον.  
 ΣΤ. τί δῆθ' ὁ πρωκτὸς ἐς τὸν οὐρανὸν βλέπει;  
 ΜΑ. αὐτὸς καθ' αὐτὸν ἀστρονομεῖν διδάσκεται.  
 ἀλλ' εἴσιθ', ἵνα μὴ 'κεῖνος ἡμῶν ἐπιτύχη. 195  
 ΣΤ. μήπω γε μήπω γ', ἀλλ' ἐπιμεινάντων, ἵνα  
 αὐτοῖσι κοινώσω τι πραγμάτιον ἐμόν.  
 ΜΑ. ἀλλ' οὐχ οἷόν τ' αὐτοῖσι πρὸς τὸν ἀέρα  
 ἔξω διατρίβειν πολὺν ἄγαν ἐστὶν χρόνον.  
 ΣΤ. πρὸς τῶν θεῶν, τί γὰρ τάδ' ἐστίν; εἰπέ μοι. 200  
 ΜΑ. ἀστρονομία μὲν αὕτηί.  
 ΣΤ. τουτὶ δὲ τί;  
 ΜΑ. γεωμετρία.  
 ΣΤ. τοῦτ' οὖν τί ἐστι χρήσιμον;  
 ΜΑ. γῆν ἀναμετρεῖσθαι.

<sup>a</sup> Of Miletus, one of the seven wise men, constantly spoken of as the embodiment of wisdom; cf. B. 1009; Plaut. *Capt.* ii. 2. 24.



## THE CLOUDS, 180-203

- ST. Good heavens ! Why Thales <sup>a</sup> was a fool to this !  
O open, open, wide the study door,  
And show me, show me, show me Socrates.  
I die to be a student. Open, open ! <sup>b</sup>  
O Heracles, what kind of beasts are these !
- STU. Why, what's the matter ? what do you think they're like ?
- ST. Like ? why those Spartans whom we brought from Pylus <sup>c</sup> :  
What makes them fix their eyes so on the ground ?
- STU. They seek things underground.
- ST. O ! to be sure,  
Truffles ! You there, don't trouble about that !  
I'll tell you where the best and finest grow.  
Look ! why do those stoop down so very much ?
- STU. They're diving deep into the deepest secrets. <sup>d</sup>
- ST. Then why's their rump turned up towards the sky ?
- STU. It's taking private lessons on the stars.  
(*To the other Students*)  
Come, come : get in : HE'll catch us presently.
- ST. Not yet ! not yet ! just let them stop one moment,  
While I impart a little matter to them.
- STU. No, no : they must go in : 'twould never do  
To expose themselves too long to the open air.
- ST. O ! by the Gods, now, what are these ? do tell me.
- STU. This is Astronomy.
- ST. And what is this ?
- STU. Geometry.
- ST. Well, what's the use of that ?
- STU. To mete out lands.

<sup>b</sup> "The entire front of the house is wheeled round . . . exposing the inner court of the Phrontisterion" : R.

<sup>c</sup> Captured by Cleon in Sphacteria and imprisoned at Athens; cf. *K.* 392.

<sup>d</sup> Lit. "Are searching into the darkness below Tartarus."

# ARISTOPHANES

- ΣΤ. πότερα τὴν κληρουχικήν;  
 ΜΑ. οὐκ, ἀλλὰ τὴν σύμπασαν.  
 ΣΤ. ἀστεῖον λέγεις.  
 τὸ γὰρ σόφισμα δημοτικὸν καὶ χρήσιμον. 205  
 ΜΑ. αὕτη δέ σοι γῆς περίοδος πάσης. ὄρᾳς;  
 αἶδε μὲν Ἀθῆναι.  
 ΣΤ. τί σὺ λέγεις; οὐ πείθομαι,  
 ἐπεὶ δικαστὰς οὐχ ὁρῶ καθημένους.  
 ΜΑ. ὥς τοῦτ' ἀληθῶς Ἀττικὸν τὸ χωρίον.  
 ΣΤ. καὶ ποῦ Κικυννῆς εἰσὶν οὐμοὶ δημόται; 210  
 ΜΑ. ἐνταῦθ' ἔνεισιν. ἡ δέ γ' Εὐβοί', ὥς ὄρᾳς,  
 ἡδὲ παρατέταται μακρὰ πόρρω πάνν.  
 ΣΤ. οἶδ'. ὑπὸ γὰρ ἡμῶν παρετάθη καὶ Περικλέους.  
 ἀλλ' ἡ Λακεδαιμῶν ποῦ 'στιν;  
 ΜΑ. ὅπου 'στίν; αὕτη.  
 ΣΤ. ὥς ἐγγὺς ἡμῶν. τοῦτο πάνν φροντίζετε, 215  
 ταύτην ἀφ' ἡμῶν ἀπαγαγεῖν πόρρω πάνν.  
 ΜΑ. ἀλλ' οὐχ οἶόν τε νῆ Δί'.  
 ΣΤ. οἰμώξεσθ' ἄρα.  
 φέρε τίς γὰρ οὗτος οὐπὶ τῆς κρεμάθρας ἀνὴρ;  
 ΜΑ. αὐτός.  
 ΣΤ. τίς αὐτός;  
 ΜΑ. Σωκράτης.  
 ΣΤ. ὦ Σώκρατες.  
 ἴθ' οὗτος, ἀναβόησον αὐτόν μοι μέγα. 220  
 ΜΑ. αὐτὸς μὲν οὖν σὺ κάλεσον· οὐ γὰρ μοι σχολή.  
 ΣΤ. ὦ Σώκρατες,  
 ὦ Σωκρατίδιον.

<sup>a</sup> γῆ κληρουχική is land taken from a conquered enemy and divided by lot among Athenian citizens.

<sup>b</sup> ἀστεῖον here is not merely—"choice," "elegant," but also almost=δημοτικός; cf. Plato, 227 D ἀστεῖοι καὶ δημωφελεῖς λόγοι. It is both *urbanum* and *urbī utile*.

# THE CLOUDS, 203-223

- ST. What, for allotment grounds <sup>a</sup> ?  
 STU. No, but all lands.  
 ST. A choice idea, <sup>b</sup> truly.  
 Then every man may take his choice, you mean.  
 STU. Look ; here's a chart of the whole world. Do you see ?  
 This city's Athens.  
 ST. Athens ? I like that.  
 I see no dicasts sitting. That's not Athens.  
 STU. In very truth, this is the Attic ground.  
 ST. And where then are my townsmen of Cicynna ?  
 STU. Why, thereabouts ; and here, you see, Euboea :  
 Here, reaching out a long way by the shore.  
 ST. Yes, overreached <sup>c</sup> by us and Pericles.  
 But now, where's Sparta ?  
 STU. Let me see : O, here.  
 ST. Heavens ! how near us. O do please manage this,  
 To shove her off from us, a long way further.  
 STU. We can't do that, by Zeus.  
 ST. The worse for you.  
 Hallo ! who's that ? that fellow in the basket ?  
 STU. That's HE. <sup>d</sup>  
 ST. Who's HE ?  
 STU. Socrates.  
 ST. Socrates !  
 You sir, call out to him as loud as you can.  
 STU. Call him yourself : I have not leisure now.  
 ST. Socrates ! Socrates !  
 Sweet Socrates !

<sup>a</sup> Or " stretched on the rack " ; there is a play on the secondary meaning of *παρῆλνω* = " exhaust," " do for." Euboea was reduced by Pericles 445 B.C. ; cf. Thuc. i. 114.

<sup>d</sup> *αὐτός* = " the Master," as in the Pythagorean *αὐτός ἐφη*, *Ipse dixit*.

# ARISTOPHANES

- ΣΩΚΡΑΤΗΣ. τί με καλεῖς, ὦ φήμερε;
- ΣΤ. πρῶτον μὲν ὃ τι δρᾷς, ἀντιβολῶ, κάτειπέ μοι.
- ΣΩ. ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον. 225
- ΣΤ. ἔπειτ' ἀπὸ ταρροῦ τοὺς θεοὺς ὑπερφρονεῖς,  
ἀλλ' οὐκ ἀπὸ τῆς γῆς, εἴπερ.
- ΣΩ. οὐ γὰρ ἂν ποτε  
ἐξεύρον ὀρθῶς τὰ μετέωρα πράγματα,  
εἰ μὴ κρεμάσας τὸ νόημα καὶ τὴν φροντίδα  
λεπτὴν καταμίξας εἰς τὸν ὅμοιον ἀέρα. 230  
εἰ δ' ὣν χαμαὶ τᾶνω κάτωθεν ἐσκόπουν,  
οὐκ ἂν ποθ' εὔρον· οὐ γὰρ ἀλλ' ἡ γῆ βία  
ἔλκει πρὸς αὐτὴν τὴν ἱκμάδα τῆς φροντίδος.  
πάσχει δὲ ταῦτό τοῦτο καὶ τὰ κάρδαμα.
- ΣΤ. τί φῆς;  
ἡ φροντίς ἔλκει τὴν ἱκμάδ' εἰς τὰ κάρδαμα;  
ἴθι νυν, κατὰβηθ', ὦ Σωκρατίδιον, ὥς ἐμέ,  
ἵνα με διδάξῃς ὥνπερ ἔνεκ' ἐλήλυθα. 235
- ΣΩ. ἦλθες δὲ κατὰ τί;
- ΣΤ. βουλόμενος μαθεῖν λέγειν.  
ὑπὸ γὰρ τόκων χρήστων τε δυσκολωτάτων  
ἄγομαι, φέρομαι, τὰ χρήματ' ἐνεχυράζομαι. 240
- ΣΩ. πόθεν δ' ὑπόχρεως σαυτὸν ἔλαθες γενόμενος;
- ΣΤ. νόσος μ' ἐπέτριψεν ἱππικὴ, δευνὴ φαγεῖν.  
ἀλλὰ με δίδαξον τὸν ἕτερον τοῖν σοῖν λόγοιν,  
τὸν μηδὲν ἀποδιδόντα. μισθὸν δ' ὄντιν' ἂν  
πράττει μ' ὁμοῦμαί σοι καταθήσειν τοὺς θεοὺς. 245
- ΣΩ. ποίους θεοὺς ὁμεῖ σύ; πρῶτον γὰρ θεοὶ  
ἡμῖν νόμισμ' οὐκ ἔστι.
- ΣΤ. τῷ γὰρ ὄμνυτ'; ἡ  
σιδαρέοισιν, ὥσπερ ἐν Βυζαντίῳ;

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<sup>a</sup> εἴπερ: lit. "if so be" (that you do despise them).

## THE CLOUDS, 223-249

- SOCRATES. Mortal ! why call'st thou me ?
- ST. O, first of all, please tell me what you are doing.
- SO. I walk on air, and contem-plate the Sun.
- ST. O then from a basket you condemn the Gods,  
And not from the earth, at any rate <sup>a</sup> ?
- SO. Most true.  
I could not have searched out celestial matters  
Without suspending judgement, and infusing  
My subtle spirit with the kindred air.  
If from the ground I were to seek these things,  
I could not find : so surely doth the earth  
Draw to herself the essence of our thought.  
The same too is the case with water-cress.<sup>b</sup>
- ST. Hillo ! what's that ?  
Thought draws the essence into water-cress ?  
Come down, sweet Socrates, more near my level,  
And teach the lessons which I come to learn.
- SO. And wherefore art thou come ?
- ST. To learn to speak.  
For owing to my horrid debts and duns,  
My goods are seized, I'm robbed, and mobbed, and  
plundered.
- SO. How did you get involved with your eyes open ?
- ST. A galloping consumption seized my money.  
Come now : do let me learn the unjust Logic  
That can shirk debts : now do just let me learn it.  
Name your own price, by all the Gods I'll pay it.
- SO. The Gods ! why you must know the Gods with us  
Don't pass for current coin.
- ST. Eh ? what do you use then ?  
Have you got iron, as the Byzantines have <sup>c</sup> ?

<sup>b</sup> An allusion to the homely imagery which Socrates constantly used.

<sup>c</sup> The Scholiast quotes Plato Comicus : *χαλεπῶς ἂν οἰκῆσαιμεν ἐν Βυζαντίοις, | ὅπου σιδαρέοισι τοῖς νομίμασι | χρῶνται.*

# ARISTOPHANES

- ΣΩ. βούλει τὰ θεῖα πράγματ' εἰδέναι σαφῶς 250  
 ἅττ' ἐστὶν ὀρθῶς;  
 ΣΤ. νῆ Δί', εἴπερ ἔστι γε.  
 ΣΩ. καὶ ξυγγενέσθαι ταῖς Νεφέλαισιν ἐς λόγους,  
 ταῖς ἡμετέραισι δαίμοσιν;  
 ΣΤ. μάλιστά γε.  
 ΣΩ. κάθιζε τοῖνυν ἐπὶ τὸν ἱερὸν σκίμποδα.  
 ΣΤ. ἰδοὺ κάθημαι.  
 ΣΩ. τουτονὶ τοῖνυν λαβὲ 255  
 τὸν στέφανον.  
 ΣΤ. ἐπὶ τί στέφανον; οἶμοι, Σώκρατες,  
 ὥσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε.  
 ΣΩ. οὐκ, ἀλλὰ ταῦτα πάντα τοὺς τελουμένους  
 ἡμεῖς ποιοῦμεν.  
 ΣΤ. εἴτα δὴ τί κερδανῶ;  
 ΣΩ. λέγειν γενήσῃ τρίμμα, κρόταλον, παιπάλῃ. 260  
 ἀλλ' ἔχ' ἀτρέμας.  
 ΣΤ. μὰ τὸν Δί' οὐ ψεύσει γε με·  
 καταπαττόμενος γὰρ παιπάλῃ γενήσομαι.  
 ΣΩ. εὐφημεῖν χρή τὸν πρεσβύτην καὶ τῆς εὐχῆς  
 ἑπακούειν.  
 ὦ δέσποτ' ἀναξ, ἀμέτρητ' Ἀήρ, ὃς ἔχεις τὴν γῆν  
 μετέωρον,  
 λαμπρὸς τ' Αἰθήρ, σεμναί τε θεαὶ Νεφέλαι  
 βροντησικέραυνοι, 265  
 ἄρθητε, φάνητ', ὦ δέσποιναι, τῷ φροντιστῇ  
 μετέωροι.  
 ΣΤ. μήπω μήπω γε, πρὶν ἂν τουτὶ πτύξωμαι, μὴ  
 καταβρεχθῶ.

\* He mistakes the chaplet which belongs to the ceremony of  
 286

# THE CLOUDS, 250-267

- so. Come, would you like to learn celestial matters,  
How their truth stands ?
- st. Yes, if there's any truth.
- so. And to hold intercourse with yon bright Clouds,  
Our virgin Goddesses ?
- st. Yes, that I should.
- so. Then sit you down upon that sacred bed.
- st. Well, I am sitting.
- so. Here then, take this chaplet.
- st. Chaplet ? why ? why ? now, never, Socrates :  
Don't sacrifice poor me, like Athamas.<sup>a</sup>
- so. Fear not : our entrance-services require  
All to do this.
- st. But what am I to gain ?
- so. You'll be the flower <sup>b</sup> of talkers, prattlers, gossips :  
Only keep quiet.
- st. Zeus ! your words come true !  
I shall be flour indeed with all this peppering.
- so. Old man sit you still, and attend to my will,  
and hearken in peace to my prayer,  
O Master and King, holding earth in your swing,  
O measureless infinite Air ;  
And thou glowing Ether, and Clouds who enwreath her  
with thunder, and lightning, and storms,  
Arise ye and shine, bright Ladies Divine,  
to your student in bodily forms.
- st. No, but stay, no, but stay, just one moment I pray,  
while my cloak round my temples I wrap.

initiation for that used in sacrifice, and recalls how Athamas, who had married a Nephele (cf. the ambiguous ξυγ. τὰς Νεφέλαισι, 252), was introduced by Sophocles in a play crowned for sacrifice.  
<sup>b</sup> παιδάλη, lit. "fine flour," stands for "subtlety" or "slimness." But in 261 Strepsiades refers to the actual flour or grain that is ceremonially sprinkled on him.

# ARISTOPHANES

τὸ δὲ μηδὲ κυνὴν οἴκοθεν ἔλθειν ἐμὲ τὸν κακο-  
δαίμον' ἔχοντα.

ΞΩ. ἔλθετε δῆτ', ὦ πολυτίμητοι Νεφέλαι, τῷδ' εἰς  
ἐπίδειξιν·

εἴτ' ἐπ' Ὀλύμπου κορυφαῖς ἱεραῖς χιονοβλήτοισι  
κάθησθε, 270

εἴτ' Ὠκεανοῦ πατρὸς ἐν κήποις ἱερὸν χορὸν  
ἴστατε Νύμφαις,

εἴτ' ἄρα Νείλου προχοαῖς ὑδάτων χρυσέαις  
ἀρύεσθε προχοαῖσιν,

ἢ Μαιῶτιν λίμνην ἔχετ' ἢ σκόπελον νιφόεντα  
Μίμαντος·

ὑπακούσατε δεξάμεναι θυσίαν καὶ τοῖς ἱεροῖσι  
χαρεῖσαι.

ΧΟΡΟΣ. ἀέναοι Νεφέλαι, [στρ.

ἀρθῶμεν φανεραὶ δροσερὰν φύσιν εὐάγητον, 275  
πατρὸς ἀπ' Ὠκεανοῦ βαρυαχέος

ὑψηλῶν ὀρέων κορυφὰς ἐπὶ  
δενδροκόμους, ἵνα 280

τηλεφανεῖς σκοπιάς ἀφορώμεθα,  
καρπούς τ' ἀρδομέναν ἱερὰν χθόνα,

καὶ ποταμῶν ζαθέων κελαδήματα,  
καὶ πόντον κελάδοντα βαρύβρομον·

ὄμμα γὰρ Αἰθέρως ἀκάματον σελαγεῖται 285  
μαρμαρέαισιν ἐν αὐγαῖς.

ἀλλ' ἀποσεισάμεναι νέφος ὄμβριον  
ἀθανάτας ιδέας ἐπιδώμεθα

τηλεσκόπῳ ὄμματι γαῖαν. 290



THE CLOUDS, 268-290

To think that I've come, stupid fool, from my home,  
with never a waterproof cap !  
so. Come forth, come forth, dread Clouds, and to earth  
your glorious majesty show ;  
Whether lightly ye rest on the time-honoured crest  
of Olympus environed in snow,  
Or tread the soft dance 'mid the stately expanse  
of Ocean, the nymphs to beguile,  
Or stoop to enfold with your pitchers of gold,  
the mystical waves of the Nile,<sup>a</sup>  
Or around the white foam of Maeotis ye roam,  
or Mimas all wintry and bare,  
O hear while we pray, and turn not away  
from the rites which your servants prepare

CHORUS.<sup>b</sup>                      Clouds of all hue,  
Rise we aloft with our garments of dew.  
Come from old Ocean's unchangeable bed,  
Come, till the mountain's green summits we tread,  
Come to the peaks with their landscapes untold,  
Gaze on the Earth with her harvests of gold,<sup>c</sup>  
Gaze on the rivers in majesty streaming,  
Gaze on the lordly, invincible Sea,  
Come, for the Eye of the Ether is beaming,  
Come, for all Nature is flashing and free.  
Let us shake off this close-clinging dew  
From our members eternally new,  
And sail upwards the wide world to view.  
Come away !    Come away !

<sup>a</sup> Lit. "or at the outflow of the Nile are drawing up its waters with your golden pitchers."

<sup>b</sup> The Clouds are still far away and out of sight ; they do not enter until lines 323-8 and then in silence.

<sup>c</sup> καρπούς ἀρδομένην, lit. "that has her crops watered."

# ARISTOPHANES

- ΣΩ. ὦ μέγα σεμναὶ Νεφέλαι, φανερώς ἠκούσατέ μου  
 καλέσαντος.  
 ἦσθου φωνῆς ἅμα καὶ βροντῆς μυκησαμένης  
 θεοσέπτου;
- ΣΤ. καὶ σέβομαί γ', ὦ πολυτίμητοι, καὶ βούλομαι  
 ἀνταποπαρδεῖν  
 πρὸς τὰς βροντάς· οὕτως αὐτὰς τετρεμαίνω καὶ  
 πεφόβημαι·  
 κεῖ θέμις ἐστίν, νυνὶ γ' ἤδη, κεῖ μὴ θέμις ἐστί,  
 χεσεῖω. 295
- ΣΩ. οὐ μὴ σκώψῃς μηδὲ ποιήσῃς ἅπερ οἱ τρυγο-  
 δαίμονες οὔτοι,  
 ἀλλ' εὐφήμει· μέγα γάρ τι θεῶν κινεῖται σμήνης  
 αἰοδαῖς.
- ΧΘ. παρθένοι ὀμβροφόροι, [ἀντ.  
 ἔλθωμεν λιπαρὰν χθόνα Παλλάδος, εὐάνδρον γὰν 300  
 Κέκροπος ὀψόμεναι πολυήρατον·  
 οὐδ' σέβας ἀρρήτων ἱερῶν, ἵνα  
 μυστοδόκος δόμος  
 ἐν τελεταῖς ἀγίαις ἀναδείκνυται,  
 οὐρανίοις τε θεοῖς δωρήματα, 305  
 ναοὶ θ' ὑπερεφεῖς καὶ ἀγάλματα,  
 καὶ πρόσοδοι μακάρων ἱερώταται,  
 εὐστέφανοί τε θεῶν θυσίαι θαλῖαι τε,  
 παντοδαπαῖσιν ἐν ὥραις, 310  
 ἡρί τ' ἐπερχομένῳ Βρομῷ χάρις,  
 εὐκελάδων τε χορῶν ἐρεθίσματα,  
 καὶ Μοῦσα βαρύβρομος αὐλῶν.
- ΣΤ. πρὸς τοῦ Διὸς ἀντιβολῶ σε, φράσον, τίνες εἶσ', ὦ  
 Σώκρατες, αὐται

## THE CLOUDS, 291-314

- so. O Goddesses mine, great Clouds and divine,  
ye have heeded and answered my prayer.  
Heard ye their sound, and the thunder around,  
as it thrilled through the tremulous air ?
- st. Yes, by Zeus, and I shake, and I'm all of a quake,  
and I fear I must sound a reply,  
Their thunders have made my soul so afraid,  
and those terrible voices so nigh :  
So if lawful or not, I must run to a pot,  
by Zeus, if I stop I shall die.
- so. Don't act in our schools like those Comedy-fools  
with their scurrilous scandalous ways.  
Deep silence be thine : while this Cluster divine  
their soul-stirring melody raise.

CH. Come then with me,  
Daughters of Mist, to the land of the free.  
Come to the people whom Pallas hath blest,  
Come to the soil where the Mysteries rest ;  
Come, where the glorified Temple invites  
The pure to partake of its mystical rites :  
Holy the gifts that are brought to the Gods,  
Shrines with festoons and with garlands are crowned,  
Pilgrims resort to the sacred abodes,  
Gorgeous the festivals all the year round.  
And the Bromian rejoicings in Spring,  
When the flutes with their deep music ring,  
And the sweetly-toned Choruses sing.  
Come away ! Come away !

- st. O Socrates pray, by all the Gods, say,  
for I earnestly long to be told,

# ARISTOPHANES

αἱ φθεγξάμεναι τοῦτο τὸ σεμνόν; μὼν ἡρῶναί  
τινὲς εἰσιν;

315

ΞΝ. ἥκιστ', ἀλλ' οὐράνιαι Νεφέλαι, μεγάλαι θεαὶ  
ἀνδράσιν ἀργοῖς.

αἴπερ γνώμην καὶ διάλεξιν καὶ νοῦν ἡμῖν παρέχουσι  
καὶ τερατείαν καὶ περίλεξιν καὶ κροῦσιν καὶ  
κατάληψιν.

ΣΤ. ταῦτ' ἄρ' ἀκούσας αὐτῶν τὸ φθέγγμ' ἡ ψυχὴ μου  
πεπόνηται,

καὶ λεπτολογεῖν ἤδη ζητεῖ καὶ περὶ καπνοῦ  
στενολεσχεῖν,

320

καὶ γνωμιδίῳ γνώμην νύξας ἑτέρῳ λόγῳ ἀντι-  
λογῆσαι.

ὥστ', εἴ πως ἔστιν, ἰδεῖν αὐτὰς ἤδη φανερώς  
ἐπιθυμῶ.

ΞΝ. βλέπε νυν δευρὶ πρὸς τὴν Πάρνηθ'. ἤδη γὰρ ὁρῶ  
κατιούσας

ἡσυχῇ αὐτάς.

ΣΤ. φέρε, ποῦ; δεῖξον.

ΞΝ. χωροῦσ' αὐταὶ πάνυ πολλαί,  
διὰ τῶν κοίλων καὶ τῶν δασέων, αὐταὶ πλάγναι.

ΣΤ. τί τὸ χρήμα; 325

ὥς οὐ καθορῶ.

ΞΝ. παρὰ τὴν εἴσοδον.

ΣΤ. ἤδη νυνὶ μόλις οὕτως.

ΞΝ. νῦν γέ τοι ἤδη καθορᾶς αὐτάς, εἰ μὴ λημᾶς  
κολοκύνταις.

\* S. here runs through the attributes for which the sophists are indebted to the Clouds; γνώμην, "judgement"; διάλεξιν, 292

# THE CLOUDS, 315-327

Who are these that recite with such grandeur and  
might ?

are they glorified mortals of old ?  
so. No mortals are there, but Clouds of the air,  
great Gods who the indolent fill :

These grant us discourse, and logical force,  
and the art of persuasion instil,  
And periphrasis strange, and a power to arrange,  
and a marvellous judgement and skill.<sup>a</sup>

st. So then when I heard their omnipotent word,  
my spirit felt all of a flutter,  
And it yearns to begin subtle cobwebs to spin  
and about metaphysics to stutter,  
And together to glue an idea or two,  
and battle away in replies :

So if it's not wrong, I earnestly long  
to behold them myself with my eyes.

so. Look up in the air, towards Parnes out there,  
for I see they will pitch before long  
These regions about.

st. Where ? point me them out.

so. They are drifting, an infinite throng,  
And their long shadows quake over valley and brake.

st. Why, whatever's the matter to-day ?  
I can't see, I declare.

so. By the Entrance <sup>b</sup> ; look there !

st. Ah, I just got a glimpse, by the way.

so. There, now you must see how resplendent they be,  
or your eyes must be pumpkins, I vow.

" dialectical powers," skill in debate ; νοῦν, " intelligence " ;  
τεπάρειαν, " fanfaronade," the employment of grandiose thoughts  
and words ; περίλεξιν, " periphrasis," circumlocution, the art of  
talking round a subject ; κρούσιν, " crushing force " ; and  
κατάληψιν, " quickness of apprehension."

<sup>b</sup> By which the Chorus came into the orchestra.

# ARISTOPHANES

- ΣΤ. νῆ Δί' ἔγωγ', ὦ πολυτίμητοι, πάντα γὰρ ἤδη  
κατέχουσι.
- ΣΩ. ταύτας μέντοι σὺ θεὰς οὔσας οὐκ ἤδεις οὐδ'  
ἐνόμιζες;
- ΣΤ. μὰ Δί', ἀλλ' ὁμίχλην καὶ δρόσον αὐτὰς ἡγούμην  
καὶ καπνὸν εἶναι.
- ΣΩ. οὐ γὰρ μὰ Δί' οἶσθ' ὅτι πλείστους αὐται βόσκουσι  
σοφιστάς,  
Θουριομάντεις, ἱατροτέχνας, σφραγιδονυχαργο-  
κομήτας,  
κυκλίων τε χορῶν ἄσματοκάμπτας, ἄνδρας μετεωρο-  
φένακας,  
οὐδὲν δρῶντας βόσκουσ' ἄργους, ὅτι ταύτας μουσο-  
ποιοῦσιν.
- ΣΤ. ταῦτ' ἄρ' ἐποιοῦν " ὑγρᾶν Νεφελᾶν στρεπταιγλᾶν  
δάϊον ὀρμάν,"  
" πλοκάμους θ' ἑκατογκεφάλα Τυφῶ," " πρη-  
μαινούσας τε θυέλλας,"  
εἶτ' " ἀερίας, διεράς," " γαμψοὺς οἰωνοὺς, ἀερο-  
νηχεῖς,"  
" ὄμβρους θ' ὑδάτων δροσερᾶν Νεφελᾶν." εἶτ' ἀντ'  
αὐτῶν κατέπινον  
κεστρᾶν τεμάχῃ μεγαλᾶν ἀγαθᾶν, κρέα τ' ὀρνίθεια  
κιχηλᾶν.
- ΣΩ. διὰ μέντοι τάσδ' οὐχὶ δικαίως;
- ΣΤ. λέξον δὴ μοι, τί παθοῦσαι, 340  
εἴπερ Νεφέλαι γ' εἰσὶν ἀληθῶς, θνηταῖς εἴξασι  
γυναιξίν;  
οὐ γὰρ ἐκεῖναί γ' εἰσὶ τοιαῦται.

\* Said by the Scholiast to refer to Lampon, one of the leaders of the colony which founded Thurii in 443; cf. B. 521.

† Along with the "tragic" and "comic" choruses at the

## THE CLOUDS, 328-342

- st. Ah ! I see them proceed ; I should think so indeed :  
   great powers ! they fill everything now.
- so. So then till this day that celestials were they,  
   you never imagined or knew ?
- st. Why, no, on my word, for I always had heard  
   they were nothing but vapour and dew.
- so. O, then I declare, you can't be aware  
   that 'tis these who the sophists protect,  
   Prophets sent beyond sea,<sup>a</sup> quacks of every degree,  
   fops signet-and-jewel-bedecked,  
   Astrological knaves, and fools who their staves  
   of dithyrambs <sup>b</sup> proudly rehearse—  
   'Tis the Clouds who all these support at their ease,  
   because they exalt them in verse.
- st. 'Tis for this then they write of " the on-rushin' might  
   o' the light-stappin' rain-drappin' Cloud,"  
   And the " thousand black curls whilk the Tempest-  
   lord whirls,"  
   and the " thunder-blast stormy an' loud,"  
   And " birds o' the sky floatin' upwards on high,"  
   and " air-water leddies " which " droon  
   Wi' their saft falling dew the gran' Ether sae blue,"<sup>c</sup>  
   and then in return they gulp doon  
   Huge gobbets o' fishes <sup>d</sup> an' bountifu' dishes  
   o' mavis prime in their season.
- so. And is it not right such praise to requite ?
- st. Ah, but tell me then what is the reason  
   That if, as you say, they are Clouds, they to-day  
   as women appear to our view ?  
   For the ones in the air are not women, I swear.

Dionysia, was one for dithyrambic contests, which is here called  
*κύκλιος χορός*.

<sup>c</sup> " These are probably genuine quotations from the effusions  
 of dithyrambic poets ": R.

<sup>d</sup> *κέστρα* is the muraena, esteemed a great delicacy.

# ARISTOPHANES

- ΣΩ. *φέρε, ποῖαι γάρ τινές εἰσιν;*  
 ΣΤ. οὐκ οἶδα σαφῶς· εἴξασιν γοῦν ἐρίοισιν πεπταμέν-  
 νοισι,  
*κοῦχ' ἔγνων, μὰ Δί', οὐδ' ὅτιοῦν· αὐταὶ δὲ ῥίνας*  
*ἔχουσιν.*  
 ΣΩ. ἀπόκριναί νυν ἄτ' ἂν ἔρωμαι.  
 ΣΤ. *λέγε νυν ταχέως ὃ τι βούλει.* 345  
 ΣΩ. ἤδη ποτ' ἀναβλέψας εἶδες νεφέλην Κενταύρῳ ὁμοίαν  
*ἣ παρδάλει ἢ λύκῳ ἢ ταύρῳ;*  
 ΣΤ. *νῆ Δί' ἔγωγ'.* εἶτα τί τοῦτο;  
 ΣΩ. γίνονται πάνθ' ὃ τι βούλονται· καὶ τ' ἦν μὲν ἰδῶσι  
*κομήτην,*  
*ἄγριόν τινα τῶν λασίων τούτων, οἷόν περ τὸν*  
*Ξενοφάντου,*  
*σκώπτουσαι τὴν μανίαν αὐτοῦ Κενταύροις ἥκασαν*  
*αὐτάς.* 350  
 ΣΤ. τί γάρ, ἦν ἄρπαγα τῶν δημοσίων κατίδῶσι Σίμωνα,  
*τί δρῶσιν;*  
 ΣΩ. ἀποφαίνουσαι τὴν φύσιν αὐτοῦ λύκοι ἐξαίφνης  
*ἐγένοντο.*  
 ΣΤ. ταῦτ' ἄρα, ταῦτα Κλεώνυμον αὐταὶ τὸν ῥίψασπιν  
*χθὲς ἰδοῦσαι,*  
*ὅτι δειλότατον τοῦτον ἑώρων, ἔλαφοι διὰ τοῦτ'*  
*ἐγένοντο.*  
 ΣΩ. καὶ νῦν γ' ὅτι Κλεισθένης εἶδον, ὁρᾷς, διὰ τοῦτ'  
*ἐγένοντο γυναῖκες.* 355  
 ΣΤ. χαίρετε τοίνυν, ὦ δέσποιναι· καὶ νῦν, εἴπερ τινὶ  
*κάλλω,*  
*οὐρανομήκη ῥήξατε καμοὶ φωνήν, ὦ παμβασιλειαί.*



# THE CLOUDS, 342-357

- so. Why, what do they seem then to you ?  
 st. I can't say very well, but they straggle and swell  
     like fleeces spread out in the air ;  
     Not like women they flit, no, by Zeus, not a bit,  
     but these have got noses to wear.  
 so. Well, now then, attend to this question, my friend.  
 st. Look sharp, and propound it to me.  
 so. Didst thou never espy a Cloud in the sky,  
     which a centaur or leopard might be.  
     Or a wolf, or a cow ?  
 st. Very often, I vow :  
     and show me the cause, I entreat.  
 so. Why, I tell you that these become just what they please,  
     and whenever they happen to meet  
     One shaggy and wild, like the tangle-haired child <sup>a</sup>  
     of old Xenophantes, their rule  
     Is at once to appear like Centaurs, to jeer  
     the ridiculous look of the fool.  
 st. What then do they do if Simon <sup>b</sup> they view,  
     that fraudulent harpy to shame ?  
 so. Why, his nature to show to us mortals below,  
     a wolfish appearance they frame  
 st. O, they then I ween having yesterday seen  
     Cleonymus quaking with fear,  
     (Him who threw off his shield as he fled from the field),  
     metamorphosed themselves into deer  
 so. Yes, and now they espy soft Cleisthenes nigh,  
     and therefore as women appear  
 st. O then without fail, All hail ! and All hail !  
     my welcome receive ; and reply  
     With your voices so fine, so grand and divine,  
     majestical Queens of the Sky !

<sup>a</sup> Hieronymus ; cf. *A.* 389.

<sup>b</sup> Otherwise unknown.

# ARISTOPHANES

- ΧΟ. χαῖρ', ὦ πρεσβῦτα παλαιογενές, θηρατὰ λόγων  
 φιλομούσων.  
 σύ τε, λεπτοτάτων λήρων ἱερεῦ, φράζε πρὸς ἡμᾶς  
 ὃ τι χρήζεις.  
 οὐ γὰρ ἂν ἄλλω γ' ὑπακούσαιμεν τῶν νῦν μετεωρο-  
 σοφιστῶν 380  
 πλὴν ἢ Προδίκῳ, τῷ μὲν σοφίας καὶ γνώμης  
 οὔνεκα, σοὶ δέ,  
 ὅτι βρενθῦει τ' ἐν ταῖσιν ὁδοῖς καὶ τῷφθαλμῷ  
 παραβάλλεις,  
 κἀνυπόδητος κακὰ πόλλ' ἀνέχει κἀφ' ἡμῖν σεμνο-  
 προσωπεῖς.  
 ΣΤ. ὦ Γῇ τοῦ φθέγματος, ὡς ἱερὸν καὶ σεμνὸν καὶ  
 τερατῶδες.  
 ΣΩ. αὐταὶ γάρ τοι μόναι εἰσὶ θεαί· τᾶλλα δὲ πάντ'  
 ἐστὶ φλύαρος. 385  
 ΣΤ. ὁ Ζεὺς δ' ἡμῖν, φέρε, πρὸς τῆς Γῆς, οὐλύμπιος  
 οὐ θεός ἐστιν;  
 ΣΩ. ποῖος Ζεὺς; οὐ μὴ ληρήσεις· οὐδ' ἔστι Ζεὺς.  
 ΣΤ. τί λέγεις σύ;  
 ἀλλὰ τίς ὕει; τουτὶ γὰρ ἔμοιγ' ἀπόφηναι πρῶτον  
 ἀπάντων.  
 ΣΩ. αὐταὶ δὴ που· μεγάλοις δέ σ' ἐγὼ σημείοις αὐτὸ  
 διδάξω.  
 φέρε, ποῦ γὰρ πώποτ' ἄνευ Νεφελῶν ὕοντ' ἤδη  
 τεθέασαι; 370  
 καίτοι χρῆν αἰθρίας ὕειν αὐτόν, ταύτας δ' ἀπο-  
 δημεῖν.  
 ΣΤ. νῆ τὸν Ἀπόλλω, τοῦτό γέ τοι δὴ τῷ νῦν λόγῳ  
 εὔ προσέφυσας·

## THE CLOUDS, 358-372

- CH. Our welcome to thee, old man, who wouldst see  
the marvels that science can show :  
And thou, the high-priest of this subtlety feast,  
say what would you have us bestow ?  
Since there is not a sage for whom we'd engage  
our wonders more freely to do,  
Except, it may be, for Prodicus <sup>a</sup> ; he  
for his knowledge may claim them, but you,  
For that sideways you throw your eyes as you go,  
and are all affectation and fuss ;  
No shoes will you wear, but assume the grand air  
on the strength of your dealings with us.
- ST. O Earth ! what a sound, how august and profound !  
it fills me with wonder and awe.
- SO. These, these then alone, for true Deities own,  
the rest are all Godships of straw.
- ST. Let Zeus be left out : He's a God beyond doubt :  
come, that you can scarcely deny.
- SO. Zeus, indeed ! there's no Zeus : don't you be so obtuse.
- ST. No Zeus up aloft in the sky !  
Then, you first must explain, who it is sends the rain ;  
or I really must think you are wrong.
- SO. Well then, be it known, these send it alone :  
I can prove it by arguments strong.  
Was there ever a shower seen to fall in an hour  
when the sky was all cloudless and blue ?  
Yet on a fine day, when the Clouds are away,  
he might send one, according to you.
- ST. Well, it must be confessed, that chimes in with the rest :  
your words I am forced to believe.

<sup>a</sup> Of Ceos ; " the most respectable of all the Sophists " (Müller) and author of *The Choice of Hercules*.

# ARISTOPHANES

καίτοι πρότερον τὸν Δί' ἀληθῶς ὥμην διὰ κοσκίνου  
οὐρεῖν.

ἀλλ' ὅστις ὁ βροντῶν ἐστι φράσον· τοῦτό με ποιεῖ  
τετρεμαίνειν.

ΣΩ. αὐται βροντῶσι κυλινδόμεναι.

ΣΤ. τῷ τρόπῳ, ὦ πάντα σὺ τολμῶν; 375

ΣΩ. ὅταν ἐμπλησθῶς ὕδατος πολλοῦ κἀναγκασθῶσι  
φέρεσθαι,

κατακρημνόμεναι πλήρεις ὄμβρου δι' ἀνάγκην, εἴτα  
βαρεῖαι

εἰς ἀλλήλας ἐμπίπτουσαι ῥήγνυνται καὶ πατα-  
γοῦσιν.

ΣΤ. ὁ δ' ἀναγκάζων ἐστὶ τίς αὐτάς, οὐχ ὁ Ζεὺς, ὥστε  
φέρεσθαι;

ΣΩ. ἦκιστ', ἀλλ' αἰθέριος δῖνος.

ΣΤ. Δῖνος; τουτί μ' ἐλελήθει, 380

ὁ Ζεὺς οὐκ ὢν, ἀλλ' ἀντ' αὐτοῦ Δῖνος νυνὶ βασι-  
λεύων.

ἀτὰρ οὐδέν πω περὶ τοῦ πατάγου καὶ τῆς βροντῆς  
μ' ἐδίδαξας.

ΣΩ. οὐκ ἤκουσάς μου τὰς Νεφέλας ὕδατος μεστὰς ὅτι  
φημὶ

ἐμπιπτούσας εἰς ἀλλήλας παταγεῖν διὰ τὴν πυκνό-  
τητα;

ΣΤ. φέρε τουτί τῷ χρή πιστεύειν;

ΣΩ. ἀπὸ σαντοῦ ἴγώ σε διδάξω. 385

ἦδη ζωμοῦ Παναθηναίους ἐμπλησθεὶς εἶτ' ἐταράχθης.

<sup>a</sup> Cf. Plato, *Phaedo* 99 B ὁ μὲν τις δῖνην περιτιθεὶς τῇ γῇ ὑπὸ  
τοῦ οὐρανοῦ μένειν δὴ ποιεῖ τὴν γῆν, where the commentators refer

## THE CLOUDS, 373-386

- Yet before, I had dreamed that the rain-water streamed  
from Zeus and his chamber-pot sieve.  
But whence then, my friend, does the thunder descend?  
that does make me quake with affright!
- so. Why 'tis they, I declare, as they roll through the air.  
st. What the Clouds? did I hear you aright?
- so. Ay: for when to the brim filled with water they swim,  
by Necessity carried along,  
They are hung up on high in the vault of the sky,  
and so by Necessity strong  
In the midst of their course, they clash with great force,  
and thunder away without end.
- st. But is it not He who compels this to be?  
does not Zeus this Necessity send?
- so. No Zeus have we there, but a Vortex <sup>a</sup> of air.  
st. What! Vortex? that's something, I own.  
I knew not before, that Zeus was no more,  
but Vortex was placed on his throne!  
But I have not yet heard to what cause you referred  
the thunder's majestic roar.
- so. Yes, 'tis they, when on high full of water they fly,  
and then, as I told you before,  
By Compression impelled, as they clash, are compelled  
a terrible clatter to make.
- st. Come, how can that be? I really don't see.  
so. Yourself as my proof I will take.  
Have you never then eat the broth-puddings you get  
when the Panathenaea <sup>b</sup> comes round,  
to Empedocles. But the Scholiast here says, "This is from  
Anaxagoras."  
<sup>b</sup> "At this feast all the colonial cities founded by Athens each  
sent an ox to sacrifice. There was thus no fear of meat failing  
. . . and some were tempted to eat more than was good for  
them": Schol.

# ARISTOPHANES

- τὴν γαστέρα, καὶ κλόνος ἐξαίφνης αὐτὴν διε-  
κορκορύγησεν;
- ΣΤ. νῆ τὸν Ἀπόλλω, καὶ δεινὰ ποιεῖ γ' εὐθύς μοι, καὶ  
τετάρκται  
χῶσπερ βροντῇ τὸ ζωμίδιον παταγεί καὶ δεινὰ  
κέκραγεν·  
ἀτρέμας πρῶτον παππὰξ παππάξ, κᾶπειτ' ἐπάγει  
παπαπαππάξ, 390  
χῶταν χέζω, κομιδῇ βροντῇ παπαπαππάξ, ὥσπερ  
ἐκεῖναι.
- ΣΩ. σκέψαι τοῖνυν ἀπὸ γαστριδίου τυννουτοῦ οἷα  
πέπορδας·  
τὸν δ' αἶρα τόνδ' ὄντ' ἀπέραντον, πῶς οὐκ εἰκὸς  
μέγα βροντᾶν;  
ταῦτ' ἄρα καὶ τῶνόματ' ἀλλήλοιν, βροντῇ καὶ  
πορδῇ, ὁμοίω.
- ΣΤ. ἀλλ' ὁ κεραυνὸς πόθεν αὖ φέρεται λάμπων πυρί,  
τοῦτο δίδαξον, 395  
καὶ καταφρύγει βάλλων ἡμᾶς, τοὺς δὲ ζῶντας  
περιφλύει.  
τοῦτον γὰρ δὴ φανερῶς ὁ Ζεὺς ἴησ' ἐπὶ τοὺς  
ἐπιόρκους.
- ΣΩ. καὶ πῶς, ὦ μῶρε σὺ καὶ Κρονίων ὄζων καὶ βεκκε-  
σέληνε,  
εἴπερ βάλλει τοὺς ἐπιόρκους, πῶς οὐχὶ Σίμων'  
ἐνέπηρσεν  
οὐδὲ Κλεώνυμον οὐδὲ Θέωρον; καίτοι σφόδρα γ'  
εἶσ' ἐπιόρκοι. 400  
ἀλλὰ τὸν αὐτοῦ γε νεῶν βάλλει καὶ "Σούνιον  
ἄκρον Ἀθηνέων"  
καὶ τὰς δρῦς τὰς μεγάλας· τί μαθῶν; οὐ γὰρ δὴ  
δρῦς γ' ἐπιорκεῖ.

# THE CLOUDS, 387-402

- And felt with what might your bowels all night  
in turbulent tumult resound ?
- st. By Apollo, 'tis true, there's a mighty to-do,  
and my belly keeps rumbling about ;  
And the puddings begin to clatter within  
and kick up a wonderful rout :  
Quite gently at first, papapax, papapax,  
but soon pappapappax away,  
Till at last, I'll be bound, I can thunder as loud,  
papapappappapappax, as They.
- so. Shalt thou then a sound so loud and profound  
from thy belly diminutive send,  
And shall not the high and the infinite Sky  
go thundering on without end ?  
For both, you will find, on an impulse of wind  
and similar causes depend.
- st. Well, but tell me from Whom comes the bolt through  
the gloom, with its awful and terrible flashes ;  
And wherever it turns, some it singes and burns,  
and some it reduces to ashes !  
For this 'tis quite plain, let who will send the rain,  
that Zeus against perjurers dashes.
- so. And how, you old fool of a dark-ages school,  
and an antediluvian wit,  
If the perjured they strike, and not all men alike,  
have they never Cleonymus hit ?  
Then of Simon again, and Theorus explain :  
known perjurers, yet they escape.  
But he smites his own shrine with his arrows divine,  
and " Sunium, Attica's cape," <sup>a</sup>  
And the ancient gnarled oaks : now what prompted  
those strokes ? *They* never forswore I should say.

<sup>a</sup> Hom. *Od.* iii. 278.

## ARISTOPHANES

- στ. οὐκ οἶδ'· ἀτὰρ εὖ σὺ λέγειν φαίνει. τί γάρ ἐστιν  
 δῆθ' ὁ κεραυνός;
- ζη. ὅταν εἰς ταύτας ἄνεμος ξηρὸς μετεωρισθεὶς κατα-  
 κλεισθῇ,  
 ἔνδοθεν αὐτὰς ὥσπερ κύστιν φύσῃ, κἄπειθ' ὑπ'  
 ἀνάγκης 405  
 ῥήξας αὐτὰς ἔξω φέρεται σοβαρὸς διὰ τὴν πυκνό-  
 τητα,  
 ὑπὸ τοῦ ροίβδου καὶ τῆς ῥύμης αὐτὸς ἑαυτὸν  
 κατακαίων.
- στ. νῆ Δί', ἐγὼ γοῦν ἀτεχνῶς ἔπαθον τουτί ποτε  
 Διασίεισιν.  
 ὥπτων γαστέρα τοῖς συγγενέσιν, κἄτ' οὐκ ἔσχων  
 ἀμελήσας·  
 ἦ δ' ἄρ' ἐφυσᾷτ', εἰτ' ἐξαίφνης διαλακήσασα πρὸς 410  
 αὐτῶ  
 τῷφθαλμῷ μου προσετίλησεν καὶ κατέκαυσεν τὸ  
 πρόσωπον.
- χο. ὦ τῆς μεγάλης ἐπιθυμήσας σοφίας, ὦνθρωπε,  
 παρ' ἡμῶν,  
 ὥς εὐδαίμων ἐν Ἀθηναίοις καὶ τοῖς Ἑλλήσι  
 γενήσῃ,  
 εἰ μνήμων εἴ καὶ φροντιστὴς καὶ τὸ ταλαίπωρον  
 ἔνεστιν  
 ἐν τῇ ψυχῇ, καὶ μὴ κάμνεις μῆθ' ἐστὼς μῆτε 415  
 βαδίζων,  
 μῆτε ῥιγῶν ἄχθῃ λίαν, μῆτ' ἀριστᾶν ἐπιθυμεῖς,  
 οἶνον τ' ἀπέχει καὶ γυμνασίων καὶ τῶν ἄλλων  
 ἀνοήτων,  
 καὶ βέλτιστον τοῦτο νομίζεις, ὅπερ εἰκὸς δεξιὸν  
 ἄνδρα,



THE CLOUDS, 403-418

- str. Can't say that they do : your words appear true !  
 Whence comes then the thunderbolt, pray ?  
 so. When a wind that is dry, being lifted on high,  
 is suddenly pent into these,  
 It swells up their skin, like a bladder, within,  
 by Necessity's changeless decrees :  
 Till, compressed very tight, it bursts them outright,  
 and away with an impulse so strong,  
 That at last by the force and the swing of its course,  
 it takes fire as it whizzes along.  
 str. That's exactly the thing that I suffered one Spring,  
 at the great feast of Zeus,<sup>a</sup> I admit :  
 I'd a paunch in the pot, but I wholly forgot  
 about making the safety-valve slit.  
 So it spluttered and swelled, while the saucepan I held,  
 till at last with a vengeance it flew :  
 Took me quite by surprise, dung-bespattered my eyes,  
 and scalded my face black and blue !  
 ch. O thou who wouldst fain great wisdom attain,  
 and comest to us in thy need,  
 All Hellas around shall thy glory resound,  
 such a prosperous life thou shalt lead :  
 So thou art but endued with a memory good,  
 and accustomed profoundly to think,  
 And thy soul wilt inure all wants to endure,  
 and from no undertaking to shrink,  
 And art hardy and bold, to bear up against cold,  
 and with patience a supper thou lovest :  
 Nor too much dost incline to gymnastics and wine,  
 but all lusts of the body refusest :  
 And esteemest it best, what is always the test  
 of a truly intelligent brain.

<sup>a</sup> A great feast in honour of Ζεὺς Μεγαλχίος, cf. Thuc. i. 126. 6.

# ARISTOPHANES

- νικᾶν πράττων καὶ βουλεύων καὶ τῇ γλώττῃ  
πολεμίζων.
- ΣΤ. ἀλλ' ἔνεκέν γε ψυχῆς στερρᾶς δυσκολοκοίτου τε  
μερίμνης, 420  
καὶ φειδωλοῦ καὶ τρυσιβίου γαστροῦ καὶ θυμ-  
βρεπιδείπνου,  
ἀμέλει θαρρῶν, οὐνεκα τούτων ἐπιχαλκεύειν παρ-  
έχοιμ' ἄν.
- ΣΩ. ἄλλο τι δῆτ' οὐν νομεῖς ἤδη θεὸν οὐδένα πλὴν ἅπερ  
ἡμεῖς,  
τὸ Χάος τουτὶ καὶ τὰς Νεφέλας καὶ τὴν γλῶτταν,  
τρία ταυτί;
- ΣΤ. οὐδ' ἂν διαλεχθείην γ' ἀτεχνῶς τοῖς ἄλλοις, οὐδ'  
ἂν ἀπαντῶν· 425  
οὐδ' ἂν θύσαιμ', οὐδ' ἂν σπείσαιμ', οὐδ' ἐπιθείην  
λιβανωτόν.
- ΧΟ. λέγε νυν ἡμῖν ὃ τι σοι δρῶμεν θαρρῶν, ὥς οὐκ  
ἀτυχήσεις,  
ἡμᾶς τιμῶν καὶ θαυμάζων καὶ ζητῶν δεξιὸς εἶναι.
- ΣΤ. ὦ δέσποιναι, δέομαι τοίνυν ὑμῶν τουτὶ πάνυ μικρόν,  
τῶν Ἑλλήνων εἶναί με λέγειν ἑκατὸν σταδίοισιν  
ἄριστον. 430
- ΧΟ. ἀλλ' ἔσται σοι τοῦτο παρ' ἡμῶν· ὥστε τὸ λοιπὸν  
γ' ἀπὸ τουδὶ  
ἐν τῷ δήμῳ γνώμας οὐδεὶς νικήσει πλείονας ἢ σύ.
- ΣΤ. μή μοί γε λέγειν γνώμας μεγάλας· οὐ γὰρ τούτων  
ἐπιθυμῶ,  
ἀλλ' ὅς' ἐμαυτῷ στρεψοδικῆσαι καὶ τοὺς χρήστας  
διολισθεῖν.
- ΧΟ. τεύξει τοίνυν ὦν ἱμεῖρεις· οὐ γὰρ μεγάλων ἐπι-  
θυμεῖς. 435

THE CLOUDS, 419-435

To prevail and succeed whensoever you plead,  
and hosts of tongue-conquests to gain.

st. But as far as a sturdy soul is concerned  
and a horrible restless care,

And a belly that pines and wears away  
on the wretchedest, frugalest fare,

You may hammer and strike as long as you like ;  
I am quite invincible there.

so. Now then you agree in rejecting with me  
the Gods you believed in when young,

And my creed you'll embrace " *I believe in wide space,  
in the Clouds, in the eloquent Tongue.*"

st. If I happened to meet other Gods in the street,  
I'd show the cold shoulder, I vow.

No libation I'll pour : not one victim more  
on their altars I'll sacrifice now

CH. Now be honest and true, and say what we shall do :  
since you never shall fail of our aid.

If you hold us most dear in devotion and fear,  
and will ply the philosopher's trade,

st. O Ladies Divine, small ambition is mine :  
I only most modestly seek.

Out and out for the rest of my life to be best  
of the children of Hellas to speak.

CH. Say no more of your care, we have granted your prayer:  
and know from this moment, that none

More acts shall pass through in the People than you :  
such favour from us you have won.

st. Not acts, if you please : I want nothing of these :  
this gift you may quickly withdraw :

But I wish to succeed, just enough for my need,  
and to slip through the clutches of law.

CH. This then you shall do, for your wishes are few :  
not many nor great your demands.

# ARISTOPHANES

ἀλλὰ σεαυτὸν θαρρῶν παράδος τοῖς ἡμετέροις προ-  
πόλοισι.

- στ. δρᾶσω ταῦθ' ὑμῖν πιστεύσας· ἡ γὰρ ἀνάγκη με πιέζει  
διὰ τοὺς ἵππους τοὺς κοππατίας καὶ τὸν γάμον, ὃς  
μ' ἐπέτρυψεν.

νῦν οὖν χρήσθων ὃ τι βούλονται.  
τουτὶ τό γ' ἐμὸν σῶμ' αὐτοῖσιν 440  
παρέχω τύπτειν, πεινῆν, διψῆν,  
αὐχμεῖν, ῥιγοῦν, ἀσκὸν δεῖρειν,  
εἶπερ τὰ χρέα διαφευξοῦμαι,  
τοῖς τ' ἀνθρώποις εἶναι δόξω  
θρασύς, εὐγλωττος, τολμηρός, ἴτης, 445  
βδελυρός, ψευδῶν συγκολλητής,  
εὐρησιεπής, περίτριμμα δικῶν,  
κύρβις, κρόταλον, κίναδος, τρύμη,  
μάσθλης, εἴρων, γλοιός, ἀλαζών,  
κέντρων, μιάρός, στρόφισ, ἀργαλέος, 450  
ματτυολοιχός.  
ταῦτ' εἰ με καλοῦσ' ἀπαντῶντες,  
δρώντων ἀτεχνῶς ὃ τι χρήζουσιν·  
κεῖ βούλονται  
νῆ τὴν Δήμητρ' ἔκ μου χορδὴν 455  
τοῖς φροντισταῖς παραθέντων.

- χο. λῆμα μὲν πάρεστι τῷδέ γ'  
οὐκ ἄτολμον, ἀλλ' ἔτοιμον. ἴσθι δ' ὥς  
ταῦτα μαθὼν παρ' ἐμοῦ κλέος οὐρανόμηκες  
ἐν βροτοῖσιν ἔξει. 460

<sup>a</sup> 445-50 ἴτης, "a go-ahead fellow"; περίτριμμα, a superlative  
τριμμα (cf. 260); κύρβις, "a tablet of Law"; τρύμη, "a car-  
penter's drill"; γλοιός, "well-oiled," "slippery"; κέντρων  
"quick to use the goad" (cf. 1300); στρόφισ, "a weather-cock";

# THE CLOUDS, 436-460

So away with all care from henceforth, and prepare  
to be placed in our votaries' hands.  
st. This then will I do, confiding in you,  
for Necessity presses me sore,  
And so sad is my life, 'twixt my cobs and my wife,  
that I cannot put up with it more.  
So now, at your word, I give and afford  
My body to these, to treat as they please,  
To have and to hold, in squalor, in cold,  
In hunger and thirst, yea by Zeus, at the worst,  
To be flayed out of shape from my heels to my nape  
So along with my hide from my duns I escape,  
And to men may appear without conscience or fear,  
Bold,<sup>a</sup> hasty, and wise, a concocter of lies,  
A rattler to speak, a dodger, a sneak,  
A regular claw of the tables of law,  
A shuffler complete, well worn in deceit,  
A supple, unprincipled, troublesome cheat ;  
A hang-dog accurst, a bore with the worst,  
In the tricks of the jury-courts thoroughly versed.  
If all that I meet this praise shall repeat,  
Work away as you choose, I will nothing refuse,  
Without any reserve, from my head to my shoes.  
You shan't see me wince though my gutlets you mince,  
And these entrails of mine for a sausage combine,  
Served up for the gentlemen students to dine.

ch. Here's a spirit bold and high  
Ready-armed for any strife.  
*(To Strepsiades)*  
If you learn what I can teach

Of the mysteries of speech,  
Your glory soon shall reach To the summit of the sky.  
ματτινολιχός (Bentley's emendation for ματιολιχός) "a licker-up  
of hashed meat."

# ARISTOPHANES

- ΣΤ. τί πείσομαι;  
 ΧΟ. τὸν πάντα χρόνον μετ' ἐμοῦ  
 ζηλωτότατον βίον ἀνθρώπων διάξεις. 465  
 ΣΤ. ἄρά γε τοῦτ' ἄρ' ἐγώ ποτ' ὄψομαι;  
 ΧΟ. ὥστε γε σοῦ πολλοὺς ἐπὶ ταῖσι θύραις αἰεὶ καθῆσθαι,  
 βουλομένους ἀνακοινοῦσθαί τε καὶ ἐς λόγον ἔλθειν, 470  
 πράγματα κἀντιγραφὰς πολλῶν ταλάντων  
 ἄξια σῇ φρενὶ συμβουλευσομένους μετὰ σοῦ. 475  
 ἀλλ' ἐγγείρει τὸν πρεσβύτην ὃ τι περ μέλλεις προ-  
 διδάσκειν,  
 καὶ διακίνει τὸν νοῦν αὐτοῦ, καὶ τῆς γνώμης ἀπο-  
 πειρῶ.
- ΞΝ. ἄγε δὴ, κάτειπέ μοι σὺ τὸν σαυτοῦ τρόπον,  
 ἵν' αὐτὸν εἰδῶς ὅστις ἐστὶ μηχανὰς  
 ἡδὴ 'πὶ τούτοις πρὸς σέ καινὰς προσφέρω.  
 ΣΤ. τί δέ; τειχομαχεῖν μοι διανοεῖ, πρὸς τῶν θεῶν; 480  
 ΞΝ. οὐκ, ἀλλὰ βραχέα σου πυθέσθαι βούλομαι,  
 εἰ μνημονικὸς εἶ.
- ΣΤ. δύο τρόπων νῆ τὸν Δία·  
 ἦν μὲν γὰρ ὀφείλῃται τί μοι, μνήμων πάνν,  
 ἔαν δ' ὀφείλω, σχέτλιος, ἐπιλήσμων πάνν.  
 ΞΝ. ἔνεστι δῆτά σοι λέγειν ἐν τῇ φύσει; 485  
 ΣΤ. λέγειν μὲν οὐκ ἔνεστ', ἀποστερεῖν δ' ἔνι.  
 ΞΝ. πῶς οὖν δυνήσῃ μανθάνειν;  
 ΣΤ. ἀμέλει, καλῶς.  
 ΞΝ. ἄγε νυν ὅπως, ὅταν τι προβάλω σοι σοφὸν  
 περὶ τῶν μετεώρων, εὐθέως ὑφαρπάσει.  
 ΣΤ. τί δαί; κυνηδὸν τὴν σοφίαν σιτήσομαι; 490  
 ΞΝ. ἄνθρωπος ἀμαθὴς οὕτοσὶ καὶ βάρβαρος,  
 δέδοικά σ', ὦ πρεσβῦτα, μὴ πληγῶν δέῃ.

## THE CLOUDS, 461-493

st. And what am I to gain ?

ch. With the Clouds you will obtain  
The most happy, the most enviable life.

st. Is it possible for me Such felicity to see ?

ch. Yes, and men shall come and wait

In their thousands at your gate,  
Desiring consultations and advice  
On an action or a pleading

From the man of light and leading,  
And you'll pocket many talents in a trice.

*(To Socrates)*

Here, take the old man, and do all that you can,  
your new-fashioned thoughts to instil,  
And stir up his mind with your notions refined,  
and test him with judgement and skill.

so. Come now, you tell me something of your habits :  
For if I don't know them, I can't determine  
What engines I must bring to bear upon you.

st. Eh ! what ? Not going to storm me, by the Gods ?

so. No, no : I want to ask you a few questions.  
First : is your memory good ?

st. Two ways, by Zeus :  
If I'm owed anything, I'm mindful, very :  
But if I owe, (Oh, dear !) forgetful, very.

so. Well then : have you the gift of speaking in you ?

st. The gift of speaking, no : of cheating, yes.

so. No ? how then can you learn ?

st. Oh, well enough.

so. Then when I throw you out some clever notion.  
About the laws of nature, you must catch it.

st. What ! must I snap up sapience, in dog-fashion ?

so. Oh ! why the man's an ignorant old savage :  
I fear, my friend, that you'll require the whip.

# ARISTOPHANES

- φέρ' ἴδω, τί δρᾶς, ἦν τίς σε τύπτῃ;  
 ΣΤ. τύπτομαι,  
 ἔπειτ' ἐπισχὼν ὀλίγον ἐπιμαρτύρομαι, 495  
 εἴτ' αὖθις ἀκαρῇ διαλιπὼν δικάζομαι.  
 ΣΩ. ἴθι νυν, κατάθου θοϊμάτιον.  
 ΣΤ. ἡδίκηκά τι;  
 ΣΩ. οὐκ, ἀλλὰ γυμνοὺς εἰσιέναι νομίζεται.  
 ΣΤ. ἀλλ' οὐχὶ φωράσων ἔγωγ' εἰσέρχομαι.  
 ΣΩ. κατάθου. τί ληρεῖς;  
 ΣΤ. εἰπέ δὴ νύν μοι τοδί· 500  
 ἦν ἐπιμελὴς ὦ καὶ προθύμως μανθάνω,  
 τῷ τῶν μαθητῶν ἐμφερὴς γενήσομαι;  
 ΣΩ. οὐδὲν διοίσεις Χαιρεφῶντος τὴν φύσιν.  
 ΣΤ. οἷμοι κακοδαίμων, ἡμιθνής γενήσομαι.  
 ΣΩ. οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοὶ 505  
 ἀνύσας τι δευρὶ θάττον;  
 ΣΤ. ἐς τὼ χεῖρέ νυν  
 δός μοι μελιτοῦτταν πρότερον· ὥς δέδοικ' ἐγὼ  
 εἶσω καταβαίνων ὥσπερ εἰς Τροφωνίου.  
 ΣΩ. χώρει· τί κυπτάζεις ἔχων περὶ τὴν θύραν;  
 ΧΘ. ἀλλ' ἴθι χαίρων τῆς ἀνδρείας 510  
 εἵνεκα ταύτης.  
 εὐτυχία γένοιτο τὰν-  
 θρώπων, ὅτι προήκων  
 ἐς βαθὺ τῆς ἡλικίας  
 νεωτέροις τὴν φύσιν αὖ- 515  
 τοῦ πράγμασιν χρωτίζεται  
 καὶ σοφίαν ἐπασκεῖ.

\* Socrates wishes to appropriate it (cf. 179, 856), but Strepsiades thinks he is to be flogged.



# THE CLOUDS, 494-517

- Come, if one strikes you, what do you do ?  
 ST. I'm struck :  
 Then in a little while I call my witness :  
 Then in another little while I summon him.  
 SO. Put off your cloak.<sup>a</sup>  
 ST. Why, what have I done wrong ?  
 SO. O, nothing, nothing : all go in here naked.  
 ST. Well, but I have not come with a search-warrant.<sup>b</sup>  
 SO. Fool ! throw it off.  
 ST. Well, tell me this one thing ;  
 If I'm extremely careful and attentive,  
 Which of your students shall I most resemble ?  
 SO. Why, Chaerephon. You'll be his very image.  
 ST. What ! I shall be half-dead ! O luckless me !  
 SO. Don't chatter there, but come and follow me ;  
 Make haste now, quicker, here.  
 ST. Oh, but do first  
 Give me a honied cake : Zeus ! how I tremble,  
 To go down there, as if to see Trophonius.<sup>c</sup>  
 SO. Go on ! why keep you pottering round the door ?
- CH. Yes ! go, and farewell ; as your courage is great,  
 So bright be your fate.  
 May all good fortune his steps pursue,  
 Who now, in his life's dim twilight haze,  
 Is game such venturesome things to do,  
 To steep his mind in discoveries new,  
 To walk, a novice, in wisdom's ways.

<sup>b</sup> The officer had to enter a house *γυμνός ἢ χιτωνίσκον ἔχων* (Plato, *Leg.* 954 A) so that he might not secretly carry in the thing asserted to be stolen.

<sup>c</sup> The oracle of Trophonius was in a cave at Lebadea : the cakes were taken to appease "the serpent which haunted it" : Schol.

# ARISTOPHANES

ὦ θεώμενοι, κατερῶ πρὸς ὑμᾶς ἐλευθέρως  
 τᾷληθῇ, νῆ τὸν Διόνυσον τὸν ἐκθρέψαντά με.  
 οὗτω νικήσαιμί τ' ἐγὼ καὶ νομιζοίμην σοφός, 520  
 ὡς ὑμᾶς ἡγούμενος εἶναι θεατὰς δεξιούς  
 καὶ ταύτην σοφώτατ' ἔχειν τῶν ἐμῶν κωμωδιῶν,  
 πρῶτους ἡξίωσ' ἀναγεῦσ' ὑμᾶς, ἥ παρέσχε μοι  
 ἔργον πλείστον· εἴτ' ἀνεχώρουν ὑπ' ἀνδρῶν φορτικῶν  
 ἡττηθείς, οὐκ ἄξιός ὢν· ταῦτ' οὖν ὑμῖν μέμφομαι 525  
 τοῖς σοφοῖς, ὧν οὐνεκ' ἐγὼ ταῦτ' ἐπραγματευόμην.  
 ἀλλ' οὐδ' ὡς ὑμῶν ποθ' ἐκὼν προδώσω τοὺς δεξιούς.  
 ἐξ ὅτου γὰρ ἐνθάδ' ὑπ' ἀνδρῶν, οἷς ἡδὺ καὶ λέγειν,  
 ὁ σώφρων τε χῶ καταπύγων ἄριστ' ἠκουσάτην,  
 καὶ γὰρ, παρθένος γὰρ ἔτ' ἦν, κοῦκ ἐξῆν πῶ μοι τεκεῖν, 530  
 ἐξέθηκα, παῖς δ' ἑτέρα τις λαβοῦσ' ἀνείλετο,  
 ὑμεῖς δ' ἐξεθρέψατε γενναίως καὶ παιδεύσατε·  
 ἐκ τούτου μοι πιστὰ παρ' ὑμῖν γνώμης ἔσθ' ὄρκια.  
 νῦν οὖν Ἡλέκτραν κατ' ἐκείνην ἥδ' ἡ κωμωδία

<sup>a</sup> 518-62 constitute the Parabasis of the *revised* Comedy.

<sup>b</sup> Two characters in his play the *Banqueters*.

<sup>c</sup> The *Banqueters* was exhibited in the name of Callistratus.

<sup>d</sup> The *Choephores* of Aeschylus, where E. recognizes her brother's "lock of hair" on Agamemnon's tomb.

THE CLOUDS, 518-534

O Spectators,<sup>a</sup> I will utter  
honest truths with accents free,  
Yea ! by mighty Dionysus,  
Him who bred and nurtured me.  
So may I be deemed a poet,  
and this day obtain the prize,  
As till that unhappy blunder  
I had always held you wise,  
And of all my plays esteeming  
this the wisest and the best,  
Served it up for your enjoyment,  
which had, more than all the rest,  
Cost me thought, and time, and labour :  
then most scandalously treated,  
I retired in mighty dudgeon,  
by unworthy foes defeated.  
This is why I blame your critics,  
for whose sake I framed the play :  
Yet the clever ones amongst you  
even now I won't betray.  
No ! for ever since from judges  
unto whom 'tis joy to speak,  
Brothers Profligate and Modest <sup>b</sup>  
gained the praise we fondly seek,  
When, for I was yet a Virgin,  
and it was not right to bear,  
I exposed it, and Another  
did the foundling nurse with care,<sup>c</sup>  
But 'twas ye who nobly nurtured,  
ye who brought it up with skill ;—  
From that hour I proudly cherish  
pledges of your sure good will.  
Now then comes its sister hither,  
like Electra in the Play,<sup>d</sup>

## ARISTOPHANES

ζητοῦσ' ἡλθ', ἣν που 'πιτύχη θεαταῖς οὕτω σοφοῖς· 535  
 γνώσεται γάρ, ἣνπερ ἴδῃ, τὰδελφοῦ τὸν βόστρυχον.  
 ὥς δὲ σώφρων ἐστὶ φύσει σκέψασθ'· ἥτις πρῶτα μὲν  
 οὐδὲν ἦλθε ραιψαμένη σκύτινον καθειμένον,  
 ἐρυθρὸν ἐξ ἄκρου, παχύ, τοῖς παιδίοις ἔν' ἥ γέλως·  
 οὐδ' ἔσκωψε τοὺς φαλακρούς, οὐδὲ κόρδαχ' εἴλκυσεν, 540  
 οὐδὲ πρεσβύτης ὁ λέγων τᾶπη τῇ βακτηρίᾳ  
 τύπτει τὸν παρόντ', ἀφανίζων πονηρὰ σκώμματα,  
 οὐδ' εἰσῆξεν δᾶδας ἔχουσ', οὐδ' ἰὸν ἰὸν βοᾷ,  
 ἀλλ' αὐτῇ καὶ τοῖς ἔπεσιν πιστεύουσ' ἐλήλυθεν.  
 καὶ γὰρ μὲν τοιοῦτος ἀνὴρ ὢν ποιητῆς οὐ κομῶ, 545  
 οὐδ' ὑμᾶς ζητῶ 'ξαπατᾶν δις καὶ τρίς ταῦτ' εἰσάγων,  
 ἀλλ' αἰεὶ καινὰς ἰδέας εἰσφέρων σοφίζομαι,  
 οὐδὲν ἀλλήλαισιν ὁμοίας καὶ πάσας δεξιᾶς·  
 ὅς μέγιστον ὄντα Κλέων' ἔπαισ' εἰς τὴν γαστέρα,  
 κοῦκ ἐτόλμησ' αὐθις ἐπεμπεδηῆσ' αὐτῷ κειμένῳ. 550  
 οὗτοι δ', ὥς ἅπαξ παρέδωκεν λαβὴν Ὑπέρβολος,  
 τοῦτον δείλαιον κολετρῶσ' αἰεὶ καὶ τὴν μητέρα.

<sup>a</sup> εἰσῆσαν γὰρ οἱ κωμικοὶ διεξωσμένοι δερμάτινα αἰδοῖα, γελοίου χάριν : Schol.

THE CLOUDS, 535–552

Comes in earnest expectation  
kindred minds to meet to-day ;  
She will recognize full surely,  
if she find, her brother's tress.  
And observe how pure her morals :  
who, to notice her first dress,  
Enters not with filthy symbols  
on her modest garments hung,<sup>a</sup>  
Jeering bald-heads, dancing ballets,  
for the laughter of the young.  
In this play no wretched greybeard  
with a staff his fellow pokes,  
So obscuring from the audience  
all the pooriness of his jokes.  
No one rushes in with torches,  
no one groans, "*Oh, dear ! Oh, dear !*"  
Trusting in its genuine merits  
comes this play before you here.  
Yet, though such a hero-poet,  
I, the bald-head, do not grow  
Curling ringlets : neither do I  
twice or thrice my pieces show.  
Always fresh ideas sparkle,  
always novel jests delight,  
Nothing like each other, save that  
all are most exceeding bright.  
I am he who floored the giant,  
Cleon, in his hour of pride,  
Yet when down I scorned to strike him,  
and I left him when he died !  
But the others, when a handle  
once Hyperbolus did lend,  
Trample down the wretched caitiff,  
and his mother, without end.

# ARISTOPHANES

Εὐπολὺς μὲν τὸν Μαρικᾶν πρῶτιστον παρείλκυσε  
 ἐκστρέψας τοὺς ἡμετέρους Ἱππέας κακὸς κακῶς,  
 προσθεὶς αὐτῷ γραῦν μεθύσιν τοῦ κόρδακος οὐνεχ', ἦν 555  
 Φρύνιχος πάλαι πεποίηχ', ἦν τὸ κῆτος ἤσθιεν.  
 εἶθ' Ἑρμιππος αὖθις ἐποίησεν εἰς Ἵπέρβολον,  
 ἄλλοι τ' ἤδη πάντες ἐρείδουσιν εἰς Ἵπέρβολον,  
 τὰς εἰκοὺς τῶν ἐγγέλεων τὰς ἐμὰς μιμούμενοι.  
 ὅστις οὖν τούτοισι γελᾷ, τοῖς ἐμοῖς μὴ χαιρέτω· 560  
 ἦν δ' ἐμοὶ καὶ τοῖσιν ἐμοῖς εὐφραίνησθ' εὐρήμασιν,  
 ἐς τὰς ὥρας τὰς ἐτέρας εὖ φρονεῖν δοκήσετε.

ὕψιμέδοντα μὲν θεῶν  
 Ζῆνα τύραννον ἐς χορὸν  
 πρῶτα μέγαν κικλήσκω· 565  
 τόν τε μεγασθενῆ τριαί-  
 νης ταμίαν,  
 γῆς τε καὶ ἁλμυρᾶς θαλάσ-  
 σης ἄγριον μοχλευτήν·  
 καὶ μεγαλῶνυμον ἡμέτερον πατέρ',  
 Αἰθέρα σεμνότατον, βιοθρέμμονα πάντων· 570  
 τόν θ' ἵππονῶμαν, ὃς ὑπερ-  
 λάμπροις ἀκτίσιν κατέχει  
 γῆς πέδον, μέγας ἐν θεοῖς  
 ἐν θνητοῖσί τε δαίμων.

<sup>a</sup> Clearly the "mother of Hyperbolus."

<sup>b</sup> He seems to have travestied the story of Andromeda, bringing on a tipsy old woman to be devoured by the sea-monster.

<sup>c</sup> See *K.* 864-7.

THE CLOUDS, 553-574

In his Maricas the Drunkard,  
Shamefully my "Knights" distorting,  
Tacking on the tipsy beldame,<sup>a</sup>  
Phrynichus's <sup>b</sup> prime invention,  
Then Hermippus on the caitiff  
And the rest upon the caitiff  
And my simile to pilfer  
Whoso laughs at their productions,  
But for you who praise my genius,  
Ye shall gain a name for wisdom,

Eupolis the charge began,  
as he is a shameful man,  
just the ballet-dance to keep,  
eat by monsters of the deep.  
opened all his little skill,  
are their wit exhausting still ;  
" of the Eels " <sup>c</sup> they all combine.  
let him not delight in mine.  
you who think my writings clever,  
yea ! for ever and for ever.

O mighty God, O heavenly King,  
First unto Thee my prayer I bring,  
O come, Lord Zeus, to my choral song ;—  
And Thou, dread Power, whose resistless hand  
Heaves up the sea and the trembling land,  
Lord of the trident, stern and strong ;—  
And Thou who sustainest the life of us all  
Come, Ether, our parent, O come to my call ;—  
And Thou who floodest the world with light,  
Guiding thy steeds through the glittering sky,  
To men below and to Gods on high  
A Potentate heavenly-bright !

## ARISTOPHANES

ὦ σοφώτατοι θεαταί, δεῦρο τὸν νοῦν πρόσχετε. 575

ἡδικομένην γὰρ ὑμῖν μεμφόμεσθ' ἐναντίον·

πλεῖστα γὰρ θεῶν ἀπάντων ὠφελοῦσαις τὴν πόλιν,

δαιμόνων ἡμῖν μόναις οὐ θύετ' οὐδὲ σπένδετε,

αἵτινες τηροῦμεν ὑμᾶς. ἦν γὰρ ἢ τις ἕξοδος

μηδενὶ ξὺν νῶ, τότε ἢ βροντῶμεν ἢ ψακάζομεν. 580

εἶτα τὸν θεοῖσιν ἐχθρὸν βυρσοδέψην Παφλαγόνα

ἡνίχ' ἡρεῖσθε στρατηγόν, τὰς ὀφρῦς συνήγομεν

κάποιοῦμεν δεινά· “ βροντῇ δ' ἐρράγη δι' ἀστραπῆς.”

ἢ σελήνῃ δ' ἐξέλειπε τὰς ὁδοὺς· ὁ δ' ἥλιος

τὴν θρυαλλίδ' εἰς ἑαυτὸν εὐθέως ξυνελκύσας 585

οὐ φανεῖν ἔφασκεν ὑμῖν, εἰ στρατηγήσει Κλέων.

ἀλλ' ὅμως εἴλεσθε τοῦτον. φασὶ γὰρ δυσβουλίαν

τῇδε τῇ πόλει προσεῖναι, ταῦτα μέντοι τοὺς θεοὺς

ἄττ' ἂν ὑμεῖς ἐξαμάρτητ' ἐπὶ τὸ βέλτιον τρέπειν.

ὥς δὲ καὶ τοῦτο ξυνοίσει ῥαδίως διδάξομεν. 590

ἦν Κλέωνα τὸν λάρον δώρων ἐλόντες καὶ κλοπῆς,

<sup>a</sup> From the *Teucer* of Sophocles : Schol.

<sup>b</sup> Nothing is known of this election.





## ARISTOPHANES

εἶτα φιμώσητε τούτου τῷ ξύλῳ τὸν αὐχένα,  
 αὐθις ἐς τὰρχαῖον ὑμῖν, εἴ τι καὶ ξημάρτετε,  
 ἐπὶ τὸ βέλτιον τὸ πρᾶγμα τῇ πόλει συνοίσεται.

“ ἄμφί μοι αὐτε,” Φοῖβ’ ἀναξ

Δήλιε, Κυνθίαν ἔχων

595

ὑψικέρατα πέτραν·

ἦ τ’ Ἐφέσου μάκαιρα πάγ-

χρυσον ἔχεις

οἶκον ἐν ᾧ κόραι σε Λυ-

δῶν μεγάλως σέβουσιν·

ἦ τ’ ἐπιχώριος ἡμετέρα θεός,

600

αἰγίδος ἡνίοχος, πολιοῦχος Ἀθάνα·

Παρνασσίαν θ’ ὅς κατέχων

πέτραν σὺν πεύκαις σελαγεῖ

Βάκχαις Δελφίσιν ἐμπρέπων,

κωμαστής Διόνυσος.

605

ἡνίχ’ ἡμεῖς δεῦρ’ ἀφορμᾶσθαι παρεσκευάσμεθα,

ἢ Σελήνη συντυχοῦσ’ ἡμῖν ἐπέστειλεν φράσαι,

πρῶτα μὲν χαίρειν Ἀθηναίοισι καὶ τοῖς ξυμμάχοις·

εἶτα θυμαίνειν ἔφασκε· δεινὰ γὰρ πεπονθέναι,

ὠφελοῦσ’ ὑμᾶς ἅπαντας, οὐ λόγοις, ἀλλ’ ἐμφανῶς.

610

πρῶτα μὲν τοῦ μηνὸς εἰς δᾶδ’ οὐκ ἔλαττον ἢ δραχμήν,

ὥστε καὶ λέγειν ἅπαντας ἐξιόντας ἐσπέρας,

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<sup>a</sup> ἄμφί μοι αὐτε was a common commencement of dithyrambic odes.



μή πρίη, παῖ, δᾶδ', ἐπειδὴ φῶς Σιελιναίης καλόν.  
 ἄλλα τ' εὖ δρᾶν φησιν, ὑμᾶς δ' οὐκ ἄγειν τὰς  
 ἡμέρας

615

οὐδέν ὀρθῶς, ἀλλ' ἄνω τε καὶ κάτω κυδοιδοπαῶν.  
 ὥστ' ἀπειλεῖν φησιν αὐτῇ τοὺς θεοὺς ἐκάστοτε  
 ἡνίκ' ἂν ψευσθῶσι δείπνου, κἀπίωσιν οἴκαδε,  
 τῆς ἐορτῆς μὴ τυχόντες κατὰ λόγον τῶν ἡμερῶν.  
 κᾶθ' ὅταν θύειν δέη, στρεβλοῦτε καὶ δικάζετε.  
 620  
 πολλάκις δ' ἡμῶν ἀγόντων τῶν θεῶν ἀπασσίαν,  
 ἡνίκ' ἂν πενθῶμεν ἢ τὸν Μέμνον' ἢ Σαρπηδόνα,  
 σπένδεθ' ὑμεῖς καὶ γελᾶτ'. ἀνθ' ὧν λαχὼν Ὑπέρ-  
 βολος

τῆτες ἱερομνημονεῖν, κᾶπειθ' ὑφ' ἡμῶν τῶν θεῶν  
 τὸν στέφανον ἀφηρέθη· μᾶλλον γὰρ οὕτως εἴσεται  
 625  
 κατὰ σελήνην ὥς ἄγειν χρή τοῦ βίου τὰς ἡμέρας.

ΣΩ. μὰ τὴν Ἀναπνοήν, μὰ τὸ Χάος, μὰ τὸν Ἀέρα,  
 οὐκ εἶδον οὕτως ἄνδρ' ἄγροικον οὐδένα  
 οὐδ' ἄπορον οὐδὲ σκαιὸν οὐδ' ἐπιλήσιμονα.  
 630  
 ὅστις σκαλαθυρμάτι ἄττα μικρὰ μανθάνων,  
 ταῦτ' ἐπιλέλθεται πρὶν μαθεῖν· ὅμως γε μὴν  
 αὐτὸν καλῶ θύραζε δευρὶ πρὸς τὸ φῶς.  
 ποῦ Στρεψιάδης; ἔξει τὸν ἀσκάντην λαβών.

<sup>a</sup> The allusion is to alterations in the calendar introduced by the astronomer Meton about 432 B.C.

<sup>b</sup> Son of Eos (Aurora), slain by Achilles; for Sarpedon son of Zeus whom Patroclus slew see *Il.* xvi. 419 seq.

<sup>c</sup> An official sent with the three Pylagorae to the Amphictyonic Council. Nothing is known of the circumstance.

<sup>d</sup> Socrates here comes out of the *Phrontisterion* where he has been endeavouring to teach *Strepsiades*.

THE CLOUDS, 614-633

"Buy no link, my boy, this evening,  
for the Moon will lend her light."  
Other blessings too she sends you,  
yet you will not mark your days  
As she bids you, but confuse them,  
jumbling them all sorts of ways,<sup>a</sup>  
And, she says, the Gods in chorus  
shower reproaches on her head,  
When in bitter disappointment  
they go supperless to bed,  
Not obtaining festal banquets  
duly on the festal day ;  
Ye are badgering in the law-courts  
when ye should arise and slay !  
And full oft when we celestials  
some strict fast are duly keeping,  
For the fate of mighty Memnon,<sup>b</sup>  
or divine Sarpedon weeping,  
Then you feast and pour libations :  
and Hyperbolus of late  
Lost the crown he wore so proudly  
as Recorder <sup>c</sup> of the Gate,  
Through the wrath of us immortals :  
so perchance he'll rather know  
Always all his days in future  
by the Lady Moon to go.

so.<sup>a</sup> Never by Chaos, Air, and Respiration,  
Never, no never have I seen a clown  
So helpless, and forgetful, and absurd !  
Why if he learns a quirk or two he clean  
Forgets them ere he has learnt them : all the same,  
I'll call him out of doors here to the light.  
Take up your bed, Strepsiades, and come !

# ARISTOPHANES

- ΣΤ. ἀλλ' οὐκ ἐώσιν μ' ἐξενεγκεῖν οἱ κόρεις.  
 ΣΟ. ἀνύσας τι κατάρθου, καὶ πρόσεχε τὸν νοῦν.  
 ΣΤ. ἰδοῦ. 635  
 ΣΟ. ἄγε δὴ, τί βούλει πρῶτα νυνὶ μανθάνειν  
 ὧν οὐκ ἐδιδάχθης πώποτ' οὐδέν; εἰπέ μοι.  
 πότερον περὶ μέτρων ἢ περὶ ἐπῶν ἢ ῥυθμῶν;  
 ΣΤ. περὶ τῶν μέτρων ἔγωγ'. ἑναγχος γάρ ποτε  
 ὑπ' ἀλφитаμοιβοῦ παρεκόπην διχοινίκῳ. 640  
 ΣΟ. οὐ τοῦτ' ἐρωτῶ σ', ἀλλ' ὅ τι κάλλιστον μέτρον  
 ἡγεί· πότερον τὸ τρίμετρον ἢ τὸ τετράμετρον;  
 ΣΤ. ἐγὼ μὲν οὐδέν πρότερον ἡμικτέου. 645  
 ΣΟ. οὐδὲν λέγεις, ὦνθρωπε.  
 ΣΤ. περὶδου νυν ἐμοί,  
 εἰ μὴ τετράμετρον ἐστὶν ἡμικτέον.  
 ΣΟ. ἐς κόρακας, ὡς ἄγροικος εἶ καὶ δυσμαθής.  
 τάχα δ' ἂν δύναιο μανθάνειν περὶ ῥυθμῶν.  
 ΣΤ. τί δέ μ' ὠφελήσους' οἱ ῥυθμοὶ πρὸς τάλφιτα;  
 ΣΟ. πρῶτον μὲν εἶναι κομψὸν ἐν συνουσίᾳ,  
 ἐπαῖονθ' ὁποῖός ἐστι τῶν ῥυθμῶν 650  
 κατ' ἐνόπλιον, χῶποῖος αὖ κατὰ δάκτυλον.  
 ΣΤ. κατὰ δάκτυλον; νῆ τὸν Δί', ἀλλ' οἶδ'.  
 ΣΟ. εἰπέ δὴ.  
 ΣΤ. τίς ἄλλος ἀντὶ τουτουὶ τοῦ δακτύλου;  
 πρὸ τοῦ μὲν, ἔτ' ἐμοῦ παιδὸς ὄντος, οὐτοσί.  
 ΣΟ. ἀγρείος εἶ καὶ σκαιός.  
 ΣΤ. οὐ γάρ, ῥῆζυρέ, 655  
 τούτων ἐπιθυμῶ μανθάνειν οὐδέν.  
 ΣΟ. τί δαί;  
 ΣΤ. ἐκεῖν' ἐκεῖνο, τὸν ἀδικώτατον λόγον.  
 ΣΟ. ἀλλ' ἕτερα δεῖ σε πρότερα τούτων μανθάνειν,

<sup>a</sup> The μέδιμνος = 48 χοίνικες, the ἐκτεῖς = 8, and so the ἡμικτέον = 4, being therefore τετράμετρον. The joke, however, in 326

# THE CLOUDS, 634-658

- ST. By Zeus, I can't : the bugs make such resistance.  
 SO. Make haste. There, throw it down, and listen.  
 ST. Well !  
 SO. Attend to me : what shall I teach you first  
 That you've not learnt before ? Which will you have,  
 Measures or rhythms or the right use of words ?  
 ST. Oh ! measures to be sure : for very lately  
 A grocer swindled me of full three pints.  
 SO. I don't mean that : but which do you like the best  
 Of all the measures ; six feet, or eight feet ?  
 ST. Well, I like nothing better than the yard.  
 SO. Fool ! don't talk nonsense.  
 ST. What will you bet me now  
 That two yards don't exactly make six feet ? <sup>a</sup>  
 SO. Consume you ! what an ignorant clown you are !  
 Still, perhaps you can learn tunes more easily.  
 ST. But will tunes help me to repair my fortunes ?  
 SO. They'll help you to behave in company :  
 If you can tell which kind of tune is best  
 For the sword-dance, and which for finger music.<sup>b</sup>  
 ST. For fingers ! aye, but I know that.  
 SO. Say on, then.  
 ST. What is it but this finger ? though before,  
 Ere this was grown, I used to play with that.  
 SO. Insufferable dolt !  
 ST. Well but, you goose,  
 I don't want to learn this.  
 SO. What *do* you want then ?  
 ST. Teach me the Logic ! teach me the unjust Logic !  
 SO. But you must learn some other matters first :

the Greek consists largely in all the measures being measures of *capacity* (a μέδιμος being about 12 gallons).

<sup>b</sup> Strepsiades knows nothing about "dactyl" but takes δάκτυλος in its literal sense, and makes indecent gestures with the middle finger (*infamis digitus*).

# ARISTOPHANES

- τῶν τετραπόδων ἅττ' ἐστὶν ὀρθῶς ἄρρενα.  
 ΣΤ. ἀλλ' οἷδ' ἔγωγε τᾶρρεν', εἰ μὴ μαίνομαι· 660  
 κριός, τράγος, ταῦρος, κύων, ἀλεκτρυών.  
 ΣΟ. ὀρᾷς ὃ πάσχεις; τήν τε θήλειαν καλεῖς  
 ἀλεκτρυόνα κατὰ ταῦτό καὶ τὸν ἄρρενα.  
 ΣΤ. πῶς δῆ; φέρε.  
 ΣΟ. πῶς; ἀλεκτρυὸν καλέκτρυόν.  
 ΣΤ. νῆ τὸν Ποσειδῶ. νῦν δὲ πῶς με χρή καλεῖν; 665  
 ΣΟ. ἀλεκτρύαιναν, τὸν δ' ἕτερον ἀλέκτορα.  
 ΣΤ. ἀλεκτρύαιναν; εἶ γε νῆ τὸν Ἀέρα·  
 ὥστ' ἀντὶ τούτου τοῦ διδάγματος μόνου  
 διαλφισώσω σου κύκλῳ τὴν κάρδοπον.  
 ΣΟ. ἰδοὺ μάλ' αὖθις τοῦθ' ἕτερον. τὴν κάρδοπον 670  
 ἄρρενα καλεῖς, θήλειαν οὔσαν.  
 ΣΤ. τῷ τρόπῳ  
 ἄρρενα καλῶ 'γὼ κάρδοπον;  
 ΣΟ. μάλιστα γε,  
 ὥσπερ γε καὶ Κλεώνυμον.  
 ΣΤ. πῶς δῆ; φράσον.  
 ΣΟ. ταῦτόν δύναται σοι κάρδοπος Κλεωνύμῳ.  
 ΣΤ. ἀλλ', ὦγάθ', οὐδ' ἦν κάρδοπος Κλεωνύμῳ, 675  
 ἀλλ' ἐν θυεῖα στρογγύλῃ γ' ἀνεμάττετο.  
 ἀτὰρ τὸ λοιπὸν πῶς με χρή καλεῖν;  
 ΣΟ. ὅπως;  
 τὴν καρδόπην, ὥσπερ καλεῖς τὴν Σωστράτην.  
 ΣΤ. τὴν καρδόπην θήλειαν;  
 ΣΟ. ὀρθῶς γὰρ λέγεις.  
 ΣΤ. ἐκεῖνο δ' ἦν ἄν, καρδόπη, Κλεωνύμη. 680  
 ΣΟ. ἔτι δῆ γε περὶ τῶν ὀνομάτων μαθεῖν σε δεῖ,  
 ἅττ' ἄρρεν' ἐστίν, ἅττα δ' αὐτῶν θήλεα.  
 ΣΤ. ἀλλ' οἷδ' ἔγωγ' ἅ θήλε' ἐστίν.  
 ΣΟ. εἰπέ δῆ.  
 328



# THE CLOUDS, 659-683

- As, what are males among the quadrupeds.
- st. I should be mad indeed not to know that.  
The Ram, the Bull, the Goat, the Dog, the Fowl.
- so. Ah ! there you are ! there's a mistake at once !  
You call the male and female fowl the same.
- st. How ! tell me how.
- so. Why fowl and fowl of course.
- st. That's true though ! what then shall I say in future ?
- so. Call one a fowless and the other a fowl.
- st. A fowless ? Good ! Bravo ! Bravo ! by Air.  
Now for that one bright piece of information  
I'll give you a barley bumper in your trough.
- so. Look there, a fresh mistake ; you called it trough,  
Masculne, when it's feminine.
- st. How, pray ?
- How did I make it masculine ?
- so. Why " trough,"
- Just like " Cleonymus."
- st. I don't quite catch it.
- so. Why " trough," " Cleonymus," both masculine.
- st. Ah, but Cleonymus has got no trough,  
His bread is kneaded in a rounded mortar :<sup>a</sup>  
Still, what must I say in future ?
- so. What ! why call it
- A " troughness," female, just as one says " an actress."
- st. A " troughness," female ?
- so. That's the way to call it.
- st. O " troughness " then and Miss Cleonymus.
- so. Still you must learn some more about these names ;  
Which are the names of men and which of women.
- st. Oh, I know which are women.
- so. Well, repeat some.
- <sup>a</sup> As being " a poor man " who had nothing better to use :  
Schol. But there seems a reference " to the charge of effeminacy  
which runs through these lines " : R.

# ARISTOPHANES

ΣΤ. Λύσιλλα, Φίλινα, Κλειταγόρα, Δημητρία.

ΞΩ. ἄρρενα δὲ ποῖα τῶν ὀνομάτων;

ΣΤ. μυρία.

685

Φιλόξενος, Μελησίας, Ἀμυνίας.

ΞΩ. ἀλλ', ὦ πόνηρε, ταῦτά γ' ἔστ' οὐκ ἄρρενα.

ΣΤ. οὐκ ἄρρεν' ἡμῖν ἐστίν;

ΞΩ. οὐδαμῶς γ', ἐπεὶ

πῶς ἂν καλέσειας ἐντυχὼν Ἀμυνία;

ΣΤ. ὅπως ἄν; ὠδί, δεῦρο δεῦρ', Ἀμυνία.

690

ΞΩ. ὀρᾶς; γυναῖκα τὴν Ἀμυνίαν καλεῖς.

ΣΤ. οὐκ οὐν δικαίως ἥτις οὐ στρατεύεται;

ἀτὰρ τί ταῦθ' ἅ πάντες ἴσμεν μανθάνω;

ΞΩ. οὐδὲν μὰ Δί', ἀλλὰ κατακλινεῖς δευρί,

ΣΤ. τί δρῶ;

ΞΩ. ἐκφρόντισόν τι τῶν σεαυτοῦ πραγμάτων.

695

ΣΤ. μὴ δῆθ', ἱκετεύω σ', ἐνθάδ'· ἀλλ' εἴπερ γε χρή,  
χαμαί μ' ἔασον αὐτὰ ταῦτ' ἐκφροντίσαι.

ΞΩ. οὐκ ἔστι παρὰ ταῦτ' ἄλλα.

ΣΤ. κακοδαίμων ἐγώ,

οἷαν δίκην τοῖς κόρεσι δώσω τήμερον.

ΞΩ. φρόντιζε δὴ καὶ διάθρει, πάντα τρόπον τε σαυτὸν 700

στρόβει πυκνώσας.

ταχὺς δ', ὅταν εἰς ἄπορον πέσης,

ἐπ' ἄλλο πῆδα

νόημα φρενός· ὕπνος δ' ἀπέστω γλυκύθυμος

ὀμμάτων.

705

ΣΤ. ἱατταταῖ ἱατταταῖ.

ΧΘ. τί πάσχεις; τί κάμνεις;

ΣΤ. ἀπόλλυμαι δείλαιος· ἐκ τοῦ σκίμποδος

## THE CLOUDS, 684-709

- ST. Demetria, Cleitagora, Philinna.  
SO. Now tell me some men's names.  
ST. O yes, ten thousand.  
Philon, Melesias, Amynias.  
SO. Hold ! I said men's names : these are women's names.  
ST. No, no, they're men's.  
SO. They are *not* men's, for how  
Would you address Amynias if you met him ?  
ST. How ? somehow thus : " Here, here, Amynia <sup>a</sup> ! "  
SO. Amynia ! a woman's name, you see.  
ST. And rightly too ; a sneak who shirks all service !  
But all know this : let's pass to something else.  
SO. Well, then, you get into the bed.  
ST. And then ?  
SO. Excogitate about your own affairs.  
ST. Not there : I do beseech, not there : at least  
Let me excogitate on the bare ground.  
SO. There is no way but this.  
ST. O luckless me !  
How I shall suffer from the bugs to-day.
- SO. Now then survey in every way,  
with airy judgement sharp and quick :  
Wrapping thoughts around you thick :  
And if so be in one you stick,  
Never stop to toil and bother,  
Lightly, lightly, lightly leap,  
To another, to another ;  
Far away be balmy sleep.
- ST. Ugh ! Ugh ! Ugh ! Ugh ! Ugh !  
CH. What's the matter ? where's the pain ?  
ST. Friends ! I'm dying. From the bed

<sup>a</sup> Cf. W. 466, 1267. The Greek vocative of " Amynias " becomes feminine in form.

# ARISTOPHANES

- δάκνουσί μ' ἐξέρποντες οἱ Κορίνθιοι, 710  
καὶ τὰς πλευρὰς δαρδάπτουσιν  
καὶ τὴν ψυχὴν ἐκπίνουσιν,  
καὶ τοὺς ὄρχεις ἐξέλκουσιν,  
καὶ τὸν πρωκτὸν διορύττουσιν,  
καὶ μ' ἀπολοῦσιν. 715
- ΧΟ. μή νυν βαρέως ἄλγει λίαν.  
ΣΤ. καὶ πῶς; ὅτε μου  
φρουῖδα τὰ χρήματα, φρούδη χροιά,  
φρούδη ψυχὴν, φρούδη δ' ἐμβάς·  
καὶ πρὸς τούτοις ἔτι τοῖσι κακοῖς 720  
φρουρᾶς ἄδων  
ὀλίγου φρουῖδος γεγένημαι.
- ΣΟ. οὗτος, τί ποιεῖς; οὐχὶ φροντίζεις;  
ΣΤ. ἐγώ;  
νῆ τὸν Ποσειδῶ.  
ΣΟ. καὶ τί δῆτ' ἐφρόντισας;  
ΣΤ. ὑπὸ τῶν κόρεων εἴ μού τι περιλειφθήσεται. 725  
ΣΟ. ἀπολεῖ κάκιςτ'.
- ΣΤ. ἀλλ', ὦγάθ', ἀπόλωλ' ἀρτίως.  
ΣΟ. οὐ μαλθακιστέ', ἀλλὰ περικαλυπτέα.  
ἐξευρετέος γὰρ νοῦς ἀποστερητικὸς  
καῖπαιόλημ'.
- ΣΤ. οἶμοι, τίς ἄν δῆτ' ἐπιβάλοι  
ἐξ ἀρνακίδων γνώμην ἀποστερητρίδα; 730  
ΣΟ. φέρε νυν, ἀθρήσω πρῶτον, ὃ τι δρᾷ, τουτονί.  
οὗτος, καθεύδεις;  
ΣΤ. μὰ τὸν Ἀπόλλω ἡγὼ μὲν οὔ.  
ΣΟ. ἔχεις τι;

## THE CLOUDS, 710-732

Out creep bugbears <sup>a</sup> scantily fed,  
And my ribs they bite in twain,  
And my life-blood out they suck,  
And my manhood off they pluck,  
And my loins they dig and drain,  
And I'm dying, once again.

CH. O take not the smart so deeply to heart.

ST. Why, what can I do ?

Vanished my skin so ruddy of hue,  
Vanished my life-blood, vanished my shoe,  
Vanished my purse, and what is still worse  
As I hummed an old tune till my watch should  
be past,  
I had very near vanished myself at the last.

so. Hallo there, are you pondering ?

ST. Eh ! what ? I ?

Yes to be sure.

so. And what have your ponderings come to ?

ST. Whether these bugs will leave a bit of me.

so. Consume you, wretch !

ST. Faith, I'm consumed already.

so. Come, come, don't flinch : pull up the clothes again :  
Search out and catch some very subtle dodge  
To fleece your creditors.

ST. O me, how can I  
Fleece any one with all these fleeces on me ?  
(*Puts his head under the clothes.*)

so. Come, let me peep a moment what he's doing.  
Hey ! he's asleep !

ST. No, no ! no fear of that !

so. Caught anything ?

<sup>a</sup> *oi Koplythoi* (at this time the bitterest enemies of Athens) = *oi kôpeis*, "the bugs."

# ARISTOPHANES

- ΣΤ. μὰ Δί' οὐ δῆτ' ἔγωγ'.
- ΣΩ. οὐδέν πάνυ;
- ΣΤ. οὐδέν γε πλὴν ἢ τὸ πέος ἐν τῇ δεξιᾷ.
- ΣΩ. οὐκ ἐγκαλυψάμενος ταχέως τι φροντιεῖς; 735
- ΣΤ. περὶ τοῦ; σὺ γάρ μοι τοῦτο φράσον, ὦ Σώκρατες.
- ΣΩ. αὐτὸς ὃ τι βούλει πρῶτος ἐξευρὼν λέγε.
- ΣΤ. ἀκήκοας μυριάκις ἄγὼ βούλομαι,  
περὶ τῶν τόκων, ὅπως ἂν ἀποδῶ μηδενί.
- ΣΩ. ἴθι νυν, καλύπτου καὶ σχάσας τὴν φροντίδα 740  
λεπτὴν κατὰ μικρὸν περιφρόνει τὰ πράγματα,  
ὀρθῶς διαιρῶν καὶ σκοπῶν.
- ΣΤ. οἶμοι τάλας.
- ΣΩ. ἔχ' ἀτρέμα· κἂν ἀπορῆς τι τῶν νοημάτων,  
ἄφεις ἄπελθε· κἄτα τὴν γνώμην πάλιν  
κίνησον αὖθις, αὐτὸ καὶ ζυγώθρισον. 745
- ΣΤ. ὦ Σωκρατίδιον φίλτατον.
- ΣΩ. τί, ὦ γέρον;
- ΣΤ. ἔχω τόκου γνώμην ἀποστερητικὴν.
- ΣΩ. ἐπίδειξον αὐτήν.
- ΣΤ. εἰπέ δὴ νύν μοι,
- ΣΩ. τὸ τί;
- ΣΤ. γυναικα φαρμακίδ' εἰ πριάμενος Θετταλὴν,  
καθέλοιμι νύκτωρ τὴν σελήνην, εἵτα δέ 750  
αὐτὴν καθεῖρξαίμ' ἐς λοφεῖον στρογγύλον,  
ὥσπερ κάτοπτρον, κἄτα τηροίην ἔχων,
- ΣΩ. τί δῆτα τοῦτ' ἂν ὠφελήσειέν σ';
- ΣΤ. ὃ τι;
- εἰ μηκέτ' ἀνατέλλοι σελήνη μηδαμοῦ,  
οὐκ ἂν ἀποδοίην τοὺς τόκους.
- ΣΩ. ὅτι τί δή;
- ΣΤ. ὅτι κατὰ μῆνα τὰργύριον δανείζεται.
- ΣΩ. εὖ γ'· ἀλλ' ἔτερον αὖ σοι προβαλῶ τι δεξιόν.

# THE CLOUDS, 733-757

- ST. No, nothing.
- SO. Surely, something.
- ST. Well, I had something in my hand, I'll own.
- SO. Pull up the clothes again, and go on pondering.
- ST. On what ? now do please tell me, Socrates.
- SO. What is it that you want ? first tell me that.
- ST. You have heard a million times what 'tis I want :  
My debts ! my debts ! I want to shirk my debts.
- SO. Come, come, pull up the clothes : refine your thoughts  
With subtle wit : look at the case on all sides :  
Mind you divide <sup>a</sup> correctly.
- ST. Ugh ! O me.
- SO. Hush : if you meet with any difficulty  
Leave it a moment : then return again  
To the same thought : then lift and weigh it well.
- ST. Oh, here, dear Socrates !
- SO. Well, my old friend.
- ST. I've found a notion how to shirk my debts.
- SO. Well then, propound it.
- ST. What do you think of this ?  
Suppose I hire some grand Thessalian witch  
To conjure down the Moon, and then I take it  
And clap it into some round helmet-box,  
And keep it fast there, like a looking-glass,—
- SO. But what's the use of that ?
- ST. The use, quotha :  
Why if the Moon should never rise again,  
I'd never pay one farthing.
- SO. No ! why not ?
- ST. Why, don't we pay our interest by the month ?
- SO. Good ! now I'll proffer you another problem.

<sup>a</sup> *διαίρεσις* "division of genus into species" is a technical term in Logic.

ARISTOPHANES

- εἴ σοι γράφοιτο πεντετάλαντός τις δίκη,  
ὅπως ἂν αὐτὴν ἀφανίσαις εἰπέ μοι.
- ΣΤ. ὅπως; ὅπως; οὐκ οἶδ'. ἀτὰρ ζητητέον. 760
- ΣΩ. μή νυν περὶ σαυτὸν εἶλλε τὴν γνώμην αἰεί,  
ἀλλ' ἀποχάλα τὴν φροντίδ' εἰς τὸν ἄερα,  
λινόδετον ὥσπερ μηλολόνθην τοῦ ποδός.
- ΣΤ. εὖρηκ' ἀφάνισιν τῆς δίκης σοφωτάτην,  
ὥστ' αὐτὸν ὁμολογεῖν σ' ἐμοί.
- ΣΩ. ποίαν τινά; 765
- ΣΤ. ἤδη παρὰ τοῖσι φαρμακοπώλαις τὴν λίθον  
ταύτην ἐόρακας, τὴν καλήν, τὴν διαφανή,  
ἀφ' ἧς τὸ πῦρ ἄπτουσι;
- ΣΩ. τὴν ὕαλον λέγεις;
- ΣΤ. ἔγωγε. φέρε, τί δῆτ' ἂν, εἰ ταύτην λαβῶν,  
ὁπότε γράφοιτο τὴν δίκην ὁ γραμματεὺς,  
ἀπωτέρω στὰς ὧδε πρὸς τὸν ἥλιον 770  
τὰ γράμματ' ἐκτῆξαιμι τῆς ἐμῆς δίκης;
- ΣΩ. σοφῶς γε νῆ τὰς Χάριτας.
- ΣΤ. οἴμ' ὥς ἦδομαι  
ὅτι πεντετάλαντος διαγέγραπταί μοι δίκη.
- ΣΩ. ἄγε δὴ ταχέως τουτὶ ξυνάρπασον.
- ΣΤ. τὸ τί; 775
- ΣΩ. ὅπως ἀποστρέψαις ἂν ἀντιδίκων δίκην,  
μέλλων ὀφλήσειν, μὴ παρόντων μαρτύρων.
- ΣΤ. φαυλότατα καὶ ῥᾶστ'.
- ΣΩ. εἰπέ δή.
- ΣΤ. καὶ δὴ λέγω.  
εἰ πρόσθεν ἔτι μιᾶς ἐνεστώσης δίκης,  
πρὶν τὴν ἐμὴν καλεῖσθ', ἀπαγξαίμην τρέχων. 780
- ΣΩ. οὐδὲν λέγεις.
- ΣΤ. νῆ τοὺς θεοὺς ἔγωγ', ἐπεὶ



# THE CLOUDS, 758-781

- Suppose an action : damages, five talents :  
Now tell me how you can evade that same.
- st. How ! how ! can't say at all : but I'll go seek.
- so. Don't wrap your mind for ever round yourself,  
But let your thoughts range freely through the air,  
Like chafers with a thread about their feet.<sup>a</sup>
- st. I've found a bright evasion of the action :  
Confess yourself, 'tis glorious.
- so. But what is it ?
- st. I say, haven't you seen in druggists' shops  
That stone, that splendidly transparent stone,  
By which they kindle fire ?
- so. The burning-glass ?
- st. That's it : well then, I'd get me one of these,  
And as the clerk was entering down my case,  
I'd stand, like this, some distance towards the sun,  
And burn out every line.
- so. By the Three Graces,  
A clever dodge !
- st. O me, how pleased I am  
To have a debt like that clean blotted out.
- so. Come, then, make haste and snap up this.
- st. Well, what ?
- so. How to prevent an adversary's suit  
Supposing you were sure to lose it ; tell me.
- st. O, nothing easier.
- so. How, pray ?
- st. Why thus,  
While there was yet one trial intervening,  
Ere mine was cited, I'd go hang myself.
- so. Absurd !
- st. No, by the Gods, it isn't though :

<sup>a</sup> To tie a thread round the leg of a cockchafer and then see if it try to fly was apparently a common amusement of boys.

# ARISTOPHANES

- οὐδεὶς κατ' ἐμοῦ τεθνεώτος εἰσάξει δίκην.
- ΣΩ. ὕθλεις· ἄπερρ', οὐκ ἂν διδασκαίμην σ' ἔτι.
- ΣΤ. ὅτι; τί; ναὶ πρὸς τῶν θεῶν, ὦ Σώκρατες.
- ΣΩ. ἀλλ' εὐθύς ἐπιλήθαι σύ γ' ἄττ' ἂν καὶ μάθης· 785  
ἐπεὶ τί νυνὶ πρῶτον ἐδιδάχθης; λέγε.
- ΣΤ. φέρ' ἴδω, τί μέντοι πρῶτον ἦν; τί πρῶτον ἦν;  
τίς ἦν ἐν ἧ ματτόμεθα μέντοι τάλφιτα;  
οἷμοι, τίς ἦν;
- ΣΩ. οὐκ ἐς κόρακας ἀποφθερεῖ,  
ἐπιλησμοῦτατον καὶ σκαιότατον γερόντιον; 790
- ΣΤ. οἷμοι, τί οὖν δῆθ' ὁ κακοδαίμων πείσομαι;  
ἀπὸ γὰρ ὀλοῦμαι μὴ μαθὼν γλωττοστροφεῖν.  
ἀλλ', ὦ Νεφέλαι, χρηστόν τι συμβουλευέσασθε.
- ΧΩ. ἡμεῖς μὲν, ὦ πρεσβῦτα, συμβουλευόμεν,  
εἴ σοί τις υἱὸς ἐστὶν ἐκτεθραμμένος, 795  
πέμπειν ἐκείνον ἀντὶ σαντοῦ μαυθάνειν.
- ΣΤ. ἀλλ' ἔστ' ἔμοιγ' υἱὸς καλὸς τε καὶ γαθός·  
ἀλλ' οὐκ ἐθέλει γὰρ μαυθάνειν, τί ἐγὼ πάθω;
- ΧΩ. σὺ δ' ἐπιτρέπεις;
- ΣΤ. εὐσωματεῖ γὰρ καὶ σφριγᾷ,  
κάσθ' ἐκ γυναικῶν εὐπτέρων τῶν Κοισύρας. 800  
ἀτὰρ μέτειμί γ' αὐτόν· ἦν δὲ μὴ θέλῃ,  
οὐκ ἔσθ' ὅπως οὐκ ἐξελῶ 'κ τῆς οἰκίας.  
ἀλλ' ἐπανάμεινόν μ' ὀλίγον εἰσελθὼν χρόνον.
- ΧΩ. ἄρ' αἰσθάνει πλεῖστα δι' ἡμᾶς ἀγάθ' αὐτίχ' ἔξων [ἀντ.  
μόνας θεῶν; ὥς  
ἔτοιμος ὅδ' ἐστὶν ἅπαντα δρᾶν  
ὅσ' ἂν κελεύῃς.  
σὺ δ' ἀνδρὸς ἐκπεπληγμένου καὶ φανερώς ἐπηρμένου 810

# THE CLOUDS, 782-810

- They could not prosecute me were I dead.
- so. Nonsense ! Be off : I'll try no more to teach you.
- st. Why not ? do, please : now, please do, Socrates.
- so. Why you forget all that you learn, directly.  
Come, say what you learnt first : there's a chance for  
you.
- st. Ah ! what was first ?—Dear me : whatever was it ?—  
Whatever's that we knead the barley in ?—  
Bless us, what was it ?
- so. Be off, and feed the crows,  
You most forgetful, most absurd old dolt !
- st. O me ! what will become of me, poor wretch !  
I'm clean undone : I haven't learnt to speak.—  
O gracious Clouds, now do advise me something.
- ch. Our counsel, ancient friend, is simply this,  
To send your son, if you have one at home,  
And let him learn this wisdom in your stead.
- st. Yes ! I've a son, quite a fine gentleman :  
But he won't learn, so what am I to do ?
- ch. What ! is he master ?
- st. Well : he's strong and vigorous,  
And he's got some of the Coesyra blood <sup>a</sup> within him :  
Still I'll go for him, and if he won't come  
By all the Gods I'll turn him out of doors.  
Go in one moment, I'll be back directly.
- ch. Dost thou not see how bounteous we our favours free  
Will shower on you,  
Since whatsoe'er your will prepare  
This dupe will do.  
But now that you have dazzled and  
elated so your man,

<sup>a</sup> *γυναικῶν εὐπτέρων*, lit. "high-flying women," "full of soaring notions."

# ARISTOPHANES

γνοὺς ἀπολάψεις, ὃ τι πλείστον δύνασαι,  
ταχέως· φιλεῖ γάρ πως τὰ τοιαῦθ' ἐτέρᾳ τρέπεσθαι.

ΣΤ. οὗτοι μὰ τὴν Ὀμίχλην ἔτ' ἐνταυθοῖ μενεῖς·  
ἀλλ' ἔσθι' ἐλθὼν τοὺς Μεγακλέους κίονας. 815

ΦΕΙ. ὦ δαιμόνιε, τί χρῆμα πάσχεις, ὦ πάτερ;  
οὐκ εὖ φρονεῖς μὰ τὸν Δία τὸν Ὀλύμπιον.

ΣΤ. ἰδοὺ γ' ἰδοὺ Δί' Ὀλύμπιον· τῆς μωρίας·  
τὸν Δία νομίζεις, ὄντα τηλικουτονί.

ΦΕΙ. τί δὲ τοῦτ' ἐγέλασας ἐτεόν;

ΣΤ. ἐνθυμούμενος 820  
ὅτι παιδάριον εἶ καὶ φρονεῖς ἀρχαϊκά.  
ὅμως γε μὴν πρόσσελθ', ἵν' εἰδῇς πλείονα,  
καί σοι φράσω πρᾶγμ' ὃ σὺ μαθὼν ἀνὴρ ἔσει.  
ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα.

ΦΕΙ. ἰδοὺ· τί ἔστιν;

ΣΤ. ὥμοσας νυνὶ Δία. 825

ΦΕΙ. ἔγωγ'.

ΣΤ. ὁρᾷς οὖν ὥς ἀγαθὸν τὸ μαρθάνειν;  
οὐκ ἔστιν, ὦ Φειδιππίδη, Ζεὺς.

ΦΕΙ. ἀλλὰ τίς;

ΣΤ. Δῖνος βασιλεύει, τὸν Δί' ἐξεληλακώς.

ΦΕΙ. αἰβοῖ, τί ληρεῖς;

ΣΤ. ἴσθι τοῦθ' οὕτως ἔχον.

ΦΕΙ. τίς φησι ταῦτα;

ΣΤ. Σωκράτης ὁ Μήλιος 830  
καὶ Χαιρεφῶν, ὃς οἶδε τὰ ψυλλῶν ἔχνη.

ΦΕΙ. σὺ δ' εἰς τοσοῦτον τῶν μανιῶν ἐλήλυθας  
ὥστ' ἀνδράσιν πείθει χολῶσιν;

ΣΤ. εὐστόμει,  
καὶ μηδὲν εἴπησ φλαῦρον ἄνδρας δεξιούς

# THE CLOUDS, 811-834

Make haste and seize whate'er you please  
as quickly as you can,  
For cases such as these, my friend,  
are very prone to change and bend.

ST. Get out ! you shan't stop here : so help me Mist !  
Be off, and eat up Megacles's columns.

PH. How now, my father ? what's i' the wind to-day ?  
You're wandering ; by Olympian Zeus, you are.

ST. Look there ! Olympian Zeus ! you blockhead you,  
Come to *your* age, and yet believe in Zeus !

PH. Why prithee, what's the joke ?

ST. 'Tis so preposterous  
When babes like you hold antiquated notions.  
But come and I'll impart a thing or two,  
A wrinkle, making you a man indeed.  
But, mind : don't whisper this to any one.

PH. Well, what's the matter ?

ST. Didn't you swear by Zeus ?

PH. I did.

ST. See now, how good a thing is learning.  
There is no Zeus, Pheidippides.

PH. Who then ?

ST. Why Vortex reigns, and he has turned out Zeus.

PH. Oh me, what stuff.

ST. Be sure that this is so.

PH. Who says so, pray ?

ST. The Melian <sup>a</sup>—Socrates,  
And Chaerephon, who knows about the flea-tracks.

PH. And are you come to such a pitch of madness  
As to put faith in brain-struck men ?

ST. O hush !

And don't blaspheme such very dexterous men

<sup>a</sup> The reference is to Diagoras the Melian, a notorious sceptic  
(θεομάχος, Schol.) ; cf. B. 1073.

## ARISTOPHANES

- καὶ νοῦν ἔχοντας· ὦν ὑπὸ τῆς φειδωλίας 835  
 ἀπεκείρατ' οὐδεὶς πώποτ' οὐδ' ἠλείψατο  
 οὐδ' εἰς βαλανεῖον ἦλθε λουσόμενος· σὺ δὲ  
 ὥσπερ τεθνεῶτός μου καταλούει τὸν βίον.  
 ἀλλ' ὡς τάχιστ' ἔλθων ὑπὲρ ἐμοῦ μάθανε.
- ΦΕΙ. τί δ' ἂν παρ' ἐκείνων καὶ μάθοι χρηστόν τις ἂν; 840  
 ΣΤ. ἄλῃθες; ὅσαπερ ἔστ' ἐν ἀνθρώποις σοφά·  
 γνῶσει δὲ σαυτὸν ὡς ἀμαθῆς εἶ καὶ παχύς.  
 ἀλλ' ἐπανάμεινόν μ' ὀλίγον ἐνταυθοῖ χρόνον.
- ΦΕΙ. οἴμοι, τί δράσω παραφρονούντος τοῦ πατρός;  
 πόττερα παρανοίας αὐτὸν εἰσαγαγὼν ἔλω, 845  
 ἢ τοῖς σοροπηγοῖς τὴν μανίαν αὐτοῦ φράσω;  
 ΣΤ. φέρ' ἴδω, σὺ τουτονὶ τί νομίζεις; εἰπέ μοι.
- ΦΕΙ. ἀλεκτρυόνα.  
 ΣΤ. καλῶς γε. ταυτηνὴ δὲ τί;  
 ΦΕΙ. ἀλεκτρυόν'.
- ΣΤ. ἄμφω ταυτό; καταγέλαστος εἶ.  
 μή νυν τὸ λοιπόν, ἀλλὰ τήνδε μὲν καλεῖν 850  
 ἀλεκτρύαιναν, τουτονὶ δ' ἀλέκτορα.
- ΦΕΙ. ἀλεκτρύαιναν; ταῦτ' ἔμαθες τὰ δεξιὰ  
 εἴσω παρελθὼν ἄρτι παρὰ τοὺς γηγενεῖς;  
 ΣΤ. χᾶτερὰ γε πόλλ'. ἀλλ' ὃ τι μάθοιμ' ἐκάστοτε,  
 ἐπελανθανόμεν ἂν εὐθὺς ὑπὸ πλήθους ἐτῶν. 855
- ΦΕΙ. διὰ ταῦτα δὴ καὶ θοῖμάτιον ἀπώλεσας;  
 ΣΤ. ἀλλ' οὐκ ἀπολώλεκ', ἀλλὰ καταπεφρόντικα.
- ΦΕΙ. τὰς δ' ἐμβάδας ποῖ τέτροφας, ὠνόητε σύ;  
 ΣΤ. ὥσπερ Περικλῆς εἰς τὸ δέον ἀπώλεσα.  
 ἀλλ' ἴθι, βάδιζ', ἴωμεν· εἴτα τῷ πατρὶ 860  
 πιθόμενος ἐξάμαρτε· καὶ γὰρ τοί ποτε

<sup>a</sup> A son might bring an action to declare his father incapable of managing his affairs; cf. Plato, *Laws* 928 D, and the case of Iophon, son of Sophocles.

# THE CLOUDS, 835-861

And sapient too : men of such frugal habits  
*They* never shave, nor use your precious ointment,  
 Nor go to baths to clean themselves : but you  
 Have taken *me* for a corpse and cleaned me out.  
 Come, come, make haste, do go and learn for me.

PH. What can one learn from them that is worth knowing ?

ST. Learn ! why, whatever's clever in the world :  
 And you shall learn how gross and dense you are.  
 But stop one moment : I'll be back directly.

PH. O me ! what must I do with my mad father ?  
 Shall I indict him for his lunacy,<sup>a</sup>  
 Or tell the undertakers of his symptoms ?

ST. Now then ! you see this, don't you ? what do you  
 call it ?

PH. That ? why a fowl.

ST. Good ! now then, what is this ?

PH. That's a fowl too.

ST. What both ! Ridiculous !

Never say that again, but mind you always  
 Call this a fowless and the other a fowl.

PH. A fowless ! These then are the mighty secrets  
 You have picked up amongst those earth-born fellows.

ST. And lots besides : but everything I learn  
 I straight forget : I am so old and stupid.

PH. And this is what you have lost your mantle for ?

ST. It's very absent sometimes <sup>b</sup> : 't isn't lost.

PH. And what have you done with your shoes, you dotard  
 you ?

ST. Like Pericles, all for the best,<sup>c</sup> I've lost them.  
 Come, come ; go with me : humour me in this,  
 And then do what you like. Ah ! I remember

<sup>b</sup> καταπεφρόντικα, lit. " I have cogitated it away."

<sup>c</sup> εἰς τὸ δέον, " on the needful," a phrase used by Pericles when called to account for money spent " on secret service."

# ARISTOPHANES

οἶδ' ἐξέτει σοι τραυλίσαντι πιθόμενος,  
ὄν πρῶτον ὀβολὸν ἔλαβον Ἑλιαστικόν,  
τούτου ᾧ πριάμην σοι Διασίοις ἀμαξίδα.

ΦΕΙ. ἦ μὴν σὺ τούτοις τῷ χρόνῳ ποτ' ἀχθέσει. 865

ΣΤ. εὖ γ' ὅτι ἐπέισθης. δεῦρο δεῦρ', ὦ Σώκρατες,  
ἔξελθ'. ἄγω γάρ σοι τὸν υἱὸν τουτονί,  
ἄκοντ' ἀναπείσας.

ΣΩ. νηπύτιος γάρ ἐστ' ἔτι,  
καὶ τῶν κρεμαθρῶν οὐ τρίβων τῶν ἐνθάδε.

ΦΕΙ. αὐτὸς τρίβων εἴης ἂν, εἰ κρέμαιό γε. 870

ΣΤ. οὐκ ἐς κόρακας; καταρᾶ σὺ τῷ διδασκάλῳ;

ΣΩ. ἰδοὺ κρέμαι', ὥς ἡλίθιον ἐφθέγγετο  
καὶ τοῖσι χεῖλεσιν διερρυνκόσιν.  
πῶς ἂν μάθοι ποθ' οὗτος ἀπόφυξιν δίκης  
ἢ κλῆσιν ἢ χαύνωσιν ἀναπειστηρίαν; 875  
καίτοι ταλάντου τοῦτ' ἔμαθεν Ὑπέρβολος.

ΣΤ. ἀμέλει, δίδασκε· θυμόσοφός ἐστιν φύσει·  
εὐθύς γέ τοι παιδάριον ὃν τυννουτονὶ  
ἔπλαττεν ἔνδον οἰκίας, ναῦς τ' ἔγλυφεν,  
ἀμαξίδας τε σκυτίνας εἰργάζετο, 880  
καὶ τῶν σιδίων βατράχους ἐποίει πῶς δοκεῖς.  
ὅπως δ' ἐκείνῳ τῷ λόγῳ μαθήσεται,  
τὸν κρεῖττον', ὅστις ἐστί, καὶ τὸν ἥττονα,  
ὃς τᾶδिका λέγων ἀνατρέπει τὸν κρεῖττονα·  
ἐὰν δὲ μή, τὸν γοῦν ἄδικον πάσῃ τέχνῃ. 885

ΣΩ. αὐτὸς μαθήσεται παρ' αὐτοῦ τοῦ λόγου,  
ἐγὼ δ' ἀπέσομαι.

ΣΤ. τοῦτό νυν μέμνησ', ὅπως  
πρὸς πάντα τὰ δίκαι' ἀντιλέγειν δυνήσεται.



# THE CLOUDS, 862-888

How I to humour you, a coaxing baby,  
With the first obol which my judgship fetched me  
Bought you a go-cart at the great Diasia.<sup>a</sup>

PH. The time will come when you'll repent of this.

ST. Good boy to obey me. Hallo ! Socrates.

Come here ; come here ; I've brought this son of mine.  
Trouble enough, I'll warrant you.

SO. Poor infant,  
Not yet aware of my suspension-wonders.<sup>b</sup>

PH. You'd make a wondrous piece of ware, suspended.

ST. Hey ! Hang the lad ! Do you abuse the Master ?

SO. And look, "suthsuspended !" In what foolish fashion  
He mouthed the word with pouting lips agape.  
How can *he* learn evasion of a suit,  
Timely citation, damaging replies ?  
Hyperbolus, though, learnt them for a talent.

ST. O never fear ! he's very sharp, by nature.  
For when he was a little chap, *so* high,  
He used to build small baby-houses, boats,  
Go-carts of leather, darling little frogs  
Carved from pomegranates, you can't think how  
nicely !

So now, I prithee, teach him both your Logics,  
The Better, as you call it, and the Worse  
Which with the worse cause can defeat the Better ;  
Or if not both, at all events the Worse.

SO. Aye, with his own ears he shall hear them argue.  
I shan't be there.

ST. But please remember this,  
Give him the knack of reasoning down all Justice.

<sup>a</sup> Cf. 408 n.

<sup>b</sup> Lit. "not versed in (the mysteries of) our baskets" ; but 870 *τρίβων* is "a worn-out cloak," which Socrates would look like if hung upon a peg. For his wearing a *τρίβων* cf. Plato, *Symp.* 219 B.

# ARISTOPHANES

- ΔΙΚΑΙΟΣ ΛΟΓΟΣ. χώρει δευρί, δείξον σαυτὸν  
τοῖσι θεαταῖς, καίπερ θρασὺς ὢν. 890
- ΑΔΙΚΟΣ Α. “ἴθ’ ὅποι χρηζῆεις.” πολὺν γὰρ μᾶλλον σ’  
ἐν τοῖς πολλοῖσι λέγων ἀπολῶ.
- ΔΙ. ἀπολεῖς σύ; τίς ὢν;
- ΑΔ. λόγος.
- ΔΙ. ἥττων γ’ ὢν.
- ΑΔ. ἀλλά σε νικῶ, τὸν ἐμοῦ κρείττω  
φάσκοντ’ εἶναι.
- ΔΙ. τί σοφὸν ποιῶν; 895
- ΑΔ. γνώμας καινὰς ἐξευρίσκων.
- ΔΙ. ταῦτα γὰρ ἀνθεὶ διὰ τουτουσὶ  
τοὺς ἀνοήτους.
- ΑΔ. οὐκ, ἀλλὰ σοφούς.
- ΔΙ. ἀπολῶ σε κακῶς.
- ΑΔ. εἰπέ, τί ποιῶν;
- ΔΙ. τὰ δίκαια λέγων.
- ΑΔ. ἀλλ’ ἀνατρέψω γ’ αὐτ’ ἀντιλέγων. 900  
οὐδὲ γὰρ εἶναι πάνυ φημὶ δίκην.
- ΔΙ. οὐκ εἶναι φῆς;
- ΑΔ. φέρε γάρ, ποῦ ’στιν;
- ΔΙ. παρὰ τοῖσι θεοῖς.
- ΑΔ. πῶς δῆτα δίκης οὔσης ὁ Ζεὺς  
οὐκ ἀπόλωλεν τὸν πατέρ’ αὐτοῦ 905  
δήσας;
- ΔΙ. αἰβοῖ, τουτὶ καὶ δὴ  
χωρεῖ τὸ κακόν· δότε μοι λεκάνην.
- ΑΔ. τυφογέρων εἰ κανάρμοστος.
- ΔΙ. καταπύγων εἰ καναίσχυντος.
- ΑΔ. ῥόδα μ’ εἴρηκας.

## THE CLOUDS, 889-910

RIGHT LOGIC. Come show yourself now

with your confident brow.

—To the stage, if you dare !

WRONG LOGIC. "Lead on where you please : " <sup>a</sup>

I shall smash you with ease,

If an audience be there.

R.L. You'll smash me, you say ! And who are *you*, pray ?

W.L. A Logic, like you.

R.L. But the Worst of the two.

W.L. Yet you I can drub whom my Better they dub.

R.L. By what artifice taught ?

W.L. By original thought.

R.L. Aye, truly your trade so successful is made.

By means of these noodles of ours, I'm afraid.

W.L. Not noodles, but wise.

R.L. I'll smash you and your lies !

W.L. By what method, forsooth ?

R.L. By speaking the Truth.

W.L. Your words I will meet, and entirely defeat :

There never *was* Justice or Truth, I repeat.

R.L. No Justice ! you say ?

W.L. Well, where does it stay ?

R.L. With the Gods in the air.

W.L. If Justice be there,

How comes it that Zeus could his father reduce,

Yet live with their Godships unpunished and loose ?

R.L. Ugh ! Ugh ! These evils come thick,

I feel awfully sick,

A bason, quick, quick !

W.L. You're a useless old drone with one foot in the grave !

R.L. You're a shameless, unprincipled, dissolute knave !

W.L. Hey ! a rosy festoon.

ολούμαι | τῆς σῆς Ἑλένης οὐνεκα, where Agamemnon is quarrelling with Menelaus.

# ARISTOPHANES

- ΔΙ. καὶ βωμολόχος. 910
- ΑΔ. κρίνεσι στεφανοῖς.
- ΔΙ. καὶ πατραλοίας.
- ΑΔ. χρυσῶ πάττων μ' οὐ γινώσκεις.
- ΔΙ. οὐ δῆτα πρὸ τοῦ γ', ἀλλὰ μολύβδῳ.
- ΑΔ. νῦν δέ γε κόσμος τοῦτ' ἐστὶν ἐμοί.
- ΔΙ. θρασὺς εἰ πολλοῦ.
- ΑΔ. σὺ δέ γ' ἀρχαῖος. 915
- ΔΙ. διὰ σέ δέ φοιτᾶν  
οὐδεὶς ἐθέλει τῶν μειρακίων·  
καὶ γνωσθήσει ποτ' Ἀθηναίοις  
οἷα διδάσκεις τοὺς ἀνοήτους.
- ΑΔ. ἀνχμεῖς αἰσχυρῶς.
- ΔΙ. σὺ δέ γ' εὖ πράττεις. 920
- καίτοι πρότερόν γ' ἐπτώχευες,  
Τήλεφος εἶναι Μυσὸς φάσκων,  
ἐκ πηριδίου  
γνώμας τρώγων Πανδελετείους.
- ΑΔ. ὥμοι σοφίας ἧς ἐμνήσθης. 925
- ΔΙ. ὥμοι μανίας τῆς σῆς, πόλεώς θ',  
ἧτις σε τρέφει  
λυμαινόμενον τοῖς μειρακίοις.
- ΑΔ. οὐχὶ διδάξεις τοῦτον Κρόνος ὦν.
- ΔΙ. εἴπερ γ' αὐτὸν σωθῆναι χρή 930
- καὶ μὴ λαλιὰν μόνον ἀσκῆσαι.
- ΑΔ. δεῦρ' ἴθι, τοῦτον δ' ἔα μαίνεσθαι.
- ΔΙ. κλαύσει, τὴν χεῖρ' ἣν ἐπιβάλλης.
- ΧΟ. παύσασθε μάχης καὶ λοιδορίας.  
ἀλλ' ἐπίδειξαι  
σύ τε τοὺς προτέρους ἅττ' ἐδίδασκες, 935

## THE CLOUDS, 910-935

- R.L. And a vulgar buffoon !  
W.L. What ! Lilies from *you* ?  
R.L. And a parricide too !  
W.L. 'Tis with gold (you don't know it) you sprinkle my head.  
R.L. O gold is it now ? but it used to be lead !  
W.L. But now it's a grace and a glory instead.  
R.L. You're a little too bold.  
W.L. You're a good deal too old.  
R.L. 'Tis through you I well know not a stripling will go  
To attend to the rules which are taught in the Schools;  
But Athens one day shall be up to the fools.  
W.L. How squalid your dress !  
R.L. Yours is fine, I confess.  
Yet of old, I declare, but a pauper you were ;  
And passed yourself off, our compassion to draw  
As a Telephus, (Euripidéan)  
Well pleased from a beggarly wallet to gnaw  
At inanities Pandeletéan.<sup>a</sup>  
W.L. O me ! for the wisdom you've mentioned in jest !  
R.L. O me ! for the folly of you, and the rest  
Who you to destroy their children employ !  
W.L. *Him* you never shall teach : you are quite out of date.  
R.L. If not, he'll be lost, as he'll find to his cost :  
Taught nothing by you but to chatter and prate.  
W.L. He raves, as you see : let him be, let him be.  
R.L. Touch him if you dare ! I bid you beware.  
CH. Forbear, forbear to wrangle and scold !  
Each of you show  
*You* what you taught their fathers of old,

<sup>a</sup> Telephus in Euripides was introduced as a beggar and so carries a wallet, but here instead of scraps of food he is supposed to have in it sayings which Euripides stole from the scoundrel Pandeletus (συκοφάντης ἦν καὶ φιλόδικος Schol.).

# ARISTOPHANES

- σύ τε τὴν καινὴν  
παίδευσιν, ὅπως ἂν ἀκούσας σφῶν  
ἀντιλεγόντων κρίνας φοιτᾷ.  
ΔΙ. δρᾶν ταῦτ' ἐθέλω.  
ΑΔ. καὶ γὰρ ἐθέλω.  
ΧΟ. φέρε δὴ πότερος λέξει πρότερος; 940  
ΑΔ. τούτῳ δώσω.  
καὶ τ' ἐκ τούτων ὧν ἂν λέξῃ  
ῥηματίοισιν καινοῖς αὐτὸν  
καὶ διανοίαις κατατοξεύσω.  
τὸ τελευταῖον δ', ἣν ἀναγρύζη,  
τὸ πρόσωπον ἅπαν καὶ τῷ φθαλμῷ 945  
κεντούμενος ὥσπερ ὑπ' ἀνθρηγνῶν  
ὑπὸ τῶν γνωμῶν ἀπολείται.  
ΧΟ. νῦν δείξετον τῷ πισύνῳ τοῖς περιδεξίοισι [στρ.  
λόγοισι καὶ φροντίσι καὶ γνωμοτύποις μερίμναις,  
λέγων ἀμείνων πότερος φανήσεται. νῦν γὰρ ἅπας  
ἐνθάδε κίνδυνος ἀνεῖται σοφίας, 955  
ἧς πέρι τοῖς ἐμοῖς φίλοις ἐστὶν ἄγὼν μέγιστος.  
ἀλλ' ὦ πολλοῖς τοὺς πρεσβυτέρους ἦθεσι χρηστοῖς  
στεφανώσας,  
ῥῆξον φωνὴν ἥτινι χαίρεις, καὶ τὴν σαυτοῦ φύσιν  
εἰπέ. 960  
ΔΙ. λέξω τοίνυν τὴν ἀρχαίαν παιδείαν, ὡς διέκειτο,  
ὅτ' ἐγὼ τὰ δίκαια λέγων ἦνθουν καὶ σωφροσύνη  
νενομίστο.  
πρῶτον μὲν ἔδει παιδὸς φωνὴν γρύξαντος μηδέν'  
ἀκούσαι.  
εἶτα βαδίζειν ἐν ταῖσιν ὁδοῖς εὐτάκτως εἰς κιθα-  
ριστοῦ  
τοὺς κωμήτας γυμνοὺς ἀθρόους, καὶ κριμνώδη  
κατανίφοι. 965

THE CLOUDS, 936-965

- You* let us know  
Your system untried, that hearing each side  
From the lips of the Rivals the youth may decide  
To which of your schools he will go.
- R.L. This then will I do.
- W.L. And so will I too.
- CH. And who will put in his claim to begin ?
- W.L. If *he* wishes, he may : I kindly give way :  
And out of his argument quickly will I  
Draw facts and devices to fledge the reply  
Wherewith I will shoot him and smite and refute him  
And at last if a word from his mouth shall be heard  
My sayings like fierce savage hornets shall pierce  
His forehead and eyes,  
Till in fear and distraction he yields and he—dies !
- CH. With thoughts and words and maxims pondered well  
Now then in confidence let both begin :  
Try which his rival can in speech excel :  
Try which this perilous wordy war can win,  
Which all my votaries' hopes are fondly centred in  
O Thou who wert born our sires to adorn  
with characters blameless and fair,  
Say on what you please, say on and to these  
your glorious Nature declare.
- R.L. To hear then prepare of the Discipline rare  
which flourished in Athens of yore  
When Honour and Truth were in fashion with youth  
and Sobriety bloomed on our shore ;  
First of all the old rule was preserved in our school  
that " boys should be seen and not heard : "  
And then to the home of the Harpist would come  
decorous in action and word  
All the lads of one town, though the snowpeppered down,  
in spite of all wind and all weather :

## ARISTOPHANES

εἴτ' αὖ προμαθεῖν ἄσμι' ἐδίδασκεν, τὼ μὴρὼ μὴ  
ξυνέχοντας,

ἢ "Παλλάδα περσέπολιν δεινάν," ἢ "Τηλέπορόν τι  
βόαμα,"

ἐντειναμένους τὴν ἁρμονίαν, ἣν οἱ πατέρες παρέδωκαν.  
εἰ δέ τις αὐτῶν βωμολοχεύσαιτ' ἢ κάμψειέν τινα καμπήν,  
οἷας οἱ νῦν τὰς κατὰ Φρῦνιν ταύτας τὰς δυσκολο-  
κάμπτους,

971

ἐπετρίβετο τυπτόμενος πολλὰς ὡς τὰς Μούσας ἀφανίζων.  
ἐν παιδοτρίβου δὲ καθίζοντας τὸν μὴρὸν ἔδει προ-  
βαλέσθαι

τοὺς παῖδας, ὅπως τοῖς ἔξωθεν μὴδὲν δείξειαν ἀπηγές·  
εἴτ' αὖ πάλιν αὖθις ἀνιστάμενον συμψῆσαι, καὶ προ-  
νοεῖσθαι

975

εἰδῶλον τοῖσιν ἐρασταῖσιν τῆς ἡβης μὴ καταλείπειν.  
ἠλείψατο δ' ἂν τοῦμφοῦ οὐδεὶς παῖς ὑπένερθεν τότε  
ἂν, ὥστε

τοῖς αἰδοίοισι δρόσος καὶ χνοῦς ὥσπερ μήλοισιν ἐπήνθει·  
οὐδ' ἂν μαλακὴν φυρασάμενος τὴν φωνὴν πρὸς τὸν  
ἐραστήν

αὐτὸς ἑαυτὸν προαγωγεύων τοῖς ὀφθαλμοῖς ἐβάδιζεν, 980  
οὐδ' ἂν ἐλέσθαι δειπνοῦντ' ἐξῆν κεφάλαιον τῆς ῥαφανίδος,  
οὐδ' ἄννηθον τῶν πρεσβυτέρων ἀρπάζειν οὐδὲ σέλινον,  
οὐδ' ὀψοφαγεῖν, οὐδὲ κιχλίζειν, οὐδ' ἴσχειν τὼ πόδ'  
ἐναλλάξ.

<sup>a</sup> ἐντειναμένους τ. ἀ., "strenuously raising the air or tune." The phrase " involves the idea of stretching out so as to keep the  
352



THE CLOUDS, 966-983

And they sang an old song as they paced it along,  
not shambling with thighs glued together :  
*" O the dread shout of War how it peals from afar,"*  
or *" Pallas the Stormer adore,"*  
To some manly old air all simple and bare "  
which their fathers had chanted before.  
And should anyone dare the tune to impair  
and with intricate twistings to fill,  
Such as Phrynis is fain, and his long-winded train,  
perversely to quaver and trill,  
Many stripes would he feel in return for his zeal,  
as to genuine Music a foe.  
And every one's thigh was forward and high  
as they sat to be drilled in a row,  
So that nothing the while indecent or vile  
the eye of a stranger might meet ;  
And then with their hand they would smooth down the sand  
whenever they rose from their seat,  
To leave not a trace of themselves in the place  
for a vigilant lover to view.  
They never would soil their persons with oil  
but were inartificial and true.  
Nor tempered their throat to a soft mincing note  
and sighs to their lovers addressed :  
Nor laid themselves out, as they strutted about,  
to the wanton desires of the rest :  
Nor would anyone dare such stimulant fare  
as the head of the radish to wish :  
Nor to make over bold with the food of the old,  
the anise, and parsley, and fish :  
Nor dainties to quaff, nor giggle and laugh,  
nor foot within foot to enfold.

line straight and tight; the very reverse of κάμπτειν καμπήν in the next line"; R.

# ARISTOPHANES

- ΑΔ. ἀρχαῖά γε καὶ Διπολιώδη καὶ τεττίγων ἀνάμεστα,  
καὶ Κηκείδου καὶ Βουφονίων.
- ΔΙ. ἀλλ' οὖν ταῦτ' ἐστὶν ἐκεῖνα, 985  
ἐξ ὧν ἄνδρας Μαραθωνομάχους ἡμὴ παίδευσις  
ἔθρεψεν.  
σὺ δὲ τοὺς νῦν εὐθύς ἐν ἱματίοισι διδάσκεις  
ἐντετυλίχθαι.  
ὥστε μ' ἀπάγχεσθ', ὅταν ὀρχεῖσθαι Παναθηναίοις  
δέον αὐτοὺς  
τὴν ἀσπίδα τῆς κωλῆς προέχων ἀμελῇ τῆς  
Τριτογενείας.  
πρὸς ταῦτ', ὦ μειράκιον, θαρρῶν ἐμὲ τὸν κρείττω  
λόγον αἰροῦ. 990  
κἀπιστήσῃ μισεῖν ἀγορὰν καὶ βαλανείων ἀπέχεσθαι  
καὶ τοῖς αἰσχροῖς αἰσχύνεσθαι, κἂν σκώπτῃ τίς σε,  
φλέγεσθαι.  
καὶ τῶν θάκων τοῖς πρεσβυτέροις ὑπανίστασθαι  
προσιούσιν,  
καὶ μὴ περὶ τοὺς σαυτοῦ γονέας σκαιουργεῖν,  
ἄλλο τε μὴδὲν  
αἰσχρὸν ποιεῖν, ὅτι τῆς Αἰδοῦς μέλλεις τ' ἄγαλμ'  
ἀναπλάττειν. 995  
μὴδ' εἰς ὀρχηστρίδος εἰσάττειν, ἵνα μὴ πρὸς  
ταῦτα κεχηγνῶς,  
μήλω βληθεὶς ὑπὸ πορνιδίου, τῆς εὐκλείας ἀπο-  
θραυσθῆς.  
μὴδ' ἀντειπεῖν τῷ πατρὶ μὴδέν, μὴδ' Ἰαπετὸν  
καλέσαντα

<sup>a</sup> The Διπύλεια was a festival of great antiquity, at which the slaughter of a steer (βουφόνια) was a distinguishing ceremony. For the τέττιγξ see K. 1331. Ceceides, says the Scholiast, was διδυράμβων ποιητῆς πάνυ ἀρχαῖος.

THE CLOUDS, 984–998

w.L. Faugh! this smells very strong of some musty old song,<sup>a</sup>  
and Chirrupers mounted in gold ;

And Slaughter of beasts, and old-fashioned feasts.

R.L. Yet these are the precepts which taught

The heroes of old to be hardy and bold,

and the Men who at Marathon fought !

But now must the lad from his boyhood be clad

in a Man's all-enveloping cloak :<sup>b</sup>

So that, oft as the Panathenaea returns,

I feel myself ready to choke

When the dancers go by with their shields to their

thigh, not caring for Pallas a jot.

You therefore, young man, choose me while you can;

cast in with my Method your lot ;

And then you shall learn the forum to spurn,

and from dissolute baths to abstain,

And fashions impure and shameful abjure,

and scorers repel with disdain :

And rise from your chair if an elder be there,

and respectfully give him your place,

And with love and with fear your parents revere,

and shrink from the brand of Disgrace,

And deep in your breast be the Image impressed

of Modesty, simple and true,

Nor resort any more to a dancing-girl's door,

nor glance at the harlotry crew,

Lest at length by the blow of the Apple they throw c

from the hopes of your Mánhood you fall.

Nor dare to reply when your Father is nigh,

nor "musty old Japhet" to call

<sup>b</sup> *i.e.* he is not hardy enough to go without it; the reverse of γυμνός 965. So too in 989 even when dancing in armour the modern youth cover up any exposed part with their shields.

<sup>o</sup> A regular form of love-challenge; cf. Virg. *Ecl.* iii. 64.

## ARISTOPHANES

- μνησικακήσαι τὴν ἡλικίαν, ἐξ ἧς ἐνεοττοτροφήθης.  
 ΑΔ. εἰ ταῦτ', ὦ μειράκιον, πείσει τούτῳ, νῆ τὸν  
 Διόνυσον  
 τοῖς Ἴπποκράτους υἱέσιν εἴξεις, καὶ σε καλοῦσι 1000  
 βλιτομάμμαν.  
 ΔΙ. ἀλλ' οὖν λιπαρός γε καὶ εὐανθῆς ἐν γυμνασίῳ  
 διατρίψεις,  
 οὐ στωμύλλων κατὰ τὴν ἀγορὰν τριβολεκτράπελ',  
 οἰάπερ οἱ νῦν,  
 οὐδ' ἐλκόμενος περὶ πραγματίου γλισχραντιλογεξ-  
 επιτρίπτου.  
 ἀλλ' εἰς Ἀκαδήμειαν κατιῶν ὑπὸ ταῖς μορίαις  
 ἀποθρέξει 1005  
 στεφανωσάμενος καλάμῳ λευκῷ μετὰ σώφρονος  
 ἡλικιώτου,  
 μίλακος ὄζων καὶ ἀπραγμοσύνης καὶ λεύκης  
 φυλλοβολούσης,  
 ἦρος ἐν ὥρᾳ χαίρων, ὅποταν πλάτανος πτελέῃ  
 ψιθυρίζῃ.  
 ἦν ταῦτα ποιῆς ἀγὼ φράζω,  
 καὶ πρὸς τούτοις προσέχῃς τὸν νοῦν, 1010  
 εἴξεις αἰεὶ στῆθος λιπαρόν,  
 χροῖαν λαμπράν, ὤμους μεγάλους,  
 γλῶτταν βαιάν, πυγὴν μεγάλην,  
 πόσθην μικράν.  
 ἦν δ' ἄπερ οἱ νῦν ἐπιτηδεύῃς, 1015  
 πρῶτα μὲν εἴξεις χροῖαν ὠχράν,  
 ὤμους μικρούς, στῆθος λεπτόν,  
 γλῶτταν μεγάλην, πυγὴν μικράν,

" Lit. "sons" but υἱέσιν is to be read as υἱίν, and the Scholiast says they were υῥώδεις τινὲς καὶ ἀπαίδευτοι. Hippocrates 356

## THE CLOUDS, 999-1018

In your malice and rage that Sacred Old Age  
  which lovingly cherished your youth.  
w.l. Yes, yes, my young friend, if to him you attend,  
  by Bacchus I swear of a truth  
You will scarce with the sty<sup>a</sup> of Hippocrates vie,  
  as a mammy-suck known even there !  
r.l. But then you'll excel in the games you love well,  
  all blooming, athletic and fair :  
Not learning to prate as your idlers debate  
  with marvellous prickly dispute,  
Nor dragged into Court day by day to make sport  
  in some small disagreeable suit :  
But you will below to the Academe<sup>b</sup> go,  
  and under the olives contend  
With your chaplet of reed, in a contest of speed  
  with some excellent rival and friend :  
All fragrant with woodbine and peaceful content,  
  and the leaf which the lime blossoms fling,  
When the plane whispers love to the elm in the grove  
  in the beautiful season of Spring.  
If then you'll obey and do what I say,  
And follow with me the more excellent way,  
Your chest shall be white, your skin shall be bright,  
Your arms shall be tight, your tongue shall be  
  slight,  
And everything else shall be proper and right.  
But if you pursue what men nowadays do,  
You will have, to begin, a cold pallid skin,  
Arms small and chest weak, tongue practised to  
  speak,

is generally identified with an Athenian general who was slain in the battle of Delium.

<sup>b</sup> Three-quarters of a mile N.W. of Athens ; identified later with the school of Plato.

# ARISTOPHANES

κωλῆν μεγάλην, ψήφισμα μακρόν,  
καί σ' ἀναπείσει  
τὸ μὲν αἰσχρὸν ἅπαν καλὸν ἡγείσθαι, 1020  
τὸ καλὸν δ' αἰσχρόν·  
καὶ πρὸς τούτοις τῆς Ἀντιμάχου  
καταπυγოსύνης σ' ἀναπλήσει.

- ΧΘ. ὦ καλλίπυργον σοφίαν κλεινοτάτην ἐπασκῶν, [ἀντ.  
ὥς ἡδύ σου τοῖσι λόγοις σῶφρον ἔπεστιν ἄνθος.  
εὐδαίμονες δ' ἦσαν ἄρ' οἱ ζῶντες ὅτ' ἦς τῶν  
προτέρων.  
πρὸς οὖν τὰδ', ὦ κομψοπρεπῇ μοῦσαν ἔχων, 1030  
δεῖ σε λέγειν τι καινόν, ὥς εὐδοκίμηκεν ἀνὴρ.  
δεινῶν δέ σοι βουλευμάτων ἔοικε δεῖν πρὸς αὐτόν,  
εἴπερ τὸν ἄνδρ' ὑπερβαλεῖ καὶ μὴ γέλωτ' ὀφλήσεις. 1035
- ΑΔ. καὶ μὴν ἔγωγ' ἐπνιγόμην τὰ σπλάγχνα, κἀπεθύμουν  
ἅπαντα ταῦτ' ἐναντίαις γνώμαισι συνταράξαι.  
ἐγὼ γὰρ ἥττων μὲν λόγος δι' αὐτὸ τοῦτ' ἐκλήθην  
ἐν τοῖσι φροντισταῖσιν, ὅτι πρῶτιστος ἐπενόησα  
τοῖσιν νόμοις καὶ ταῖς δίκαις τὰναντί' ἀντιλέξαι. 1040  
καὶ τοῦτο πλεῖν ἢ μυρίων ἔστ' ἄξιον στατήρων,  
αἰρούμενον τοὺς ἥττονας λόγους ἔπειτα νικᾶν.

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<sup>a</sup> Some unknown effeminate.

## THE CLOUDS, 1019-1042

Special laws very long, and the symptoms all  
strong  
Which show that your life is licentious and wrong.  
And your mind he'll prepare so that foul to be fair  
And fair to be foul you shall always declare ;  
And you'll find yourself soon, if you listen to him,  
With the filth of Antimachus <sup>a</sup> filled to the brim !

CH. O glorious Sage ! with loveliest Wisdom teeming !  
Sweet on thy words does ancient Virtue rest !  
Thrice happy they who watched thy Youth's bright  
beaming !  
Thou of the vaunted genius, do thy best ;  
This man has gained applause : His Wisdom  
stands confessed.  
And you with clever words and thoughts must needs  
your case adorn  
Else he will surely win the day, and you retreat with  
scorn.

w.L. Aye, say you so ? why I have been  
half-burst ; I do so long  
To overthrow his arguments  
with arguments more strong.  
I am the Lesser Logic ? True :  
these Schoolmen call me so,  
Simply because I was the first  
of all mankind to show  
How old established rules and laws  
might contradicted be :  
And this, as you may guess, is worth  
a thousand pounds to me,  
To take the feebler cause, and yet  
to win the disputation.

## ARISTOPHANES

σκέψαι δὲ τὴν παιδευσιν ᾗ πέποιθεν ὡς ἐλέγξω·  
ὅστις σε θερμῷ φησι λουσθαι πρῶτον οὐκ ἔασειν.  
καίτοι τίνα γνώμην ἔχων ψέγεις τὰ θερμὰ λουτρά; 1045

ΔΙ. ὅτι κακιστόν ἐστι καὶ δειλὸν ποιεῖ τὸν ἄνδρα.

ΑΔ. ἐπίσχε· εὐθύς γάρ σε μέσον ἔχω λαβὼν ἄφυκτον.  
καί μοι φράσον, τῶν τοῦ Διὸς παίδων “τίν’ ἄνδρ’  
ἄριστον”

ψυχὴν νομίζεις, εἰπέ, καὶ πλείστους πόρους  
πονήσαι;

ΔΙ. ἐγὼ μὲν οὐδέν’ Ἡρακλέους βελτίον’ ἄνδρα κρίνω. 1050

ΑΔ. ποῦ ψυχρὰ δῆτα πώποτ’ εἶδες Ἡράκλεια λουτρά;  
καίτοι τίς ἀνδρειότερος ἦν;

ΔΙ. ταῦτ’ ἐστὶ ταῦτ’ ἐκεῖνα,

ἃ τῶν νεανίσκων ἀεὶ δι’ ἡμέρας λαλούντων  
πλήρες τὸ βαλανεῖον ποιεῖ, κενὰς δὲ τὰς παλαιίστρας.

ΑΔ. εἴτ’ ἐν ἀγορᾷ τὴν διατριβὴν ψέγεις, ἐγὼ δ’ ἐπαινῶ. 1055  
εἰ γὰρ πονηρόν ἦν, Ὅμηρος οὐδέ ποτ’ ἂν ἐποίει  
τὸν Νέστορ’ ἀγορητὴν ἂν οὐδὲ τοὺς σοφοὺς  
ἅπαντας.

ἄνεμι δῆτ’ ἐντεῦθεν εἰς τὴν γλῶτταν, ἣν ὁδὸν μὲν  
οὐ φησι χρῆναι τοὺς νέους ἀσκεῖν, ἐγὼ δὲ φημί.

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<sup>a</sup> “Athena made warm baths spring at Thermopylae for Heracles when very weary”: Schol.

<sup>b</sup> He is λυγρὸς Πυλίων ἀγορητής, *Il.* i. 248, iv. 293.



## THE CLOUDS, 1043-1059

- And mark me now, how I'll confute  
his boasted Education !  
You said that always from warm baths  
the stripling must abstain :  
Why must he ? on what grounds do you  
of these warm baths complain ?
- R.L. Why, it's the worst thing possible,  
it quite unstrings a man.
- W.L. Hold there : I've got you round the waist :  
escape me if you can.  
And first : of all the sons of Zeus  
which think you was the best ?  
Which was the manliest ? which endured  
more toils than all the rest ?
- R.L. Well, I suppose that Heracles  
was bravest and most bold.
- W.L. And are the baths of Heracles  
so wonderfully cold ?<sup>a</sup>  
Aha ! you blame warm baths, I think.
- R.L. This, this is what they say :  
This is the stuff our precious youths  
are chattering all the day !  
This is what makes them haunt the baths,  
and shun the manlier Games !
- W.L. Well then, we'll take the Forum next :  
I praise it, and he blames.  
But if it *was* so bad, do you think  
old Homer would have made  
Nestor<sup>b</sup> and all his worthies ply  
a real forensic trade ?  
Well : then he says a stripling's tongue  
should always idle be :  
I say it should be used of course :  
so there we disagree.

# ARISTOPHANES

καὶ σωφρονεῖν αὖ φησὶ χρῆναι· δύο κακῶ μεγίστω. 1060  
 ἐπεὶ σὺ διὰ τὸ σωφρονεῖν τῷ πώποτ' εἶδες ἥδη  
 ἀγαθόν τι γενόμενον, φράσον, καὶ μ' ἐξέλεγξον  
 εἰπών.

ΔΙ. πολλοῖς. ὁ γοῦν Πηλεὺς ἔλαβε διὰ τοῦτο τὴν  
 μάχαιραν.

ΑΔ. μάχαιραν; ἀστεῖόν γε κέρδος ἔλαβεν ὁ κακοδαίμων.  
 Ὑπέρβολος δ' οὐκ τῶν λύχνων πλεῖν ἢ τάλαντα  
 πολλὰ 1065  
 εἵληφε διὰ πονηρίαν, ἀλλ' οὐ μὰ Δί' οὐ μάχαιραν.

ΔΙ. καὶ τὴν Θέτιν γ' ἔγημε διὰ τὸ σωφρονεῖν ὁ Πηλεὺς.

ΑΔ. κῆτ' ἀπολιποῦσά γ' αὐτὸν ὥχετ'· οὐ γὰρ ἦν ὑβριστῆς  
 οὐδ' ἡδὺς ἐν τοῖς στρώμασιν τὴν νύκτα παννυχίζειν·  
 γυνὴ δὲ συναμωρουμένη χαίρει· σὺ δ' εἰ κρόνιππος. 1070  
 σκέψαι γάρ, ὦ μειράκιον, ἐν τῷ σωφρονεῖν ἅπαντα  
 ἄνεστιν, ἡδονῶν θ' ὅσων μέλλεις ἀποστρεῖσθαι,  
 παίδων, γυναικῶν, κοττάβων, ὄψων, πότων, κι-  
 χλισμῶν.

καίτοι τί σοι ζῆν ἄξιον, τούτων ἐὰν στερηθῆς;  
 εἶεν. πάρειμ' ἐντεῦθεν ἐς τὰς τῆς φύσεως ἀνάγκας. 1075  
 ἡμαρτες, ἡράσθης, ἐμοίχευσάς τι, κῆτ' ἐλήφθης·  
 ἀπόλωλας· ἀδύνατος γὰρ εἰ λέγειν. ἐμοὶ δ' ὁμιλῶν,

<sup>a</sup> Given to him by the gods when made an outcast because of his rejecting the advances of the wife of Acastus; cf. Hor. *Od.* iii. 7. 17.

# THE CLOUDS, 1060-1077

And next he says you must be chaste.

A most preposterous plan !  
Come, tell me did you ever know

one single blessed man  
Gain the least good by chastity ?

come, prove I'm wrong : make haste.  
R.L. Yes, many, many ! Peleus gained  
a sword <sup>a</sup> by being chaste.

W.L. A sword indeed ! a wondrous meed  
the unlucky fool obtained.

Hyperbolus the Lamp-maker  
hath many a talent gained  
By knavish tricks which I have taught :

but not a sword, no, no !  
R.L. Then Peleus did to his chaste life  
the bed of Thetis owe.

W.L. And then she cut and ran away !  
for nothing so engages

A woman's heart as forward warmth,  
old shred of those dark Ages !

For take this chastity, young man :  
sift it inside and out :

Count all the pleasures, all the joys,  
it bids you live without :

No kind of dames, no kind of games,  
no laughing, feasting, drinking,—

Why, life itself is little worth  
without these joys, I'm thinking.

Well, I must notice now the wants  
by Nature's self implanted ;

You love, seduce, you can't help that,  
you're caught, convicted. Granted.

You're done for ; you can't say one word :  
while if you follow me

## ARISTOPHANES

χρῶ τῇ φύσει, σκίρτα, γέλα, νόμιζε μηδὲν αἰσχρόν.  
μοιχὸς γὰρ ἦν τύχης ἀλούς, τὰδ' ἀντερεῖς πρὸς  
αὐτόν,

ὥς οὐδὲν ἡδίκηκας· εἶπ' εἰς τὸν Δί' ἐπανενεγκεῖν, 1080  
κἀκεῖνος ὡς ἥττων ἔρωτός ἐστι καὶ γυναικῶν·

καίτοι σὺ θνητὸς ὢν θεοῦ πῶς μείζον ἂν δύναιο;

ΔΙ. τί δ' ἦν ῥαφανιδωθῇ πιθόμενός σοι τέφρα τε τιλθῇ;  
ἔξει τινα γνώμην λέγειν, τὸ μὴ εὐρύπρωκτος εἶναι;

ΑΔ. ἦν δ' εὐρύπρωκτος ἦ, τί πείσεται κακόν; 1085

ΔΙ. τί μὲν οὖν ἂν ἔτι μείζον πάθοι τούτου ποτέ;

ΑΔ. τί δῆτ' ἐρεῖς, ἦν τοῦτο νικηθῆς ἐμοῦ;

ΔΙ. σιγήσομαι. τί δ' ἄλλο;

ΑΔ. φέρε δὴ μοι φράσον·

συνηγοροῦσιν ἐκ τίνων;

ΔΙ. ἔξ εὐρυπρώκτων.

ΑΔ. πείθομαι. 1090

τί δαί; τραγωδοῦς' ἐκ τίνων;

ΔΙ. ἔξ εὐρυπρώκτων.

ΑΔ. εὖ λέγεις.

δημηγοροῦσι δ' ἐκ τίνων;

ΔΙ. ἔξ εὐρυπρώκτων.

ΑΔ. ἄρα δῆτ'

ἔγνωκας ὥς οὐδὲν λέγεις;

1095

καὶ τῶν θεατῶν ὁπότεροι

πλείους σκόπει.

ΔΙ. καὶ δὴ σκοπῶ.

ΑΔ. τί δῆθ' ὀρᾷς;

<sup>a</sup> Punishments of those taken in adultery: ῥαφανίδας λαμβάνοντες καθίσταν εἰς τοὺς πρωκτοὺς αὐτῶν, καὶ παρατίλλοντες αὐτοὺς τέφραν θερμὴν ἐπέτασσαν: Schol.



# ARISTOPHANES

- ΔΙ. πολὺ πλείονας, νῆ τοὺς θεοὺς,  
τοὺς εὐρυπρώκτους· τουτονὶ  
γοῦν οἶδ' ἐγὼ κάκεινον  
καὶ τὸν κομήτην τουτονί. 1100
- ΑΔ. τί δῆτ' ἐρεῖς;  
ΔΙ. ἡττήμεθ', ὦ κινούμενοι,  
πρὸς τῶν θεῶν δέξασθέ μου  
βοιμάτιον, ὥς  
ἐξαυτομολῶ πρὸς ὑμᾶς.
- ΞΩ. τί δῆτα; πότερα τοῦτον ἀπάγεσθαι λαβὼν 1105.  
βούλει τὸν υἱόν, ἢ διδάσκω σοι λέγειν;  
ΞΤ. δίδασκε καὶ κόλαζε, καὶ μέμνησ' ὅπως  
εἶ μοι στομώσεις αὐτόν, ἐπὶ μὲν θᾶτερα  
οἷαν δικιδίοις, τὴν δ' ἑτέραν αὐτοῦ γνάθον  
στόμωσον οἷαν ἐς τὰ μείζω πράγματα. 1110
- ΞΩ. ἀμέλει, κομιεῖ τοῦτον σοφιστὴν δεξιόν.  
ΞΤ. ὥχρον μὲν οὖν ἔγωγε καὶ κακοδαίμονα.
- ΧΘ. χωρεῖτέ νυν. οἶμαι δέ σοι ταῦτα μεταμελήσειν.  
τοὺς κριτὰς ἃ κερδανούσιν, ἣν τι τόνδε τὸν χορὸν 1115'  
ὠφελῶσ' ἐκ τῶν δικαίων, βουλόμεσθ' ἡμεῖς φράσαι.  
πρῶτα μὲν γάρ, ἣν νεᾶν βούλησθ' ἐν ὥρᾳ τοὺς  
ἀγρούς,  
ὑσομεν πρώτοισιν ὑμῖν, τοῖσι δ' ἄλλοις ὕστερον.  
εἶπα τὸν καρπὸν τε καὶ τὰς ἀμπέλους φυλάξομεν,  
ὥστε μήτ' αὐχμὸν πιέζειν μήτ' ἄγαν ἐπομβρίαν. 1120|  
ἣν δ' ἀτιμάσῃ τις ἡμᾶς θνητὸς ὢν οὔσας θεάς,

<sup>a</sup> The two Logics go out, and enter Socrates from the Phrontisterium and Strepsiades from his own house to see how his son's education has been progressing. During the interval of the Chorus (1114-1130) that education is supposed to be completing.

THE CLOUDS, 1098-1121

R.L.                                It must go  
For probed adulterers : him I know,  
And him, and him : the Probed are most.  
w.l.      How stand we then ?

R.L. I own, I've lost.  
O Cinaeds, Cinaeds, take my robe !  
Your words have won, to you I run  
To live and die with glorious Probe ! <sup>a</sup>

so. Well, what do you want? to take away your son  
At once, or shall I teach him how to speak?

ST. Teach him, and flog him, and be sure you well  
Sharpen his mother wit, grind the one edge  
Fit for my little law-suits, and the other,  
Why, make that serve for more important matters.

so. Oh, never fear! He'll make a splendid sophist.

str. Well, well, I hope he'll be a poor pale rascal.

CH. Go : but in us the thought is strong,  
                you will repent of this ere long.  
Now we wish to tell the Judges  
                all the blessings they shall gain  
If, as Justice plainly warrants,  
                we the worthy prize obtain.  
First, whenever in the Season  
                ye would fain your fields renew,  
All the world shall wait expectant  
                till we've poured our rain on you :  
Then of all your crops and vineyards  
                we will take the utmost care  
So that neither drought oppress them,  
                nor the heavy rain impair.  
But if anyone amongst you  
                dare to treat our claims with scorn,

# ARISTOPHANES

προσεχέτω τὸν νοῦν, πρὸς ἡμῶν οἷα πείσεται κακά,  
λαμβάνων οὔτ' οἶνον οὔτ' ἄλλ' οὐδὲν ἐκ τοῦ χωρίου.  
ἡνίκ' ἂν γὰρ αἱ τ' ἐλᾶαι βλαστάνωσ' αἱ τ' ἄμπελοι,  
ἀποκεκόψονται· τοιαύταις σφενδόναις παιήσομεν. 1125  
ἦν δὲ πλινθεύοντ' ἴδωμεν, ὕσομεν καὶ τοῦ τέγουσ  
τὸν κέραμον αὐτοῦ χαλάζαις στρογγύλαις συν-  
τρίβομεν.

καὶν γαμῇ ποτ' αὐτὸς ἢ τῶν ξυγγενῶν ἢ τῶν φίλων,  
ὕσομεν τὴν νύκτα πᾶσαν· ὥστ' ἴσως βουλήσεται  
καὶν ἐν Αἰγύπτῳ τυχεῖν ὦν μᾶλλον ἢ κρίναι κακῶς. 1130

- ΣΤ. πέμπτη, τετράς, τρίτη, μετὰ ταύτην δευτέρα,  
εἴθ' ἦν ἐγὼ μάλιστα πασῶν ἡμερῶν  
δέδοικα καὶ πέφρικα καὶ βδελύττομαι,  
εὐθὺς μετὰ ταύτην ἔσθ' ἔνη τε καὶ νέα.  
πᾶς γάρ τις ὄμνυσ', οἷς ὀφείλων τυγχάνω, 1135  
θεῖς μοι πρυτανεῖ' ἀπολεῖν μέ φησι κάξολεῖν,  
ἐμοῦ μέτρι' ἅττα καὶ δίκαι' αἰτουμένον·  
"ὦ δαιμόνιε, τὸ μὲν τι νυνὶ μὴ λάβης,  
τὸ δ' ἀναβαλοῦ μοι, τὸ δ' ἄφες," οὐ φασὶν ποτε  
οὕτως ἀπολήψεσθ', ἀλλὰ λοιδοροῦσί με 1140  
ὥς ἄδικός εἰμι, καὶ δικάσεσθαί φασί μοι.  
νῦν οὖν δικαζέσθων· ὀλίγον γάρ μοι μέλει,  
εἴπερ μεμάθηκεν εὖ λέγειν Φειδιππίδης.

<sup>a</sup> i.e. from the end of the month, when interest became due.

<sup>b</sup> "When the Greek year was lunar, the months were alternately thirty and twenty-nine days each, so that the new Moon (the moon's orbit being  $29\frac{1}{2}$  days) always fell on the last day of the month. Hence that day was called the Old-and-New, because at the beginning of the day the moon was still on the wane, but before the close had begun to wax again": R.



## THE CLOUDS, 1122-1143

Mortal he, the Clouds immortal,  
   better had he ne'er been born !  
 He from his estates shall gather  
   neither corn, nor oil, nor wine,  
 For whenever blossoms sparkle  
   on the olive or the vine  
 They shall all at once be blighted :  
   we will ply our slings so true.  
 And if ever we behold him  
   building up his mansions new,  
 With our tight and nipping hailstones  
   we will all his tiles destroy.  
 But if he, his friends or kinsfolk,  
   would a marriage-feast enjoy,  
 All night long we'll pour in torrents :  
   so perchance he'll rather pray  
 To endure the drought of Egypt,  
   than decide amiss to-day !

ST. The fifth,<sup>a</sup> the fourth, the third, and then the second,  
 And then that day which more than all the rest  
 I loathe and shrink from and abominate,  
 Then comes at once that hateful Old-and-New day.<sup>b</sup>  
 And every single blessed dun has sworn  
 He'll stake his gage,<sup>c</sup> and ruin and destroy me.  
 And when I make a modest small request,  
 " O my good friend, part don't exact at present,  
 And part defer, and part remit," they swear  
 So they shall never touch it, and abuse me  
 As a rank swindler, threatening me with actions.  
 Now let them bring their actions ! Who's afraid ?  
 Not I : if these have taught my son to speak.

<sup>a</sup> The sum deposited with the *πρωτὸς* before commencing an action.

# ARISTOPHANES

τάχα δ' εἴσομαι κόψας τὸ φροντιστήριον.  
παῖ, ἡμί, παῖ παῖ.

ΣΟ. Στρεψιάδην ἀσπάζομαι. 1145

ΣΤ. κᾶγωγέ σ'. ἀλλὰ τουτονὶ πρῶτον λαβέ·  
χρῆ γὰρ ἐπιθαιμάζειν τι τὸν διδάσκαλον.  
καὶ μοι τὸν υἱόν, εἰ μεμάθηκε τὸν λόγον  
ἐκεῖνον, εἴφ', ὃν ἀρτίως εἰσήγαγες.

ΣΟ. μεμάθηκεν.

ΣΤ. εὖ γ', ὦ παμβασιλεί' Ἀπαιόλη. 1150

ΣΟ. ὥστ' ἀποφύγοις ἂν ἦντιν' ἂν· βούλη δίκην.

ΣΤ. καὶ μάρτυρες παρήσαν, ὅτ' ἐδανειζόμεν;

ΣΟ. πολλῶ γε μᾶλλον, κἂν παρῶσι χίλιοι.

ΣΤ. "βοᾶσομαί τᾶρα τὰν ὑπέρτονον  
βοάν." ἰώ, κλάετ' ὠβολοστάται, 1155

αὐτοὶ τε καὶ τὰρχαῖα καὶ τόκοι τόκων·  
οὐδὲν γὰρ ἂν με φλαῦρον ἐργάσαισθ' ἔτι·  
οἷος ἐμοὶ τρέφεται

τοῖσδ' ἐνὶ δώμασι παῖς,

ἀμφήκει γλώττη λάμπων,

πρόβολος ἐμός, σωτὴρ δόμοις, ἐχθροῖς βλάβη, 1160

λυσανίας πατρῶων μεγάλων κακῶν·

ὃν κάλεσον τρέχων ἐνδοθεν ὥς ἐμέ.

"ὦ τέκνον, ὦ παῖ, ἔξελθ' οἴκων,

αἶε" σοῦ πατρός.

ΣΟ. ὅδ' ἐκεῖνος ἀνὴρ. 1165

ΣΤ. ὦ φίλος, ὦ φίλος.

ΣΟ. ἅπιθι λαβὼν τὸν υἱόν.

ΣΤ. ἰὼ ἰὼ τέκνον.

ἰὼ ἰοῦ ἰοῦ.

ὥς ἥδομαί σου πρῶτα τὴν χροιάν ἰδών. 1170

° From the *Satyr*s of Phrynichus: Schol.

# THE CLOUDS, 1144-1171

But here's the door : I'll knock and soon find out.  
Boy ! Ho there, boy !

so. I clasp Strepsiades.  
st. And I clasp you : but take this meal-bag first.  
'Tis meet and right to glorify one's Tutors.  
But tell me, tell me, has my son yet learnt  
That Second Logic which he saw just now ?

so. He hath.

st. Hurrah ! great Sovereign Knavery !

so. You may escape whatever suit you please.

st. What, if I borrowed before witnesses ?

so. Before a thousand, and the more the merrier.

st. " Then shall my song be loud and deep." <sup>a</sup>

Weep, obol-weighers, weep, weep, weep,  
Ye, and your principals, and compound interests,  
For ye shall never pester me again.

*Such* a son have I bred,

(He is within this door),

Born to inspire my foemen with dread,

Born his old father's house to restore :

Keen and polished of tongue is he,

He my Champion and Guard shall be,

He will set his old father free,

Run you, and call him forth to me.

" O my child ! O my sweet ! come out, I entreat ;

'Tis the voice " <sup>b</sup> of your sire.

so. Here's the man you require.

st. Joy, joy of my heart !

so. Take your son and depart.

st. O come, O come, my son, my son,

O dear ! O dear !

O joy, to see your beautiful complexion !

<sup>a</sup> A parody of Eur. *Hec.* 172, where Hecuba calls Polyxena from her tent.

# ARISTOPHANES

νῦν μὲν γ' ἰδεῖν εἰ πρῶτον ἐξαρνηητικὸς  
 κἀντιλογικός, καὶ τοῦτο τοῦπιχώριον  
 ἀτεχνῶς ἐπανθεῖ, τὸ τί λέγεις σύ; καὶ δοκεῖν  
 ἀδικοῦντ' ἀδικεῖσθαι καὶ κακουργοῦντ' οἶδ' ὅτι. 1175  
 ἐπὶ τοῦ προσώπου τ' ἐστὶν Ἀττικὸν βλέψος.  
 νῦν οὖν ὅπως σώσεις μ', ἐπεὶ καπώλεσας.

ΦΕΙ. φοβεῖ δὲ δὴ τί;

ΣΤ. τὴν ἔννην τε καὶ νέαν.

ΦΕΙ. ἔνη γάρ ἐστι καὶ νέα τις ἡμέρα;

ΣΤ. εἰς ἣν γε θήσῃ τὰ πρυτανεῖά φασί μοι. 1180

ΦΕΙ. ἀπολοῦσ' ἄρ' αὐθ' οἱ θέντες· οὐ γὰρ ἔσθ' ὅπως  
 μί' ἡμέρα γένοιτ' ἂν ἡμέραι δύο.

ΣΤ. οὐκ ἂν γένοιτο;

ΦΕΙ. πῶς γάρ; εἰ μή πέρ γ' ἄμα  
 αὐτὴ γένοιτ' ἂν γραῦς τε καὶ νέα γυνή.

ΣΤ. καὶ μὴν νενόμισται γ'.

ΦΕΙ. οὐ γάρ, οἶμαι, τὸν νόμον 1185  
 ἴσασιν ὀρθῶς ὅ τι νοεῖ.

ΣΤ. νοεῖ δὲ τί;

ΦΕΙ. ὁ Σόλων ὁ παλαιὸς ἦν φιλόδημος τὴν φύσιν.

ΣΤ. τουτὶ μὲν οὐδέν πω πρὸς ἔννην τε καὶ νέαν.

ΦΕΙ. ἐκεῖνος οὖν τὴν κλῆσιν εἰς δὺ ἡμέρας  
 ἔθηκεν, εἰς γε τὴν ἔννην τε καὶ νέαν, 1190  
 ἵν' αἱ θέσεις γίγνοντο τῇ νομηνίᾳ.

ΣΤ. ἵνα δὴ τί τὴν ἔννην προσέθηκεν;

ΦΕΙ. ἵν', ὦ μέλε,

παρόντες οἱ φεύγοντες ἡμέρα μιᾷ  
 πρότερον ἀπαλλάττωιθ' ἐκόντες, εἰ δὲ μή,  
 ἔωθεν ὑπανιῶντο τῇ νομηνίᾳ. 1195

ΣΤ. πῶς οὐ δέχονται δῆτα τῇ νομηνίᾳ  
 ἀρχαὶ τὰ πρυτανεῖ', ἀλλ' ἔνη τε καὶ νέα;

THE CLOUDS, 1172-1198

Aye now you have an aspect Negative  
And Disputative, and our native query  
Shines forth there "What d'ye say?" You've the  
true face

Which rogues put on, of injured innocence.  
You have the regular Attic look about you.  
So now, you save me, for 'twas you undid me.

PH. What is it ails you?

ST. Why the Old-and-New day.

PH. And is there such a day as Old-and-New?

ST. Yes: that's the day they mean to stake their gages.

PH. They'll lose them if they stake them. What! do  
you think

That one day can be two days, both together?

ST. Why, can't it be so?

PH. Surely not; or else  
A woman might at once be old and young.

ST. Still, the law says so.

PH. True: but I believe  
They don't quite understand it.

ST. You explain it.

PH. Old Solon had a democratic turn.

ST. Well, but that's nothing to the Old-and-New.

PH. Hence then he fixed that summonses be issued  
For these two days, the old one and the new one,  
So that the gage be staked on the New-month.

ST. What made him add "the old" then?

PH. I will tell you.

He wished the litigants to meet on *that* day  
And compromise their quarrels: if they could not,  
Then let them fight it out on the New-month.

ST. Why then do Magistrates receive the stakes  
On the Old-and-New instead of the New-month?

# ARISTOPHANES

- ΦΕΙ. ὅπερ οἱ προτένθαι γὰρ δοκοῦσί μοι ποιεῖν·  
 ἔν' ὥς τάχιστα τὰ πρυτανεῖ' ὑφελόιατο,  
 διὰ τοῦτο προὔτένθουσιν ἡμέρα μιᾷ. 1200
- ΣΤ. εἴ γ', ὦ κακοδαίμονες, τί κάθησθ' ἀβέλτεροι,  
 ἡμέτερα κέρδη τῶν σοφῶν, ὄντες λίθοι,  
 ἀριθμός, πρόβατ', ἄλλως ἀμφορῆς νενησμένοι;  
 ὥστ' εἰς ἑμαυτὸν καὶ τὸν υἱὸν τουτονὶ  
 ἐπ' εὐτυχίαισιν ἀστέον μούγκώμιον. 1205
- μάκαρ ὦ Στρεψιάδες,  
 αὐτός τ' ἔφυς ὥς σοφός,  
 χοῖον τὸν υἱὸν τρέφεις,  
 φήσουσι δὴ μ' οἱ φίλοι  
 χοῖ δημόται 1210
- ζηλοῦντες ἥνίκ' ἂν σὺ νικᾷς λέγων τὰς δίκας.  
 ἀλλ' εἰσάγων σε βούλομαι πρῶτον ἐστιᾶσαι.
- ΠΑΣΙΑΞ. εἴτ' ἄνδρα τῶν αὐτοῦ τι χρὴ προῖεναι;  
 οὐδέποτε γ', ἀλλὰ κρεῖττον ἦν εὐθύς τότε  
 ἀπερυθριαῖσαι μᾶλλον ἢ σχεῖν πράγματα, 1215
- ὅτε τῶν ἑμαυτοῦ γ' ἔνεκα νυνὶ χρημάτων  
 ἔλκω σε κλητεύσοντα, καὶ γενήσομαι  
 ἐχθρὸς ἔτι πρὸς τούτοισιν ἀνδρὶ δημότῃ.  
 ἀτὰρ οὐδέποτε γε τὴν πατρίδα κατασχυνῶ  
 ζῶν, ἀλλὰ καλοῦμαι Στρεψιάδην. 1220
- ΣΤ. τίς οὐτοσί;
- ΠΑ. ἐς τὴν ἔνῃν τε καὶ νέαν.
- ΣΤ. μαρτύρομαι,  
 ὅτι ἐς δὴ εἶπεν ἡμέρας. τοῦ χρήματος;
- ΠΑ. τῶν δώδεκα μνῶν, ἃς ἔλαβες ὠνούμενος  
 τὸν ψαρὸν ἵππον.
- ΣΤ. ἵππον; οὐκ ἀκούετε,  
 ὃν πάντες ὑμεῖς ἴστε μισοῦνθ' ἱππικὴν. 1225

<sup>a</sup> Apparently persons appointed to taste the viands to be

# THE CLOUDS, 1199-1226

PH. Well, I believe they act like the Foretasters.<sup>a</sup>  
They wish to bag the gage as soon as possible,  
And thus they gain a whole day's foretaste of it.

ST. Aha ! poor dupes, why sit ye mooning there,  
Game for us Artful Dodgers, you dull stones,  
You ciphers, lambkins, butts piled up together !  
Oh ! my success inspires me, and I'll sing  
Glad eulogies on me and thee, my son.

" *Man, most blessed, most divine,*

*What a wondrous wit is thine,*

*What a son to grace thy line,"*

Friends and neighbours day by day

Thus will say,

When with envious eyes my suits they see you win :  
But first I'll feast you, so come in, my son, come in.

PASIAS.<sup>b</sup> What ! must a man lose his own property !  
No : never, never. Better have refused  
With a bold face, than be so plagued as this.  
See ! to get paid my own just debts, I'm forced  
To drag you to bear witness, and what's worse  
I needs must quarrel with my townsman here.  
Well, I won't shame my country, while I live,  
I'll go to law, I'll summon him.

ST.

Hallo !

PA. To the next Old-and-New.

ST.

Bear witness, all !

He named two days. You'll summon me ; what for ?

PA.

The fifty pounds I lent you when you bought  
That iron-grey.

ST.

Just listen to the fellow !

The whole world knows that I detest all horses.

served at a public banquet, to see that everything was well  
cooked and wholesome.

<sup>b</sup> *Enter Pasiás, the creditor mentioned l. 21.*

# ARISTOPHANES

- ΠΑ. καὶ νῆ Δί' ἀποδώσειν γ' ἐπώμνυς τοὺς θεοὺς.  
 ΣΤ. μὰ τὸν Δί'· οὐ γάρ πω τότ' ἐξηπίστατο  
 Φειδιππίδης μοι τὸν ἀκατάβλητον λόγον.
- ΠΑ. νῦν δὲ διὰ τοῦτ' ἔξαρνος εἶναι διανοεῖ; 1230  
 ΣΤ. τί γὰρ ἄλλ' ἂν ἀπολαύσαιμι τοῦ μαθήματος;  
 ΠΑ. καὶ ταῦτ' ἐβελήσεις ἀπομόσαι μοι τοὺς θεοὺς;  
 ΣΤ. ποίους θεοὺς;  
 ΠΑ. τὸν Δία, τὸν Ἑρμῆν, τὸν Ποσειδῶ.  
 ΣΤ. νῆ Δία,  
 καὶ ἂν προσκαταθείην γ', ὥστ' ὁμόσαι, τριώβολον. 1235
- ΠΑ. ἀπόλοιο τοίνυν ἔνεκ' ἀναιδείας ἔτι.  
 ΣΤ. ἄλσιν διασμηχθεὶς ὄναιτ' ἂν οὐτοσί.  
 ΠΑ. οἴμ' ὥς καταγελᾷς.  
 ΣΤ. ἔξ χάας χωρήσεται.  
 ΠΑ. οὐ τοι μὰ τὸν Δία τὸν μέγαν καὶ τοὺς θεοὺς  
 ἔμοῦ καταπροίξει.
- ΣΤ. θαυμασίως ἦσθην θεοῖς, 1240  
 καὶ Ζεὺς γέλοιος ὀμνύμενος τοῖς εἰδόσιν.  
 ΠΑ. ἦ μὴν σὺ τούτων τῷ χρόνῳ δώσεις δίκην.  
 ἀλλ' εἴτ' ἀποδώσεις μοι τὰ χρήματ' εἴτε μὴ,  
 ἀπόπεμψον ἀποκρινάμενος.
- ΣΤ. ἔχε νυν ἦσυχος.  
 ἐγὼ γὰρ αὐτίκ' ἀποκρινοῦμαί σοι σαφῶς. 1245
- ΠΑ. τί σοι δοκεῖ δράσειν;  
 ΜΑΡΤΥΣ. ἀποδώσειν σοι δοκεῖ.  
 ΣΤ. ποῦ 'σθ' οὗτος ἀπαιτῶν με τὰργύριον; λέγε,  
 τουτὶ τί ἔστι;
- ΠΑ. τοῦθ' ὃ τι ἐστί; κάρδοπος.  
 ΣΤ. ἔπειτ' ἀπαιτεῖς τὰργύριον τοιοῦτος ὢν;  
 οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβολὸν οὐδενί, 1250  
 ὅστις καλέσειε κάρδοπον τὴν καρδόπην.



# THE CLOUDS, 1227-1251

- PA. I swear you swore by all the Gods to pay me.  
 ST. Well, now I swear I won't : Pheidippides  
 Has learnt since then the unanswerable Logic.  
 PA. And will you therefore shirk my just demand ?  
 ST. Of course I will : else why should he have learnt it ?  
 PA. And will you dare forswear it by the Gods ?  
 ST. The Gods indeed ! What Gods ?  
 PA. Poseidon, Hermes, Zeus.  
 ST. By Zeus I would,  
 Though I gave twopence halfpenny for the privilege.  
 PA. O then confound you for a shameless rogue !  
 ST. Hallo ! this butt should be rubbed down with salt.<sup>a</sup>  
 PA. Zounds ! you deride me !  
 ST. Why 'twill hold four gallons.  
 PA. You 'scape me not, by Mighty Zeus, and all  
 The Gods !  
 ST. I wonderfully like the Gods ;  
 An oath by Zeus is sport to knowing ones.  
 PA. Sooner or later you'll repent of this.  
 Come do you mean to pay your debts or don't you ?  
 Tell me, and I'll be off.  
 ST. Now do have patience ;  
 I'll give you a clear answer in one moment.  
 PA. What do you think he'll do ?  
 WITNESS. I think he'll pay you.  
 ST. Where is that horrid dun ? O here : now tell me  
 What you call this.  
 PA. What I call that ? a trough.  
 ST. Heavens ! what a fool : and do *you* want your money ?  
 I'd never pay one penny to a fellow  
 Who calls my troughness, trough. So there's your  
 answer.

<sup>a</sup> Pasias is apparently "a tun of a man" and wine-skins (δοκοί) were thus treated.

# ARISTOPHANES

ΠΑ. οὐκ ἄρ' ἀποδώσεις;

ΣΤ. οὐχ, ὅσον γέ μ' εἰδέναι.  
οὐκουν ἀνύσας τι θᾶπτον ἀπολιταργιεῖς  
ἀπὸ τῆς θύρας;

ΠΑ. ἄπειμι, καὶ τοῦτ' ἴσθ', ὅτι  
θήσω πρυτανεῖ, ἣ μηκέτι ζώην ἐγώ. 1255

ΣΤ. προσαποβαλεῖς ἄρ' αὐτὰ πρὸς ταῖς δώδεκα.  
καίτοι σε τοῦτό γ' οὐχὶ βούλομαι παθεῖν,  
ὅτιν' ἔκαλεσας εὐηθικῶς τὴν κάρδοπον.

ΑΜΤΝΙΑΣ. ἰὼ μοί μοι.

ΣΤ. ἔα. τίς οὐτοσί ποτ' ἔσθ' ὁ θρηνῶν; οὐ τί που 1260  
τῶν Καρκίνου τις δαιμόνων ἐφθέγγατο;

ΑΜ. τί δ' ὅστις εἰμί, τοῦτο βούλεσθ' εἰδέναι;  
ἀνὴρ κακοδαίμων.

ΣΤ. κατὰ σεαυτόν νυν τρέπου.

ΑΜ. “ὦ σκληρὲ δαῖμον, ὦ τύχαι θραυσάντυγες  
ἵππων ἐμῶν.” “ὦ Παλλὰς, ὥς μ' ἀπώλεσας.” 1265

ΣΤ. τί δαί σε Τληπόλεμός ποτ' εἵργασται κακόν;

ΑΜ. μὴ σκῶπτέ μ', ὦ τᾶν, ἀλλὰ μοι τὰ χρήματα  
τὸν υἱὸν ἀποδοῦναι κέλευσον ἄλαβεν,  
ἄλλως τε μέντοι καὶ κακῶς πεπραγότι.

ΣΤ. τὰ ποῖα ταῦτα χρήμαθ';

ΑΜ. ἄδανείσατο. 1270

ΣΤ. κακῶς ἄρ' ὄντως εἶχες, ὥς γ' ἐμοὶ δοκεῖς.

ΑΜ. ἵππους ἐλαύνων ἐξέπεσον νῆ τοὺς θεούς.

ΣΤ. τί δῆτα ληρεῖς ὥσπερ ἀπ' ὄνου καταπεσών;

ΑΜ. ληρῶ, τὰ χρήματ' ἀπολαβεῖν εἰ βούλομαι;

ΣΤ. οὐκ ἔσθ' ὅπως σύ γ' αὐτὸς ὑγιαίνεις.

<sup>a</sup> Enter *Amynias*, the creditor mentioned l. 31.

# THE CLOUDS, 1252-1275

PA. Then you won't pay me ?

ST. No, not if I know it.

Come put your best foot forward, and be off :

March off, I say, this instant !

PA. May I die

If I don't go at once and stake my gage !

ST. No don't : the fifty pounds are loss enough :

And really on my word I would not wish you

To lose this too just for one silly blunder.

AMYNIAS.<sup>a</sup> Ah me ! Oh ! Oh ! Oh !

ST. Hallo ! who's that making that horrible noise ?

Not one of Carcinus's snivelling Gods ?

AM. Who cares to know what I am ? what imports it ?

An ill-starred man.

ST. Then keep it to yourself.

AM. " O heavy fate ! " " O Fortune, thou hast broken  
My chariot wheels ! " " Thou hast undone me,  
Pallas ! " <sup>b</sup>

ST. How ! has Tlepolemus been at you, man ?

AM. Jeer me not, friend, but tell your worthy son  
To pay me back the money which I lent him :  
I'm in a bad way and the times are pressing.

ST. What money do you mean ?

AM. Why what he borrowed.

ST. You *are* in a bad way, I really think.

AM. Driving my four-wheel out I fell, by Zeus.

ST. You rave as if you'd fall'n times out-of-mind.<sup>c</sup>

AM. I rave ? how so ? I only claim my own.

ST. You can't be quite right, surely.

<sup>b</sup> " These lines are from the *Licymnius* of Xenocles " (Schol.), a son of Carcinus (*cf. W.* 1511). In the play Tlepolemus accidentally kills Licymnius.

<sup>c</sup> ἀπ' ὄνου " from a donkey " can also be read ἀπὸ νοῦ " out of your mind."

# ARISTOPHANES

- AM. τί δαί; 1275
- ΣΤ. τὸν ἐγκέφαλον ὥσπερ σεσεῖσθαί μοι δοκεῖς.
- AM. σὺ δὲ νῆ τὸν Ἑρμῆν προσκεκλησθαί μοι δοκεῖς,  
εἰ μὴ ἀποδώσεις τὰργύριον.
- ΣΤ. κάτειπέ νυν,  
πότερα νομίζεις καινὸν αἰεὶ τὸν Δία  
ὔειν ὕδωρ ἐκάστοτ', ἢ τὸν ἥλιον 1280  
ἔλκειν κάτωθεν ταὐτὸ τοῦθ' ὕδωρ πάλιν;
- AM. οὐκ οἶδ' ἔγωγ' ὁπότερον, οὐδέ μοι μέλει.
- ΣΤ. πῶς οὖν ἀπολαβεῖν τὰργύριον δίκαιος εἶ,  
εἰ μηδὲν οἶσθα τῶν μετεώρων πραγμάτων;
- AM. ἀλλ' εἰ σπανίζεις τὰργυρίου μοι τὸν τόκον 1285  
ἀπόδος γε.
- ΣΤ. τοῦτο δ' ἔσθ' ὁ τόκος τί θηρίον;
- AM. τί δ' ἄλλο γ' ἢ κατὰ μῆνα καὶ καθ' ἡμέραν  
πλέον πλέον τὰργύριον αἰεὶ γίγνεται,  
ὑπορρέοντος τοῦ χρόνου;
- ΣΤ. καλῶς λέγεις.  
τί δῆτα; τὴν θάλατταν ἔσθ' ὅτι πλείονα 1290  
νυνὶ νομίζεις ἢ πρὸ τοῦ;
- AM. μὰ Δί', ἀλλ' ἴσην.  
οὐ γὰρ δίκαιον πλείον' εἶναι.
- ΣΤ. κᾶτα πῶς  
αὕτη μὲν, ὦ κακὸδαιμον, οὐδὲν γίγνεται  
ἐπιρρεόντων τῶν ποταμῶν πλείων, σὺ δὲ  
ζητεῖς ποιῆσαι τὰργύριον πλείον τὸ σόν; 1295  
οὐκ ἀποδιώξεις σαυτὸν ἀπὸ τῆς οἰκίας;  
φέρε μοι τὸ κέντρον.
- AM. ταῦτ' ἐγὼ μαρτύρομαι.
- ΣΤ. ὕπαγε, τί μέλλεις; οὐκ ἔλας, ὦ σαμφόρα;
- AM. ταῦτ' οὐχ ὕβρις δῆτ' ἐστίν;
- ΣΤ. ᾄξεις; ἐπιαλῶ

## THE CLOUDS, 1275-1299

- AM. Why, what mean you ?
- ST. I shrewdly guess your brain's received a shake.
- AM. I shrewdly guess that you'll receive a summons  
If you don't pay my money.
- ST. Well then, tell me,  
Which theory do you side with, that the rain  
Falls fresh each time, or that the Sun draws back  
The same old rain, and sends it down again ?
- AM. I'm very sure I neither know nor care.
- ST. Not care ! good heavens ! And do *you* claim your  
money,  
So unenlightened in the Laws of Nature ?
- AM. If you're hard up then, pay me back the Interest  
At least.
- ST. Int-er-est ? what kind of a beast is that ?
- AM. What else than day by day and month by month  
Larger and larger still the silver grows  
As time sweeps by ?
- ST. Finely and nobly said.  
What then ! think you the Sea is larger now  
Than 'twas last year ?
- AM. No surely, 'tis no larger :  
It is not right it should be.
- ST. And do you then,  
Insatiable grasper ! when the Sea,  
Receiving all these Rivers, grows no larger,  
Do you desire your silver to grow larger ?  
Come now, you prosecute your journey off !  
Here, fetch the whip.
- AM. Bear witness, I appeal.
- ST. Be off ! what, won't you ? Gee up, sigma-brand !
- AM. I say ! a clear assault !
- ST. You won't be off ?

# ARISTOPHANES

κεντῶν ὑπὸ τὸν πρωκτόν σε τὸν σειραφόρον. 1300  
 φεύγεις; ἔμελλον ἄρα σε κινήσειν ἐγὼ  
 αὐτοῖς τροχοῖς τοῖς σοῖσι καὶ ξυνωρίσιν.

ΧΟ. οἷον τὸ πραγμάτων ἐρᾶν φλαύρων· ὁ γὰρ [στρ.  
 γέρων ὃδ' ἐρασθεῖς  
 ἀποστερῆσαι βούλεται 1305  
 τὰ χρήμαθ' ἀδανείσατο·  
 κοῦκ ἔσθ' ὅπως οὐ τήμερον  
 λήψεται τι πρᾶγμ', ὁ τοῦ-  
 τον ποιήσει τὸν σοφισ-  
 τὴν [γέροντ']  
 ἀνθ' ὧν πανουργεῖν ἤρξατ', ἐξαίφνης κακὸν λαβεῖντι. 1310

οἶμαι γὰρ αὐτὸν αὐτίχ' εὐρήσειν ὅπερ [ἀντ.  
 πάλαι ποτ' ἐπήτει,  
 εἶναι τὸν υἱὸν δεινόν οἱ  
 γνώμας ἐναντίας λέγειν  
 τοῖσιν δικαίοις, ὥστε νι-  
 κᾶν ἅπαντας οἷσπερ ἂν 1315  
 ξυγγένηται, καὶ λέγει  
 παμπόνηρ'.  
 ἴσως δ' ἴσως βουλήσεται καῖφωνον αὐτὸν εἶναι. 1320

ΣΤ. ἰοὺ ἰοῦ.  
 ὦ γείτονες καὶ ξυγγενεῖς καὶ δημόται,  
 ἀμυνάθετέ μοι τυπτομένῳ πάσῃ τέχνῃ.  
 οἶμοι κακοδαίμων τῆς κεφαλῆς καὶ τῆς γνάθου.  
 ὦ μιარέ, τύπτεις τὸν πατέρα;

ΦΕΙ. φήμ', ὦ πάτερ. 1325|

ΣΤ. ὁρᾷθ' ὁμολογοῦνθ' ὅτι με τύπτει.

ΦΕΙ. καὶ μάλα.

ΣΤ. ὦ μιარέ καὶ πατραλοῖα καὶ τοιχωρύχε.

## THE CLOUDS, 1300-1327

I'll stimulate you ; Zeus ! I'll goad your haunches.  
Aha ! you run : I thought I'd stir you up  
You and your phaetons, and wheels, and all !

CH. What a thing it is to long for matters which are wrong !  
For you see how this old man  
Is seeking, if he can  
His creditors trepan :  
And I confidently say  
That he will this very day  
Such a blow  
Amid his prosperous cheats receive,  
that he will deeply deeply grieve.

For I think that he has won what he wanted for his son,  
And the lad has learned the way  
All justice to gainsay,  
Be it what or where it may :  
That he'll trump up any tale,  
Right or wrong, and so prevail.  
This I know.  
Yea ! and perchance the time will come  
when he shall wish his son were dumb.

ST. Oh ! Oh !  
Help ! Murder ! Help ! O neighbours, kinsfolk,  
townsmen,  
Help, one and all, against this base assault,  
Ah ! Ah ! my cheek ! my head ! O luckless me !  
Wretch ! do you strike your father ?

PH. Yes, Papa.

ST. See ! See ! he owns he struck me.

PH. To be sure.

ST. Scoundrel ! and parricide ! and house-breaker !

# ARISTOPHANES

- ΦΕΙ. αὐθίς με ταῦτὰ ταῦτα καὶ πλείω λέγε.  
 ἄρ' οἶσθ' ὅτι χαίρω πόλλ' ἀκούων καὶ κακά;  
 ΣΤ. ὦ λακκόπρωκτε.
- ΦΕΙ. πάττε πολλοῖς τοῖς ῥόδοις. 1330  
 ΣΤ. τὸν πατέρα τύπτεις;  
 ΦΕΙ. κάποφανῶ γε νῆ Δία  
 ὥς ἐν δίκῃ σ' ἔτυπτον.  
 ΣΤ. ὦ μιαρῶτατε,  
 καὶ πῶς γένοιτ' ἂν πατέρα τύπτειν ἐν δίκῃ;  
 ΦΕΙ. ἔγωγ' ἀποδείξω, καί σε νικήσω λέγων.  
 ΣΤ. τουτί σὺ νικήσεις;  
 ΦΕΙ. πολὺ γε καὶ ῥαδίως. 1335  
 ἔλοῦ δ' ὁπότερον τοῖν λόγων βούλει λέγειν.  
 ΣΤ. ποίῳν λόγῳ;  
 ΦΕΙ. τὸν κρείττον', ἢ τὸν ἥττονα;  
 ΣΤ. ἐδιδασχάμεν μέντοι σε νῆ Δί', ὦ μέλε,  
 τοῖσιν δικαίοις ἀντιλέγειν, εἰ ταῦτά γε  
 μέλλεις ἀναπείσειν, ὥς δίκαιον καὶ καλὸν 1340  
 τὸν πατέρα τύπτεσθ' ἐστὶν ὑπὸ τῶν υἱέων.  
 ΦΕΙ. ἀλλ' οἶομαι μέντοι σ' ἀναπείσειν, ὥστε γε  
 οὐδ' αὐτὸς ἀκροασάμενος οὐδὲν ἀντερεῖς.  
 ΣΤ. καὶ μὴν ὃ τι καὶ λέξεις ἀκούσαι βούλομαι. 1345
- ΧΟ. σὸν ἔργον, ὦ πρεσβῦτα, φροντίζειν ὅπη [στρ.  
 τὸν ἄνδρα κρατήσεις,  
 ὥς οὗτος, εἰ μὴ τῷ πεποιθὲν, οὐκ ἂν ᾔην  
 οὕτως ἀκόλαστος.  
 ἀλλ' ἔσθ' ὅτῳ θρασύνεται· δῆλόν γε τὰν- 1350  
 θρώπου ὅτι τὸ λῆμα.

ἀλλ' ἐξ ὅτου τὸ πρῶτον ἤρξαθ' ἡ μάχη γενέσθαι  
 ἥδη λέγειν χρὴ πρὸς χορόν. πάντως δὲ τοῦτο δράσεις.





# ARISTOPHANES

ΣΤ. καὶ μὴν ὅθεν γε πρῶτον ἡρξάμεσθα λοιδορεῖσθαι  
 ἐγὼ φράσω· ἵπαιδὴ γὰρ εἰσιτώμεθ', ὥσπερ ἴστε,  
 πρῶτον μὲν αὐτὸν τὴν λύραν λαβόντ' ἐγὼ ἔκλευσα 1355  
 ᾄσαι Σιμωνίδου μέλος, τὸν Κριόν, ὡς ἐπέχθη.  
 ὁ δ' εὐθέως ἀρχαῖον εἶν' ἔφασκε τὸ κιθαρίζων  
 ᾄδειν τε πίνονθ', ὥσπερ εἰ κάχρυσ γυναικ' ἀλούσαν.  
 ΦΕΙ. οὐ γὰρ τότε εὐθὺς χρῆν σε τύπτεσθαι τε καὶ  
 πατεῖσθαι,

ᾄδειν κελεύονθ', ὥσπερ εἰ τέττιγας ἐστιῶντα; 1360

ΣΤ. τοιαῦτα μέντοι καὶ τότε ἔλεγεν ἔνδον, οἷά περ νῦν,  
 καὶ τὸν Σιμωνίδην ἔφασκ' εἶναι κακὸν ποιητήν.  
 καὶ γὰρ μόλις μὲν, ἀλλ' ὅμως ἡνεσχόμην τὸ πρῶτον.  
 ἔπειτα δ' ἐκέλευσ' αὐτὸν ἀλλὰ μυρρίνην λαβόντα  
 τῶν Αἰσχύλου λέξαι τί μοι· καὶ οὗτος εὐθὺς εἶπεν, 1365  
 "ἐγὼ γὰρ Αἰσχύλον νομίζω πρῶτον ἐν ποιηταῖς  
 ψόφου πλέων, ἀξύστατον, στόμφακα, κρημνο-  
 ποιόν;"

κάνταῦθα πῶς οἶεσθέ μου τὴν καρδίαν ὀρεχθεῖν;  
 ὅμως δὲ τὸν θυμὸν δακὼν ἔφην, "σὺ δ' ἀλλὰ τούτων

<sup>a</sup> Crius was an Aeginetan wrestler on whose defeat at Olympia Simonides wrote an ode beginning "Ἐπέξαθ' ὁ Κριὸς οὐκ ἀεικέως," with a pun on *κριός* "a ram."

<sup>b</sup> Supposed to need no food but to live on dew.

# THE CLOUDS, 1353-1369

- st. Well from the very first I will  
the whole contention show :  
'Twas when I went into the house  
to feast him, as you know,  
I bade him bring his lyre and sing,  
the supper to adorn,  
Some lay of old Simonides,  
as, how the Ram was shorn :<sup>a</sup>  
But he replied, to sing at meals  
was coarse and obsolete ;  
Like some old beldame humming airs  
the while she grinds her wheat.  
PH. And should you not be thrashed who told  
your son, from food abstaining  
To sing ! as though you were, forsooth  
cicalas<sup>b</sup> entertaining.  
st. You hear him ! so he said just now  
or e'er high words began :  
And next he called Simonides  
a very sorry man.  
And when I heard him, I could scarce  
my rising wrath command ;  
Yet so I did, and him I bid  
take myrtle in his hand  
And chant some lines from Aeschylus,  
but he replied with ire,  
" Believe me, I'm not one of those  
who Aeschylus admire,  
That rough, unpolished, turgid bard,  
that moulder of bombast ! "  
When he said this, my heart began  
to heave extremely fast ;  
Yet still I kept my passion down,  
and said, " Then prithee you,

# ARISTOPHANES

λέξον τι τῶν νεωτέρων, ἄττ' ἐστὶ τὰ σοφὰ ταῦτα." 1370

ὁ δ' εὐθὺς ἦσ' Εὐριπίδου ῥῆσιν τιν', ὡς ἐκίνει  
ἀδελφός, ὠλεξίκακε, τὴν ὁμομητρίαν ἀδελφήν.  
καὶ γὰρ οὐκέτ' ἐξηνεσχόμην, ἀλλ' εὐθὺς ἐξαράττω  
πολλοῖς κακοῖς καὶ σχροῖσι· καὶ τ' ἐντεῦθεν, οἶον  
εἰκός,

ἔπος πρὸς ἔπος ἡρειδόμεσθ'· εἴθ' οὗτος ἐπαναπηδᾷ, 1375  
καῖπειτ' ἔφλα με κάσπόμεναι καῖπνιγε καπέθλιβεν.

ΦΕΙ. οὐκ οὐκ δικαίως, ὅστις οὐκ Εὐριπίδην ἐπαινεῖς,  
σοφώτατον;

ΣΤ. σοφώτατόν γ' ἐκεῖνον, ὦ τί σ' εἶπω;  
ἀλλ' αὖθις αὖ τυπτήσομαι.

ΦΕΙ. νῆ τὸν Δί', ἐν δίκῃ γ' ἄν.

ΣΤ. καὶ πῶς δικαίως; ὅστις ὠναίσχυντέ σ' ἐξέθρεψα, 1380  
αἰσθανόμενός σου πάντα τραυλίζοντος, ὃ τι νοοίης.  
εἰ μὲν γε βρῶν εἵποις, ἐγὼ γνοῦς ἂν πιεῖν ἐπέσχον.  
μαμμᾶν δ' ἂν αἰτήσαντος ἡκόν σοι φέρων ἂν ἄρτον·  
κακῶν δ' ἂν οὐκ ἔφθης φράσαι, καὶ γὰρ λαβὼν θύραζε  
ἐξέφερον ἂν καὶ προὔσχόμην σε· σὺ δ' ἐμὲ νῦν  
ἀπάγχων

1385'

\* The reference is to the marriage of Macareus and Canace, the children of Aeolus.

# THE CLOUDS, 1370-1385

Sing one of those new-fangled songs  
which modern striplings do."

And he began the shameful tale  
Euripides has told

How a brother and a sister lived  
incestuous lives of old.<sup>a</sup>

Then, then I could no more restrain,  
but first I must confess

With strong abuse I loaded him,  
and so, as you may guess,

We stormed and bandied threat for threat :  
till out at last he flew,

And smashed and thrashed and thumped and bumped  
and bruised me black and blue.

PH. And rightly too, who coolly dared  
Euripides to blame,

Most sapient bard.

ST. Most sapient bard !  
you, what's your fitting name ?

Ah ! but he'll pummel me again.

PH. He will : and justly too.

ST. What ! justly, heartless villain ! when  
'twas I who nurtured you.

I knew your little lisping ways,  
how soon, you'd hardly think,

If you cried " bree ! " <sup>b</sup> I guessed your wants,  
and used to give you drink :

If you said " mamm ! " I fetched you bread  
with fond discernment true,

And you could hardly say " Cacca ! "  
when through the door I flew

And held you out a full arm's length  
your little needs to do :

<sup>b</sup> βρῶν represents a child's cry for drink.

# ARISTOPHANES

βοῶντα καὶ κεκραγὸθ' ὅτι  
 χεζιγτιώην, οὐκ ἔτλης  
 ἔξω 'ξενεγκεῖν, ὦ μιარέ,  
 θύραζέ μ', ἀλλὰ πνιγόμενος  
 αὐτοῦ 'ποίησα κακκᾶν.

1390

ΧΟ. οἴμαί γε τῶν νεωτέρων τὰς καρδίας [ἀντ.  
 πηδᾶν, ὃ τι λέξει.

εἰ γὰρ τοιαῦτά γ' οὗτος ἐξεργασμένος  
 λαλῶν ἀναπείσει,

τὸ δέριμα τῶν γεραιτέρων λάβοιμεν ἂν 1395  
 ἀλλ' οὐδ' ἐρεβίνθου.

σὸν ἔργον, ὦ καινῶν ἐπῶν κινητὰ καὶ μοχλευτά,  
 πειθῶ τινα ζητεῖν, ὅπως δόξεις λέγειν δίκαια.

ΦΕΙ. ὥς ἡδὺ καινοῖς πράγμασιν καὶ δεξιοῖς ὁμιλεῖν,  
 καὶ τῶν καθεστώτων νόμων ὑπερφρονεῖν δύνασθαι. 1400  
 ἐγὼ γὰρ ὅτε μὲν ἵππικῇ τὸν νοῦν μόνη προσεῖχον,  
 οὐδ' ἂν τρί' εἰπεῖν ῥήμαθ' οἷός τ' ἦ πρὶν ἐξαμαρτεῖν·  
 νυνὶ δ' ἐπειδὴ μ' οὔτοσὶ τούτων ἔπαυσεν αὐτός,  
 γνώμαις δὲ λεπταῖς καὶ λόγοις ξύνειμι καὶ μερίμ-  
 ναις,

οἶμαι διδάξειν ὥς δίκαιον τὸν πατέρα κολάζειν. 1405

ΣΤ. ἵππευε τοίνυν νῆ Δί', ὥς ἔμοιγε κρεῖττόν ἐστιν  
 ἵππων τρέφειν τέθριππον ἢ τυπτόμενον ἐπι-  
 τριβῆναι.

## THE CLOUDS, 1386-1407

But now when I was crying  
That I with pain was dying,  
You brute ! you would not tarry  
Me out of doors to carry,  
But choking with despair  
I've been and done it there.

CH. Sure all young hearts are palpitating now  
To hear him plead,  
Since if those lips with artful words avow  
The daring deed,  
And once a favouring verdict win,  
A fig for every old man's skin.  
O thou ! who rakest up new thoughts  
with daring hands profane.  
Try all you can, ingenious man,  
that verdict to obtain.

PH. How sweet it is these novel arts,  
these clever words to know,  
And have the power established rules  
and laws to overthrow.  
Why in old times when horses were  
my sole delight, 'twas wonder  
If I could say a dozen words  
without some awful blunder !  
But now that he has made me quit  
that reckless mode of living,  
And I have been to subtle thoughts  
my whole attention giving,  
I hope to prove by logic strict  
'tis right to beat my father.

ST. O ! buy your horses back, by Zeus,  
since I would ten times rather  
Have to support a four-in-hand,  
so I be struck no more.

# ARISTOPHANES

ΦΕΙ. ἐκεῖσε δ' ὄθεν ἀπέσχισάς με τοῦ λόγου μέτειμι,  
καὶ πρῶτ' ἐρήσομαί σε τουτί· παῖδά μ' ὄντ' ἔτυπτες;

ΣΤ. ἔγωγέ σ', εὐνοῶν τε καὶ κηδόμενος.

ΦΕΙ. εἰπέ δή μοι, 1410

οὐ καμέ σοι δίκαιόν ἐστιν εὐνοεῖν ὁμοίως,  
τύπτειν τ', ἐπειδήπερ γε τοῦτ' ἔστ' εὐνοεῖν, τὸ  
τύπτειν;

πῶς γὰρ τὸ μὲν σὸν σῶμα χρή πληγῶν ἀθῶων εἶναι,  
τοῦμὸν δὲ μή; καὶ μὴν ἔφυν ἐλευθέρους γε καγώ.

“ κλάουσι παῖδες, πατέρα δ' οὐ κλάειν δοκεῖς; ” 1415

φήσεις νομίζεσθαι σὺ παιδὸς τοῦτο τοῦργον εἶναι;  
ἐγὼ δέ γ' ἀντείπομι' ἂν ὥς δις παῖδες οἱ γέροντες,  
εἰκός τε μᾶλλον τοὺς γέροντας ἢ νέους τι κλάειν,  
ὅσῳ περ ἐξαμαρτάνειν ἥττον δίκαιον αὐτούς.

ΣΤ. ἀλλ' οὐδαμοῦ νομίζεται τὸν πατέρα τοῦτο πάσχειν. 1420

ΦΕΙ. οὐκ οὐν ἀνὴρ ὁ τὸν νόμον θεῖς τοῦτον ἦν τὸ πρῶτον,  
ὥσπερ σὺ καγώ, καὶ λέγων ἔπειθε τοὺς παλαιούς;  
ἥττόν τι δῆτ' ἔξεστι καμοὶ καινὸν αὖ τὸ λοιπὸν  
θεῖναι νόμον τοῖς υἱέσιν, τοὺς πατέρας ἀντιτύπτειν;

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<sup>a</sup> A parody of the famous line Eur. *Alcestis*, 691 *χαίρεις ὅρῳ φῶς πατέρα δ' οὐ χαίρειν δοκεῖς*; where Pheres addresses his son Admetus who had asked him to die in his stead.



# THE CLOUDS, 1408-1424

- PH. Peace. I will now resume the thread  
where I broke off before.  
And first I ask : when I was young,  
did you not strike me then ?
- ST. Yea : for I loved and cherished you.
- PH. Well, solve me this again,  
Is it not just that I your son  
should cherish you alike,  
And strike you, since, as you observe,  
to cherish means to strike ?  
What ! must my body needs be scourged  
and pounded black and blue  
And yours be scathless ? was not I  
as much freeborn as you ?  
“ Children are whipped, and shall not sires be  
whipped ? ”<sup>a</sup>  
Perhaps you'll urge that children's minds  
alone are taught by blows :—  
Well : Age is Second Childhood then :  
that everybody knows.  
And as by old experience Age  
should guide its steps more clearly,  
So when they err, they surely should  
be punished more severely.
- ST. But Law goes everywhere for me :
- PH. Well was not he who made the law,  
a man, a mortal man,  
As you or I, who in old times  
talked over all the crowd ?  
And think you that to you or me  
the same is not allowed,  
To change it, so that sons by blows  
should keep their fathers steady ?

# ARISTOPHANES

ὅσας δὲ πληγὰς εἵχομεν πρὶν τὸν νόμον τεθῆναι, 1425  
ἀφίεμεν, καὶ δίδομεν αὐτοῖς προῖκα συγκεκόφθαι.  
σκέψαι δὲ τοὺς ἀλεκτρυόνας καὶ τᾶλλα τὰ βοτὰ  
ταυτί,

ὥς τοὺς πατέρας ἀμύνεται· καίτοι τι διαφέρουσιν  
ἡμῶν ἐκείνοι, πλὴν ὅτι ψηφίσματ' οὐ γράφουσιν;

ΣΤ. τί δῆτ', ἐπειδὴ τοὺς ἀλεκτρυόνας ἅπαντα μιμεῖ, 1430  
οὐκ ἐσθίεις καὶ τὴν κόπρον καπὶ ξύλου καθεύδεις;

ΦΕΙ. οὐ ταυτόν, ὦ τᾶν, ἐστίν, οὐδ' ἂν Σωκράτει δοκοίη.

ΣΤ. πρὸς ταῦτα μὴ τύπτ'· εἰ δὲ μή, σαυτόν ποτ'  
αἰτιάσει.

ΦΕΙ. καὶ πῶς;

ΣΤ. ἐπεὶ σὲ μὲν δίκαιός εἰμ' ἐγὼ κολάζειν,  
σὺ δ', ἣν γένηταί σοι, τὸν υἱόν.

ΦΕΙ. ἦν δὲ μὴ γένηται, 1435  
μάτην ἐμοὶ κεκλαύσεται, σὺ δ' ἐγχανὼν τεθνήξει.

ΣΤ. ἐμοὶ μὲν, ὦνδρες ἡλικες, δοκεῖ λέγειν δίκαια·  
κάμουμε συγχωρεῖν δοκεῖ τούτοισι τὰ πικρὰ.  
κλάειν γὰρ ἡμᾶς εἰκός ἐστ', ἦν μὴ δίκαια δρῶμεν.

ΦΕΙ. σκέψαι δὲ χατέραν ἔτι γνώμην.

ΣΤ. ἀπὸ γὰρ ὀλοῦμαι. 1440

ΦΕΙ. καὶ μὴν ἴσως γ' οὐκ ἀχθέσει παθὼν ἃ νῦν πέ-  
πονθας.

# THE CLOUDS, 1425-1441

Still, we'll be liberal, and blows  
   which we've received already  
 We will forget, we'll have no ex-  
   post-facto legislation.

—Look at the game-cocks, look at all  
   the animal creation,

Do not *they* beat their parents? Aye :  
   I say then, that in fact  
 They are as we, except that they  
   no special laws enact.

ST. Why don't you then, if always where  
   the game-cock leads you follow,  
 Ascend your perch to roost at night,  
   and dirt and ordure swallow?

PH. The case is different there, old man,  
   as Socrates would see.

ST. Well then you'll blame yourself at last,  
   if you keep striking me.

PH. How so?

ST. Why, if it's right for me to punish you my son,  
 You can, if you have got one, yours.

PH. Aye, but suppose I've none.  
 Then having gulled me you will die,  
   while I've been flogged in vain.

ST. Good friends! I really think he has  
   some reason to complain.  
 I must concede he has put the case  
   in quite a novel light :  
 I really think we should be flogged  
   unless we act aright!

PH. Look to a fresh idea then.

ST. He'll be my death I vow.

PH. Yet then perhaps you will not grudge  
   ev'n what you suffer now.

# ARISTOPHANES

- ΣΤ. πῶς δῆ; διδάξον γὰρ τί μ' ἐκ τούτων ἐπωφελήσεις.  
 ΦΕΙ. τὴν μητέρ' ὥσπερ καὶ σὲ τυπτήσω.  
 ΣΤ. τί φῆς; τί φῆς σύ;  
 τοῦθ' ἕτερον αὖ μεῖζον κακόν.  
 ΦΕΙ. τί δ', ἣν ἔχων τὸν ἥττω 1445  
 λόγον σὲ νικήσω λέγων τὴν μητέρ' ὡς τύπτειν  
 χρεών;  
 ΣΤ. τί δ' ἄλλο γ'; ἣν ταυτὶ ποιῆς,  
 οὐδέν σε κωλύσει σεαυ-  
 τὸν ἐμβαλεῖν ἐς τὸ βάραθρον 1450  
 μετὰ Σωκράτους  
 καὶ τὸν λόγον τὸν ἥττω.  
 ταυτὶ δι' ὑμᾶς, ὦ Νεφέλαι, πέπονθ' ἐγώ,  
 ὑμῖν ἀναθεῖς ἅπαντα τὰμὰ πράγματα.  
 ΧΟ. αὐτὸς μὲν οὖν σαυτῷ σὺ τούτων αἴτιος,  
 στρέψας σεαυτὸν ἐς πονηρὰ πράγματα. 1455  
 ΣΤ. τί δῆτα ταῦτ' οὐ μοι τότε ἡγορεύετε,  
 ἀλλ' ἄνδρ' ἄγροικον καὶ γέροντ' ἐπήρετε;  
 ΧΟ. ἡμεῖς ποιοῦμεν ταῦθ' ἐκάστοθ' ὅταν τινὰ  
 γνῶμεν πονηρῶν ὄντ' ἐραστήν πραγμάτων,  
 ἕως ἂν αὐτὸν ἐμβάλωμεν εἰς κακόν, 1460  
 ὅπως ἂν εἰδῇ τοὺς θεοὺς δεδοικέναι.  
 ΣΤ. οἴμοι, πονηρὰ γ', ὦ Νεφέλαι, δίκαια δέ.  
 οὐ γὰρ μ' ἐχρῆν τὰ χρήμαθ' ἀδανεισάμην  
 ἀποστερεῖν. νῦν οὖν ὅπως, ὦ φίλτατε,  
 τὸν Χαιρεφῶντα τὸν μιαρὸν καὶ Σωκράτην 1465  
 ἀπολεῖς, μετ' ἐμοῦ ἰθὺς, οἳ σὲ καμ' ἐξηπάτων.  
 ΦΕΙ. ἀλλ' οὐκ ἂν ἀδικήσαιμι τοὺς διδασκάλους.  
 ΣΤ. ναὶ ναί, καταιδέσθητι πατρῶν Δία.  
 ΦΕΙ. ἰδοὺ γε Δία πατρῶν· ὡς ἀρχαῖος εἶ.  
 Ζεὺς γάρ τις ἔστιν;

## THE CLOUDS, 1442-1470

- ST. How ! will you make me like the blows  
which I've received to-day ?
- PH. Yes, for I'll beat my mother too.
- ST. What ! What is that you say !  
Why, this is worse than all.
- PH. But what, if as I proved the other,  
By the same Logic I can prove  
'tis right to beat my mother ?
- ST. Aye ! what indeed ! if this you plead,  
If this you think to win,  
Why then, for all I care, you may  
To the Accursed Pit convey  
Yourself with all your learning new,  
Your master, and your Logic too,  
And tumble headlong in.  
O Clouds ! O Clouds ! I owe all this to you !  
Why did I let you manage my affairs !
- CH. Nay, nay, old man, you owe it to yourself.  
Why didst thou turn to wicked practices ?
- ST. Ah, but ye should have asked me that before,  
And not have spurred a poor old fool to evil.
- CH. Such is our plan. We find a man  
On evil thoughts intent,  
Guide him along to shame and wrong,  
Then leave him to repent.
- ST. Hard words, alas ! yet not more hard than just.  
It was not right unfairly to keep back  
The money that I borrowed. Come, my darling,  
Come and destroy that filthy Chaerephon  
And Socrates ; for they've deceived us both !
- PH. No. I will lift no hand against my Tutors.
- ST. Yes do, come, reverence Paternal Zeus.
- PH. Look there ! Paternal Zeus ! what an old fool.  
Is there a Zeus ?

# ARISTOPHANES

- ΣΤ. ἔστιν.  
 ΦΕΙ. οὐκ ἔστ' οὐκ ἐπεὶ 1470  
 Δίνος βασιλεύει, τὸν Δί' ἐξεληλακώς.  
 ΣΤ. οὐκ ἐξελήλακ' ἀλλ' ἐγὼ τοῦτ' ὥομην,  
 διὰ τουτονὶ τὸν Δῖνον. οἷμοι δείλαιος,  
 ὅτε καὶ σέ χυτρεοῦν ὄντα θεὸν ἡγησάμην.  
 ΦΕΙ. ἐνταῦθα σαντῶ παραφρόνει καὶ φληνάφα. 1475  
 ΣΤ. οἷμοι παρανοίας· ὥς ἐμαινόμεν ἄρα,  
 ὅτ' ἐξέβαλλον τοὺς θεοὺς διὰ Σωκράτην.  
 ἀλλ', ὦ φίλ' Ἑρμῇ, μηδαμῶς θύμαινέ μοι,  
 μηδέ μ' ἐπιτρίψης, ἀλλὰ συγγνώμην ἔχε  
 ἐμοῦ παρανοήσαντος ἀδολεσχία. 1480  
 καί μοι γενοῦ ξύμβουλος, εἴπ' αὐτοὺς γραφήν  
 διωκάθω γραψάμενος, εἴθ' ὃ τι σοι δοκεῖ.  
 ὀρθῶς παραινείς οὐκ ἔων δικορραφεῖν,  
 ἀλλ' ὥς τάχιστ' ἐμπιπράναι τὴν οἰκίαν  
 τῶν ἀδολεσχῶν. δεῦρο δεῦρ', ὦ Ξανθία, 1485  
 κλίμακα λαβὼν ἐξελθε καὶ σμινύην φέρων,  
 κἄπειτ' ἐπαναβὰς ἐπὶ τὸ φροντιστήριον  
 τὸ τέγος κατὰσκαπτ', εἰ φιλεῖς τὸν δεσπότην,  
 ἕως ἂν αὐτοῖς ἐμβάλης τὴν οἰκίαν·  
 ἐμοὶ δὲ δᾶδ' ἐνεγκάτω τις ἡμμένην, 1490  
 καὶ γὰρ τιν' αὐτῶν τήμερον δοῦναι δίκην  
 ἐμοὶ ποιήσω, κεὶ σφόδρ' εἶς' ἀλαζόνες.  
 ΜΑΘΗΤΗΣ Α. ἰὸν ἰού.  
 ΣΤ. σὸν ἔργον, ὦ δᾶς, ἰέναι πολλὴν φλόγα.  
 Μ. Α. ἄνθρωπε, τί ποιεῖς;  
 ΣΤ. ὃ τι ποιῶ; τί δ' ἄλλο γ' ἢ 1495  
 διαλεπτολογοῦμαι ταῖς δοκοῖς τῆς οἰκίας.

<sup>a</sup> For *dinos* (spelt *deinos* in Athenaeus) cf. IV. 618. It is a "large bowl," but why it is on the stage or what the reference to it means is uncertain.

# THE CLOUDS, 1470-1496

- ST. There is.
- PH. There is *no* Zeus.  
Young Vortex reigns, and he has turned out Zeus.
- ST. No Vortex reigns : that was my foolish thought  
All through this vortex <sup>a</sup> here. Fool that I was,  
To think a piece of earthenware a God.
- PH. Well, rave away, talk nonsense to yourself.
- ST. Oh ! fool, fool, fool, how mad I must have been  
To cast away the Gods, for Socrates.  
Yet Hermes, gracious Hermes, <sup>b</sup> be not angry  
Nor crush me utterly, but look with mercy  
On faults to which his idle talk hath led me.  
And lend thy counsel ; tell me, had I better  
Plague them with lawsuits, or how else annoy them.  
(*Affects to listen.*)  
Good : your advice is good : I'll have no lawsuits,  
I'll go at once and set their house on fire,  
The prating rascals. Here, here, Xanthias,  
Quick, quick here, bring your ladder and your pitch-  
fork,  
Climb to the roof of their vile thinking-house,  
Dig at their tiles, dig stoutly, an' thou lovest me,  
Tumble the very house about their ears.  
And someone fetch me here a lighted torch,  
And I'll soon see if, boasters as they are,  
They won't repent of what they've done to me.
- STUDENT 1. O dear ! O dear !
- ST. Now, now, my torch, send out a lusty flame.
- S. 1. Man ! what are you at there ?
- ST. What am I at ? I'll tell you.  
I'm splitting straws with your house-rafters here.

<sup>b</sup> A statue of Hermes Στροφαῖος placed at the door of the house  
ἐπὶ ἀποτροπῇ τῶν ἄλλων κλεπτῶν (Schol. on *Pl.* 1153).

## ARISTOPHANES

Μ. Β. οἶμοι, τίς ἡμῶν πυρπολεῖ τὴν οἰκίαν;

ΣΤ. ἐκείνος οὐπὲρ θοιμάτιον εἰλήφατε.

Μ. Γ. ἀπολεῖς ἀπολεῖς.

ΣΤ. τοῦτ' αὐτὸ γὰρ καὶ βούλομαι,  
 ἦν ἡ σμινύη μοι μὴ προδῶ τὰς ἐλπίδας, 1500  
 ἢ ἄν πρότερόν πως ἐκτραχηλισθῶ πεσών.

ΣΩ. οὗτος, τί ποιεῖς ἐτεόν, οὐπὶ τοῦ τέγους;

ΣΤ. ἀεροβατῶ, καὶ περιφρονῶ τὸν ἥλιον.

ΣΩ. οἶμοι τάλας, δειλαιοὺς ἀποπνιγήσομαι.

ΧΑΙΡΕΦΩΝ. ἐγὼ δὲ κακοδαίμων γε κατακαυθήσομαι. 1505

ΣΤ. τί γὰρ μαθόντες τοὺς θεοὺς ὑβρίζετε,  
 καὶ τῆς Σελήνης ἐσκοπεῖσθε τὴν ἔδραν;  
 δῖωκε, βάλλε, παῖε, πολλῶν οὐνεκα,  
 μάλιστα δ' εἰδὼς τοὺς θεοὺς ὡς ἡδίκουν.

ΧΘ. ἡγείσθ' ἔξω· κεχόρευται γὰρ μετρίως τό γε  
 τήμερον ἡμῶν. 1510



## THE CLOUDS, 1497-1510

- s. 2. Oh me ! who's been and set our house on fire ?  
st. Who was it, think you, that you stole the cloak from ?  
s. 3. O Murder ! Murder !  
st. That's the very thing,  
Unless this pick prove traitor to my hopes,  
Or I fall down, and break my blessed neck.  
so. Hallo ! what are you at, up on our roof ?  
st. I walk on air, and contemplate the Sun.  
so. O ! I shall suffocate. O dear ! O dear !  
CHAEREPHON. And I, poor devil, shall be burnt to death.  
st. For with what aim did ye insult the Gods,  
And pry around the dwellings of the Moon ?  
Strike, smite them, spare them not, for many reasons,  
- BUT MOST BECAUSE THEY HAVE BLASPHEMED THE GODS !  
ch. Lead out of the way : for I think we may say  
We have acted our part very fairly to-day.



# THE WASPS

## INTRODUCTION

THE *Wasps* was produced at the Lenaeon festival 422 B.C., gaining either the first or the second prize, and it is commonly regarded as "a criticism on the Athenian dicasteries," or, as Grote puts it, "The poet's purpose was to make the dicasts appear monsters of caprice and injustice."

Yet though "Aristophanes does not exempt them from his strokes of wit and satire (for once thoroughly in his comic vein, he spares neither friend nor foe)," <sup>a</sup> these old dicasts are none the less "representatives of his own favourite *Μαραθωνομάχαι*," and in the *Epirrhema* (1071-90) "he describes, in the noblest and most glowing eulogy that ever flowed from the lips of a Comedian, who and what these dicasts were," <sup>b</sup> his real object being to detach them from the demagogues, of whom they "were the main support and stay in the popular assembly." These poor old men who "have to grope their way through the mud in the dark," whose "talk is of pot-herbs," and who are "struck with consternation (309-12) at the audacity of a child who dares to ask for anything so far beyond the means of a dicast as a homely treat of common figs," <sup>c</sup> are yet under the delusion (592-600), carefully fostered by Cleon and his like, that they are masters of the State, and, while there is "no discussion

<sup>a</sup> Rogers, Introduction, p. xvii.

<sup>b</sup> *Ibid.* p. xvi.

<sup>c</sup> *Ibid.* p. xviii.

## THE WASPS

on the excellences or defects of the dicastic system " in the great Arbitration scene (521 *seq.*), " the ~~idea~~ of Philocleon's harangue is an elaborate argument . . . that the dicastic office is an ἀρχὴ μεγάλη, whilst Bdelycleon, on the contrary, exerts himself to prove that it is nothing more nor less than a μεγάλη δουλεία." <sup>a</sup>

As regards the Athenian jury-system, it may be noted that as the political affairs were in the hands of the ἐκκλησία, so judicial affairs were committed to an assembly called ἡλιαίη. The numbers of this were limited to 6000, who must be over thirty years of age, and " in the full possession of their rights and privileges as Athenian citizens." <sup>b</sup> They were elected by lot, an equal number from each of the ten tribes, had to take the Heliastic oath, which included a declaration that " they would give a fair and impartial hearing to both sides " (*cf.* 725, 920), and from the time of Pericles received three obols a day as their fee.

After their election they were " distributed and marshalled," by ballot, into ten sections or committees, <sup>c</sup> which " sat each in a separate Hall or Court-house," distinguished by a particular colour, and every dicast received " a metallic or boxwood plate (πινάκιον) inscribed with his name, etc.," together with a staff of office (βακτηρία or σκίπων, 727). The average number of a sectional assembly was 500, and " each member, as he entered the Court-house, was presented with a σύμβολον or ticket of attendance," which on the rising of the Court he handed to the Treasurer (κωλακρέτης), who thereupon paid him three obols." <sup>d</sup>

<sup>a</sup> *Ibid.* p. xix.

<sup>c</sup> *Ibid.* p. xxvii.

<sup>b</sup> *Ibid.* p. xxi.

<sup>d</sup> *Ibid.* p. xxxiv.

## ARISTOPHANES

“An action at law was commenced by a summons (πρόσκλησις) served on the defendant by, or in the presence of a sompnour (κλητήρ).”<sup>a</sup> Both plaintiff and defendant made oath as to the truth of their case (these preliminary affidavits were called ἀντωμοσίαι), and evidence was produced by each. When the pleadings and documentary evidence (αἱ γραφαί) were complete, they were sealed up in an official vessel (ἐχῖνος), to be opened on the day of trial, and the cause was set down in the cause-lists (αἱ σάνιδες). After considering the evidence, both documentary and oral, and hearing the speeches, the dicasts recorded their verdict by placing their votes in one or other of two urns (καδίσκοι, cf. 987), but when the verdict was “Guilty,” and in cases where no particular penalty was annexed by law (δίκαι ἀτίμητοι), “it devolved upon the Court to determine its amount or nature,” and “the prisoner was allowed to suggest a milder punishment than that demanded by the prosecution,” in which event (as in the case of Socrates) a second vote had to be taken, and for this purpose “the dicasts had πινάκια τιμητικά (damage-processing tablets), over the waxen surface of which they drew either a long line to mark the heavier, or a short line to mark the lighter penalty.”<sup>b</sup>

“In addition to actions before a Court of Law the practice of referring a dispute to the decision of arbitrators (διαιτηταί) was as well known in Athens as it is in England,”<sup>c</sup> and the proceedings in 521 *seq.* are “a complete specimen” of such an arbitration.

<sup>a</sup> *Ibid.* p. xxxv.

<sup>b</sup> *Ibid.* p. xxxvi.

<sup>c</sup> *Ibid.* p. xliii.

# ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΣΩΣΙΑΣ } *οικέται*  
ΞΑΝΘΙΑΣ }

ΒΔΕΛΤΚΛΕΩΝ

ΦΙΛΟΚΛΕΩΝ

ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ ΣΦΗΚΩΝ

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ΚΑΤΗΓΟΡΟΣ

# ΣΦΗΚΕΣ

ΣΩΣΙΑΣ. Οὗτος, τί πάσχεις, ὦ κακὸδαιμον Ξανθία;

ΞΑΝΘΙΑΣ. φυλακὴν καταλύειν νυκτερινὴν διδάσκομαι.

ΣΩ. κακὸν ἄρα ταῖς πλευραῖς τι προὔφείλεις μέγα.

ἄρ' οἷσθά γ' οἶον κνώδαλον φυλάττομεν;

ΞΑ. οἶδ'· ἀλλ' ἐπιθυμῶ σμικρὸν ἀπομερμηρίσαι. 5

ΣΩ. σὺ δ' οὖν παρακινδύνευ', ἐπεὶ καὶ τοῦ γ' ἐμοῦ  
κατὰ ταῖν κόραιν ὕπνου τι καταχεῖται γλυκύ.

ΞΑ. ἀλλ' ἢ παραφρονεῖς ἐτεὸν ἢ κορυβαντιάς;

ΣΩ. οὐκ, ἀλλ' ὕπνος μ' ἔχει τις ἐκ Σαβαζίου.

ΞΑ. τὸν αὐτὸν ἄρ' ἐμοὶ βουκολεῖς Σαβάζιον. 10

καὶ μοι γὰρ ἀρτίως ἐπεστρατεύσατο

Μῆδός τις ἐπὶ τὰ βλέφαρα νυστακτῆς ὕπνος·

καὶ δῆτ' ὄναρ θαυμαστὸν εἶδον ἀρτίως.

ΣΩ. κάγω γ' ἀληθῶς οἶον οὐδεπώποτε.

ἀτὰρ σὺ λέξον πρότερος.

ΞΑ. ἐδόκουν αἰετὸν 15

καταπτάμενον εἰς τὴν ἀγορὰν μέγαν πάνυ

ἀναρπάσαντα τοῖς ὄνυξιν ἀσπίδα

φέρειν ἐπίχαλκον ἀνεκὰς εἰς τὸν οὐρανόν,

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<sup>a</sup> The play opens with a dialogue between two drowsy slaves who have been keeping guard all night before an Athenian house. It is still dark, but the day is at hand.



## THE WASPS<sup>a</sup>

SOSIAS. You ill-starred Xanthias, what's the matter now ?

XANTHIAS. The nightly watch I'm studying to relieve.<sup>b</sup>

SO. Why then, your ribs will have a score against you.

Do you forget what sort of beast we're guarding ?

XA. No, but I'd fain just drowse dull care away.

SO. Well, try your luck : for I too feel a sort  
Of drowsy sweetness settling o'er my eyes.

XA. Sure you're a maniac or a Corybant.

SO. (*Producing a wine flask*) Nay 'tis a sleep from great  
Sabazius holds me.<sup>c</sup>

XA. (*Producing another*) Aha ! and I'm your fellow-votary  
there.

My lids too felt just now the fierce assault

Of a strong Median <sup>d</sup> nod-compelling sleep.

And then I dreamed a dream ; such a strange dream !

SO. And so did I : the strangest e'er I heard of.  
But tell yours first.

XA. Methought a monstrous eagle  
Came flying towards the market-place, and there  
Seized in its claws a wriggling brassy shield,  
And bore it up in triumph to the sky,

<sup>b</sup> i.e. by going to sleep.

<sup>c</sup> X. denies that he is "a Corybant" but allows that he is almost one, being a devotee of Sabazius, the Phrygian Bacchus, and son of Cybele, of whom the Corybants were priests,

<sup>d</sup> i.e. as overwhelming as the host of Xerxes.

# ARISTOPHANES

- καῖπειτα ταύτην ἀποβαλεῖν Κλεώνυμον.  
 ΣΩ. οὐδὲν ἄρα γρίφου διαφέρει Κλεώνυμος. 20  
 ΞΑ. πῶς δῆ;  
 ΣΩ. προσερεῖ τις τοῖσι συμπόταις λέγων,  
 τί ταῦτόν ἐν γῇ τ' ἀπέβαλεν κἄν οὐρανῷ  
 κἄν τῇ θαλάττῃ θηρίον τὴν ἀσπίδα;  
 ΞΑ. οἷμοι, τί δῆτά μοι κακὸν γενήσεται  
 ἰδόντι τοιοῦτον ἐνύπνιον;  
 ΣΩ. μὴ φροντίσης. 25  
 οὐδὲν γὰρ ἔσται δεινὸν οὐ μὰ τοὺς θεούς.  
 ΞΑ. δεινὸν γέ πού 'στ' ἄνθρωπος ἀποβαλὼν ὄπλα.  
 ἀτὰρ σὺ τὸ σὸν αὖ λέξον.  
 ΣΩ. ἀλλ' ἔστιν μέγα.  
 περὶ τῆς πόλεως γάρ ἐστι τοῦ σκάφους ὄλου.  
 ΞΑ. λέγε νυν ἀνύσας τι τὴν τρόπον τοῦ πράγματος. 30  
 ΣΩ. ἔδοξέ μοι περὶ πρῶτον ὕπνον ἐν τῇ πυκνῇ  
 ἐκκλησιάζειν πρόβατα συγκαθήμενα,  
 βακτηρίας ἔχοντα καὶ τριβῦνια.  
 καῖπειτα τούτοις τοῖσι προβάτοις μούδόκει  
 δημηγορεῖν φάλαινα πανδοκεύτρια, 35  
 ἔχουσα φωνὴν ἐμπεπρημένης ὕος.  
 ΞΑ. αἰβοῦ.  
 ΣΩ. τί ἔστι;  
 ΞΑ. παῦε παῦε, μὴ λέγε.  
 ὅζει κάκιστον τοῦνύπνιον βύρσης σαπρᾶς.  
 ΣΩ. εἰθ' ἢ μιὰρὰ φάλαινα ἔχουσα τρυτάνην  
 ἴστη βόειον δημόν.

<sup>a</sup> The big eagle changes into bulky Cleonymus (cf. *A.* 88) the *ρίψασπις*. There seems to be a play on *ἀσπίς*=(1) a shield, (2) a snake.

<sup>b</sup> The reference is to a well-known riddle (*Athen.* x. 78) τί ταῦτόν ἐν οὐρανῷ, καὶ ἐπὶ γῆς, καὶ ἐν τῇ θαλάσῃ; the answer 410

## THE WASPS, 19-40

And then—Cleonymus fled off and dropped it.<sup>a</sup>

so. Why then, Cleonymus is quite a riddle.

XA. How so ?

so. A man will ask his boon companions,

*What is that brute which throws away its shield*

*Alike in air, in ocean, in the field ?<sup>b</sup>*

XA. O what mishap awaits me, that have seen  
So strange a vision ?

so. Take it not to heart,

'Twill be no harm, I swear it by the Gods.

XA. No harm to see a man throw off his shield !  
But now tell yours.

so. Ah, mine's a big one, mine is ;

About the whole great vessel of the state.

XA. Tell us at once the keel of the affair.

so. 'Twas in my earliest sleep methought I saw  
A flock of sheep assembled in the Pnyx,  
Sitting close-packed, with little cloaks and staves ;  
Then to these sheep I heard, or seemed to hear  
An all-receptive grampus<sup>c</sup> holding forth  
In tone and accents like a scalded pig.

XA. Pheugh !

so. Eh ?

XA. Stop, stop, don't tell us any more.

Your dream smells horribly of putrid hides.

so. Then the vile grampus, scales in hand, weighed out  
Bits of fat beef, cut up.<sup>d</sup>

being "a serpent" of which there are land and marine specimens,  
and which is also a constellation.

<sup>c</sup> Cleon ; for his greed *cf.* C. 591, and for his voice K. 137.

<sup>d</sup> For the play on *δῆμος* "fat" and *δῆμος* "the people" *cf.*  
K. 954.

# ARISTOPHANES

- ΞΑ. οἷμοι δειλαιος. 40  
 τὸν Δῆμον ἡμῶν βούλεται διστάναι.  
 ΣΩ. ἐδόκει δέ μοι Θέωρος αὐτῆς πλησίον  
 χαμαὶ καθῆσθαι, τὴν κεφαλὴν κόρακος ἔχων.  
 εἶτ' Ἀλκιβιάδης εἶπε πρὸς με τραυλίσας·  
 ὁλῆς; Θέωλος τὴν κεφαλὴν κόλακος ἔχει. 45  
 ΞΑ. ὀρθῶς γε τοῦτ' Ἀλκιβιάδης ἐτραύλισεν.  
 ΣΩ. οὐκ οὐν ἐκεῖν' ἀλλόκοτον, ὁ Θέωρος κόραξ  
 γιγνόμενος;  
 ΞΑ. ἦκιστ', ἀλλ' ἄριστον.  
 ΣΩ. πῶς;  
 ΞΑ. ὅπως;  
 ἄνθρωπος ὢν εἶτ' ἐγένετ' ἐξαίφνης κόραξ·  
 οὐκ οὐν ἐναργὲς τοῦτο συμβάλλειν, ὅτι 50  
 ἀρθεῖς ἀφ' ἡμῶν ἐς κόρακας οὐχίησεται;  
 ΣΩ. εἶτ' οὐκ ἐγὼ δοὺς δὴ ὀβολῶ μισθώσομαι  
 οὕτως ὑποκρινόμενον σοφῶς ὀνειράτα;  
 ΞΑ. φέρε νυν κατέιπω τοῖς θεαταῖς τὸν λόγον,  
 ὀλίγ' ἄθ' ὑπειπὼν πρῶτον αὐτοῖσιν ταδί, 55  
 μηδὲν παρ' ἡμῶν προσδοκᾶν λίαν μέγα,  
 μηδ' αὖ γέλωτα Μεγαρόθεν κεκλεμμένον.  
 ἡμῖν γὰρ οὐκ ἔστ' οὐδὲ κάρυ' ἐκ φορμίδος  
 δούλῳ διαρριπτοῦντε τοῖς θεωμένοις,  
 οὔθ' Ἡρακλῆς τὸ δεῖπνον ἐξαπατῶμενος, 60  
 οὐδ' αὖθις ἀνασελγαινόμενος Εὐριπίδης·  
 οὐδ' εἰ Κλέων γ' ἔλαμψε τῆς τύχης χάριν,  
 αὖθις τὸν αὐτὸν ἄνδρα μυττωτεύσομεν  
 ἀλλ' ἔστιν ἡμῖν λογίδιον γνώμην ἔχον,

“ For the play on κόραξ and κόλαξ cf. Diogenes (cited by Athenaeus vi. 65), πολὺ κρείττον ἐς κόρακας ἀπελθεῖν ἢ ἐς κόλακας. Theorus, who is here called a “flatterer,” is jeered at as a  
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# THE WASPS, 40-64

- XA. Woe worth the day !  
He means to cut our city up in bits.
- SO. Methought beside him, on the ground, I saw  
Theorus seated, with a raven's head.  
Then Alcibiades lisped out to me,  
*Cwemark ! Theocwus has a cwaven's<sup>a</sup> head.*
- XA. Well lisped ! and rightly, Alcibiades !
- SO. But is this not ill-omened, that a man  
Turn to a crow ?
- XA. Nay, excellent.
- SO. How ?
- XA. How !  
Being a man he straight becomes a crow :  
Is it not obvious to conjecture that  
He's going to leave us, going to the crows ?
- SO. Shall I not pay two obols then, and hire  
One who so cleverly interprets dreams ?
- XA. Come, let me tell the story to the audience  
With just these few remarks, by way of preface.  
Expect not from us something mighty grand,  
Nor yet some mirth purloined from Megara.<sup>b</sup>  
We have no brace of servants here, to scatter  
Nuts from their basket out among the audience,  
No Heracles defrauded of his supper,  
Nor yet Euripides besmirched again ;  
No, nor though Cleon shine, by fortune's favour,<sup>c</sup>  
Will we to mincemeat chop the man again.  
Ours is a little tale, with meaning in it,

"perjurer," C. 400. "To go to the crows" is the same as our "go to the dogs."

<sup>b</sup> Susarion of Megara is said to have invented comedy, but "Megaric comedy" is often referred to as rude and vulgar; cf. A. 738.

<sup>c</sup> He was in this year appointed commander-in-chief to oppose Brasidas in Thrace.

# ARISTOPHANES

- ὑμῶν μὲν αὐτῶν οὐχὶ δεξιώτερον, 65  
 κωμωδίας δὲ φορτικῆς σοφώτερον.  
 ἔστιν γὰρ ἡμῖν δεσπότης ἐκείνοσι  
 ἄνω καθεύδων, ὁ μέγας, οὐπὶ τοῦ τέγους.  
 οὗτος φυλάττειν τὸν πατέρ' ἐπέταξε νῶν,  
 ἔνδον καθείρξας, ἵνα θύραζε μὴ ᾿ξίῃ. 70  
 νόσον γὰρ ὁ πατήρ ἀλλόκοτον αὐτοῦ νοσεῖ,  
 ἦν οὐδ' ἂν εἰς γνοιή ποτ' οὐδ' ἂν ξυμβάλοι,  
 εἰ μὴ πύθοιθ' ἡμῶν· ἐπεὶ τοπάζετε.  
 Ἄμυνίης μὲν ὁ Προνάπους φήσ' οὕτοσι  
 εἶναι φιλόκυβον αὐτόν· ἀλλ' οὐδὲν λέγει. 75  
 ΣΩ. μὰ Δί', ἀλλ' ἀφ' αὐτοῦ τὴν νόσον τεκμαίρεται.  
 ΞΑ. οὐκ, ἀλλὰ φιλο μέν ἐστιν ἀρχὴ τοῦ κακοῦ.  
 ὁδὶ δέ φησι Σωσίας πρὸς Δερκύλον  
 εἶναι φιλοπότην αὐτόν.  
 ΣΩ. οὐδαμῶς γ', ἐπεὶ  
 αὕτη γε χρηστῶν ἐστὶν ἀνδρῶν ἡ νόσος. 80  
 ΞΑ. Νικόστρατος δ' αὖ φησιν ὁ Σκαμβωνίδης  
 εἶναι φιλοθύτην αὐτόν ἢ φιλόξενον.  
 ΣΩ. μὰ τὸν κύν', ὦ Νικόστρατ', οὐ φιλόξενος,  
 ἐπεὶ καταπύγων ἐστὶν ὁ γε Φιλόξενος.  
 ΞΑ. ἄλλως φλυαρεῖτ'· οὐ γὰρ ἐξευρήσετε. 85  
 εἰ δὴ 'πιθυμεῖτ' εἰδέναι, σιγᾶτε νῦν.  
 φράσω γὰρ ἤδη τὴν νόσον τοῦ δεσπότη.  
 φιληλιαστής ἐστιν ὡς οὐδεὶς ἀνὴρ,  
 ἐρᾷ τε τούτου τοῦ δικάζειν, καὶ στένει,  
 ἦν μὴ 'πὶ τοῦ πρώτου καθίζηται ξύλου. 90  
 ὕπνου δ' ὀρᾷ τῆς νυκτὸς οὐδὲ πασπάλην.  
 ἦν δ' οὖν καταμύσῃ καὶ ἄχνην, ὅμως ἐκεῖ  
 ὁ νοῦς πέτεται τὴν νύκτα περὶ τὴν κλεψύδραν.  
 ὑπὸ τοῦ δὲ τὴν ψῆφόν γ' ἔχειν εἰσθέναι

## THE WASPS, 65-94

Not too refined and exquisite for you,  
 Yet wittier far than vulgar comedy.  
 You see that great big man, the man asleep  
 Up on the roof, aloft : well, that's our master.  
 He keeps his father here, shut up within,  
 And bids us guard him that he stir not out.  
 For he, the father, has a strange disease,  
 Which none of you will know, or yet conjecture,  
 Unless we tell : else, if you think so, guess.  
 Amynias<sup>a</sup> there, the son of Pronapes,  
 Says he's a dice-lover : but he's quite out.

so. Ah, he conjectures from his own disease.

XA. Nay, but the word does really end with -lover.  
 Then Sosias here observes to Dercylus,  
 That 'tis a DRINK-lover.

so. Confound it, no :

That's the disease of honest gentlemen.

XA. Then next, Nicostratus of Scambon says,  
 It is a sacrifice-<sup>b</sup> or stranger-lover.

so. What, like Philoxenus ? No, by the dog,  
 Not quite so lewd, Nicostratus, as that.

XA. Come, you waste words : you'll never find it out,  
 So all keep silence if you want to know.  
 I'll tell you the disease old master has.  
 He is a LAW-COURT-lover, no man like him.  
 Judging is what he dotes on, and he weeps  
 Unless he sit on the front bench of all.  
 At night he gets no sleep, no, not one grain,  
 Or if he doze the tiniest speck, his soul  
 Flutters in dreams around the water-clock.<sup>c</sup>  
 So used he is to holding votes, he wakes

<sup>a</sup> Here and below Aristophanes makes certain spectators credit Philocleon with their own special weakness.

<sup>b</sup> The Scholiast explains *φιλοθύτης* = *δεισιδαίμων*, "superstitious."

<sup>c</sup> By which the speeches of the advocates were timed.

## ARISTOPHANES

τοὺς τρεῖς ξυνέχων τῶν δακτύλων ἀνίσταται, 95  
 ὥσπερ λιβανωτὸν ἐπιτιθεῖς νουμηνία.  
 καὶ νῆ Δί' ἦν ἴδη γέ που γεγραμμένον  
 υἱὸν Πυριλάμπους ἐν θύρᾳ Δῆμον καλόν,  
 ἰὼν παρέγραψε πλησίον "ἐκμηὸς καλός."  
 τὸν ἀλεκτρυόνα δ', ὃς ἦδ' ἀφ' ἑσπέρας, ἔφη 100  
 ὅψ' ἐξεγείρειν αὐτὸν ἀναπεπεισμένον,  
 παρὰ τῶν ὑπευθύνων ἔχοντα χρήματα.  
 εὐθύς δ' ἀπὸ δορπηστοῦ κέκραγεν ἐμβάδας,  
 κᾶπειτ' ἐκείσ' ἐλθὼν προκαθεύδει πρῶ πάνυ,  
 ὥσπερ λεπὰς προσεχόμενος τῷ κίονι. 105  
 ὑπὸ δυσκολίας δ' ἅπασι τιμῶν τὴν μακρὰν  
 ὥσπερ μέλιττ' ἢ βομβυλίδος εἰσέρχεται,  
 ὑπὸ τοῖς ὄνυξι κηρὸν ἀναπεπλασμένος.  
 ψήφων δὲ δείσας μὴ δεηθείη ποτέ,  
 ἔν' ἔχοι δικάζειν, αἰγιαλὸν ἔνδον τρέφει. 110  
 τοιαῦτ' ἀλύει· νουθετούμενος δ' αἰεὶ  
 μᾶλλον δικάζει. τοῦτον οὖν φυλάττομεν  
 μοχλοῖσιν ἐνδήσαντες, ὥς ἂν μὴ ᾔξη.  
 ὁ γὰρ υἱὸς αὐτοῦ τὴν νόσον βαρέως φέρει.  
 καὶ πρῶτα μὲν λόγοισι παραμυθούμενος 115  
 ἀνέπειθεν αὐτὸν μὴ φορεῖν τριβώνιον  
 μηδ' ἐξιέναι θύραζ'. ὁ δ' οὐκ ἐπείθετο.  
 εἴτ' αὐτὸν ἀπέλου κακάθαιρ', ὁ δ' οὐ μάλα.  
 μετὰ τοῦτ' ἐκορυβάντιζ'. ὁ δ' αὐτῷ τυμπάνῳ  
 ᾄξας ἐδίκαζεν εἰς τὸ Καινὸν ἐμπεσών. 120  
 ὅτε δὴ δὲ ταύταις ταῖς τελεταῖς οὐκ ὠφέλει,  
 διέπλευσεν εἰς Αἴγιαναν· εἴτα ξυλλαβὼν

<sup>a</sup> For this practice of lovers cf. *A.* 141.

<sup>b</sup> Demus was a youth of eminent beauty; cf. Plato, *Gorg.* 481 D, where Socrates says ἐγὼ μὲν ἐρῶ Ἀλκιβιάδου τε τοῦ Κλεινίου καὶ φιλοσοφίας, σὺ δὲ τοῦ Ἀθηναίου δήμου καὶ τοῦ Πυριλάμπους.



## THE WASPS, 95-122

With thumb and first two fingers closed, as one  
 That offers incense on a new moon's day.  
 If on a gate is written *Lovely Demus*,<sup>a</sup>  
 Meaning the son of Pyrilamp,<sup>b</sup> he goes  
 And writes beside it *Lovely Verdict-box*.  
 The cock which crew from eventide, he said,  
 Was tampered with, he knew, to call him late,  
 Bribed by officials whose accounts were due.<sup>c</sup>  
 Supper scarce done, he clamours for his shoes,  
 Hurries ere daybreak to the Court, and sleeps  
 Stuck like a limpet to the doorpost there.  
 So sour he is, the long condemning line <sup>d</sup>  
 He marks for all, then homeward like a bee  
 Laden with wax beneath his finger-nails.  
 Lest he lack votes, he keeps, to judge withal,  
 A private pebble-beach secure within.  
 Such is his frenzy, and the more you chide him  
 The more he judges : <sup>e</sup> so with bolts and bars  
 We guard him straitly that he stir not out.  
 For ill the young man brooks his sire's disease.  
 And first he tried by soft emollient words  
 To win him over, not to don the cloak  
 Or walk abroad : but never a jot he yielded.  
 He washed and purged him then : but never a jot.  
 A Corybant next he made him, but old master,  
 Timbrel and all, into the New Court bursts  
 And there sits judging. So when these rites failed,  
 We cross the Strait, and, in Aegina, place him,

<sup>c</sup> All officials at the close of their term of office had to submit to an account (εὐθύνη), and in cases where the public auditor was not satisfied the matter would come before the dicasteries; cf. 571.

<sup>d</sup> See Introduction, p 406.

<sup>e</sup> Said by the Scholiast to be a parody of Euripides : τοιαῦτ' ἀλύει νοθετούμενος δ' ἔρως | μάλλον πιέζει.

# ARISTOPHANES

- νύκτωρ κατέκλινεν αὐτὸν εἰς Ἀσκληπιοῦ·  
 ὁ δ' ἀνεφάνη κνεφαῖος ἐπὶ τῇ κυγκλίδι.  
 ἐντεῦθεν οὐκέτ' αὐτὸν ἐξεφρείομεν. 125  
 ὁ δ' ἐξεδίδρασκε διὰ τε τῶν ὑδρορροῶν  
 καὶ τῶν ὀπῶν· ἡμεῖς δ' ὅσ' ἦν τερτημένα  
 ἐνεβύσαμεν ῥακίοισι κἀπακτώσαμεν·  
 ὁ δ' ὥσπερ εἰς κολοῖος αὐτῷ παττάλους  
 ἐνέκρουεν εἰς τὸν τοῖχον, εἶτ' ἐξήλλετο. 130  
 ἡμεῖς δὲ τὴν αὐλὴν ἅπασαν δικτύοις  
 καταπετάσαντες ἐν κύκλῳ φυλάττομεν.  
 ἔστιν δ' ὄνομα τῷ μὲν γέροντι Φιλοκλέων,  
 ναὶ μὰ Δία, τῷ δ' υἱεῖ γε τῷδὶ Βδελυκλέων,  
 ἔχων τρόπους φρυαγμοσεμνάκους τινάς. 135  
 ΒΔΕΛΥΚΛΕΩΝ. ὦ Ξανθία καὶ Σωσία, καθεύδετε;  
 ΞΑ. οἶμοι.  
 ΣΩ. τί ἔστι;  
 ΞΑ. Βδελυκλέων ἀνίσταται.  
 ΒΔ. οὐ περιδραμεῖται σφῶν ταχέως δεῦρ' ἄτερος;  
 ὁ γὰρ πατήρ εἰς τὸν ἵπνον εἰσελήλυθεν  
 καὶ μυσπολεῖται καταδεδυκώς. ἀλλ' ἄθρει, 140  
 κατὰ τῆς πυέλου τὸ τρῆμ' ὅπως μὴ 'κδύσεται·  
 σὺ δὲ τῇ θύρᾳ πρόσκεισο.  
 ΣΩ. ταῦτ', ὦ δέσποτα.  
 ΒΔ. ἄναξ Πόσειδον, τί ποτ' ἄρ' ἡ κάπνη ψοφέει;  
 οὗτος, τίς εἰ σύ;  
 ΦΙΛΟΚΛΕΩΝ. καπνὸς ἔγωγ' ἐξέρχομαι.  
 ΒΔ. καπνός; φέρ' ἴδω ξύλου τίνος σύ.  
 ΦΙ. συκίνου. 145  
 ΒΔ. νῆ τὸν Δί' ὅσπερ γ' ἐστὶ δριμύτατος καπνῶν.

<sup>a</sup> A common method of seeking a cure.

<sup>b</sup> i.e. "Cleon-lover."

<sup>c</sup> i.e. "Cleon-abhorrer."

# THE WASPS, 123-146

To sleep the night inside Asclepius' temple : <sup>a</sup>  
 Lo ! with the dawn he stands at the Court rails !  
 Then, after that, we let him out no more.  
 But he ! he dodged along the pipes and gutters,  
 And so made off : we block up every cranny,  
 Stopping and stuffing them with clouts of rag :  
 Quick he drove pegs into the wall, and clambered  
 Up like an old jackdaw, and so hopped out.  
 Now then, we compass all the house with nets,  
 Spreading them round, and mew him safe within.  
 Well, sirs, Philocleon <sup>b</sup> is the old man's name ;  
 Ay truly ; and the son's, Bdelycleon <sup>c</sup> ;  
 A wondrous high-and-mighty mannered man.

BDELYCLEON. Xanthias and Sosias ! are ye fast asleep ?

XA. O dear !

SO. What now ?

XA. Bdelycleon is up.

BD. One of you two run hither instantly,  
 For now my father's got into the kitchen,  
 Scurrying, mouselike, somewhere. Mind he don't  
 Slip through the hole for turning off the water.  
 And you, keep pressing at the door.

SO. Ay, ay, sir.

BD. O heavens ! what's that ? what makes the chimney  
 rumble ?

Hallo, sir ! who are you ?

PHILOCLEON. I'm smoke escaping.

BD. Smoke ? of what wood ?

PH. I'm of the fig-tree panel.

BD. Ay, and there's no more stinging smoke <sup>d</sup> than that.

<sup>a</sup> So too Theophrastus (*Hist. Plant.* v. 9. 5) δριμύτατος ὁ καπνὸς συκῆς. Philocleon selects a smoke that suits his own characters as a dicast ; and there is also a reference to "informers" (συκοφάνται).

# ARISTOPHANES

ἀτὰρ οὐκ ἔσερρήσεις γε; ποῦ 'σθ' ἡ τηλία;  
 δύου πάλιν· φέρ' ἐπαναθῶ σοι καὶ ξύλον.  
 ἐνταῦθα νῦν ζήτηί τιν' ἄλλην μηχανήν.  
 ἀτὰρ ἄθλιός γ' εἴμ' ὥς ἕτερός γ' οὐδείς ἀνὴρ, 150  
 ὅστις πατρός νῦν Καπνίου κεκλήσομαι.

ΣΩ. νῦν τὴν θύραν ὠθεῖ.

ΒΔ. πίεζέ νυν σφόδρα  
 εὖ κἀνδρικῶς· καγὼ γὰρ ἐνταῦθ' ἔρχομαι.  
 καὶ τῆς κατακλείδος ἐπιμελοῦ καὶ τοῦ μοχλοῦ·  
 φύλαττέ θ' ὅπως μὴ τὴν βάλανον ἐκτρώξεται. 155

ΦΙ. τί δράσεται; οὐκ ἐκφρήσεται, ὦ μιαιώτατοι,  
 δικάσοντά μ', ἀλλ' ἐκφεύξεται Δρακοντίδης;

ΒΔ. σὺ δὲ τοῦτο βαρέως ἂν φέροις;

ΦΙ. ὁ γὰρ θεὸς  
 μαντευομένῳ μοῦχρησεν ἐν Δελφοῖς ποτέ,  
 ὅταν τις ἐκφύγῃ μ', ἀποσκληῖναι τότε. 160

ΒΔ. Ἄπολλον ἀποτρόπαιε, τοῦ μαντεύματος.

ΦΙ. ἴθ', ἀντιβολῶ σ', ἔκφρες με, μὴ διαρραγῶ.

ΒΔ. μὰ τὸν Ποσειδῶ, Φιλοκλέων, οὐδέποτε γε.

ΦΙ. διατρώξομαι τοίνυν ὁδὰξ τὸ δίκτυον.

ΒΔ. ἀλλ' οὐκ ἔχεις ὁδόντας.

ΦΙ. οἴμοι δεῖλαιος· 165

πῶς ἂν σ' ἀποκτείναιμι; πῶς; δότε μοι ξίφος  
 ὅπως τάχιστ', ἢ πινάκιον τιμητικόν.

ΒΔ. ἄνθρωπος οὗτος μέγα τι δρασεῖει κακόν.

ΦΙ. μὰ τὸν Δί' οὐ δῆτ', ἀλλ' ἀποδόσθαι βούλομαι  
 τὸν ὄνον ἄγων αὐτοῖσι τοῖς κανθηλίοις· 170  
 νουμηνία γάρ ἐστιν.

ΒΔ. οὐκουν κἂν ἐγὼ

αὐτὸν ἀποδοίμην δῆτ' ἄν;

ΦΙ. οὐχ ὥσπερ γ' ἐγώ.

# THE WASPS, 147-172

Come, trundle back : what, won't you ? where's the board ?

In with you ! nay, I'll clap this log on too.

There now, invent some other stratagem.

But I'm the wretchedest man that ever was ;

They'll call me now the son of Chimney-smoked.<sup>a</sup>

so. He's at the door now, pushing.

BD. Press it back then

With all your force : I'm coming there directly.

And O be careful of the bolt and bar,

And mind he does not nibble off the door-pin.

PH. (*Within*) Let me out, villains ! let me out to judge.

What, shall Dracontides escape unpunished !

BD. What if he should ?

PH. Why once, when I consulted

The Delphian oracle, the God replied,

That I should wither if a man escaped me.

BD. Apollo shield us, what a prophecy !

PH. O let me out, or I shall burst, I shall.

BD. No, by Poseidon ! no, Philocleon, never !

PH. O then by Zeus I'll nibble through the net.<sup>b</sup>

BD. You've got no teeth, my beauty.

PH. Fire and fury !

How shall I slay thee, how ? Give me a sword,

Quick, quick, or else a damage-cessing tablet.<sup>c</sup>

BD. Hang it, he meditates some dreadful deed.

PH. O no, I don't : I only want to take

And sell the donkey and his panniers too.

'Tis the new moon to-day.<sup>d</sup>

BD. And if it is,

Cannot I sell them ?

PH. Not so well as I.

<sup>a</sup> Some disreputable Athenian.

<sup>b</sup> See l. 131.

<sup>c</sup> See Introduction, p. 406.

<sup>d</sup> A special market-day.

# ARISTOPHANES

- ΒΔ. μὰ Δί', ἀλλ' ἄμεινον. ἀλλὰ τὸν ὄνον ἔξαγε.  
 ΞΑ. οἷαν πρόφασιν καθήκεν, ὡς εἰρωνικῶς,  
 ἔν' αὐτὸν ἐκπέμψεις.
- ΒΔ. ἀλλ' οὐκ ἔσπασεν 175  
 ταύτῃ γ'. ἐγὼ γὰρ ἡσθόμην τεχνωμένου.  
 ἀλλ' εἰσιὼν μοι τὸν ὄνον ἐξάγειν δοκῶ,  
 ὅπως ἂν ὁ γέρων μῆδὲ παρακύψῃ πάλιν.  
 κάνθων, τί κλάεις; ὅτι πεπράσει τήμερον;  
 βάδιζε θάπτον. τί στένεις, εἰ μὴ φέρεις 180  
 Ὀδυσσέα τιν' ;
- ΞΑ. ἀλλὰ ναὶ μὰ Δία φέρει  
 κάτω γε τουτονί τιν' ὑποδεδυκότα.
- ΒΔ. ποῖον; φέρ' ἴδωμαι.
- ΞΑ. τουτονί.
- ΒΔ. τουτὶ τί ἦν;  
 τίς εἰ ποτ', ὠνθρωπ', ἔτεόν;
- ΦΙ. Οὐτίς νῆ Δία.
- ΒΔ. Οὐτίς σύ; ποδαπός;
- ΦΙ. Ἰθακος Ἀποδρασιππίδου. 185
- ΒΔ. Οὐτίς μὰ τὸν Δί' οὗ τι χαιρήσων γε σύ.  
 ὕφελκε θάπτον αὐτόν. ὦ μιαρώτατος,  
 ἔν' ὑποδέδυκεν ὥστ' ἔμοιγ' ἰνδάλλεται  
 ὁμοιώτατος κλητῆρος εἶναι πωλίῳ.
- ΦΙ. εἰ μὴ μ' ἔασεθ' ἡσύχως, μαχούμεθα. 190
- ΒΔ. περὶ τοῦ μαχεῖ νῶν δῆτα;
- ΦΙ. περὶ ὄνου σκιᾶς.
- ΒΔ. πονηρός εἰ πόρρω τέχνης καὶ παράβολος.
- ΦΙ. ἐγὼ πονηρός; οὐ μὰ Δί', ἀλλ' οὐκ οἶσθα σὺ

<sup>a</sup> Odysseus escaped from the cave of Polyphemos, to whom he had given his name as Οὔτις (l. 184), by clinging to a ram's belly. The donkey here has his stable just inside the hall-door.

# THE WASPS, 173-193

- BD. No, but much better : drive the donkey out.  
 XA. How well and craftily he dropped the bait  
 To make you let him through.  
 BD. But he caught nothing  
 That haul at least, for I perceived the trick.  
 But I will in, and fetch the donkey out.  
 No, no ; he shan't come slipping through again.  
 Donkey, why grieve ? at being sold to-day ?  
 Gee up ! why grunt and groan, unless you carry  
 Some new Odysseus there ? <sup>a</sup>  
 XA. And, in good truth,  
 Here is a fellow clinging on beneath.  
 BD. Who ? where ?  
 XA. Why, here.  
 BD. Why, what in the world is this ?  
 Who are you, sirrah ?  
 PH. Noman I, by Zeus.  
 BD. Where from ?  
 PH. From Ithaca, son of Runaway.  
 BD. Noman I promise to no good you'll be.  
 Drag him out there from under. O the villain,  
 The place he had crept to ! Now he seems to me  
 The very image of a sompno<sup>r</sup>'s <sup>b</sup> foal.  
 PH. Come now, hands off : or you and I shall fight.  
 BD. Fight ! what about ?  
 PH. About a donkey's shadow.<sup>c</sup>  
 BD. You're a born bad one, with your tricks and fetches  
 PH. Bad ! O my gracious ! then you don't know yet

<sup>b</sup> R. thinks that κλητήρ may not only = "one who calls or summons to court," but also be slang for a donkey = "the caller," from its bray.

<sup>c</sup> A man hired an ass to carry him from Athens to Megara, but finding the sun hot sat down in its shadow, which the driver said did not belong to him, so that finally they went to Law about the "donkey's shadow."

# ARISTOPHANES

- νῦν μ' ὄντ' ἄριστον· ἀλλ' ἴσως, ὅταν φάγῃς  
ὑπογάστριον γέροντος ἡλιαστικοῦ. 195
- ΒΔ. ὦθει τὸν ὄνον καὶ σαυτὸν εἰς τὴν οἰκίαν.  
ΦΙ. ὦ ξυνδικασταὶ καὶ Κλέων, ἀμύνετε.
- ΒΔ. ἔνδον κέκραχθι τῆς θύρας κεκλεισμένης.  
ὦθει σὺ πολλοὺς τῶν λίθων πρὸς τὴν θύραν,  
καὶ τὴν βάλανον ἔμβαλλε πάλιν εἰς τὸν μοχλόν, 200  
καί, τῇ δοκῷ προσθεῖς, τὸν ὄλμον τὸν μέγαν  
ἀνύσας τι προσκύλιέ γ'.
- ΣΩ. οἷμοι δέλαιος·  
πόθεν ποτ' ἐμπέπτωκέ μοι τὸ βώλιον;  
ΞΑ. ἴσως ἄνωθεν μῦς ἐνέβαλέ σοί ποθεν.
- ΣΩ. μῦς; οὐ μὰ Δί', ἀλλ' ὑποδύμενός τις οὕτωσιν 205  
ὑπὸ τῶν κεραμίδων ἡλιαστής ὀροφίας.
- ΒΔ. οἷμοι κακοδαίμων, στρουθὸς ἀνὴρ γίγνεται·  
ἐκπτήσεται. ποῦ ποῦ 'στὶ μοι τὸ δίκτυον;  
σοῦ σοῦ, πάλιν σοῦ. νῆ Δί' ἥ μοι κρεῖττον ἦν  
τῆρεῖν Σκιώνην ἀντὶ τούτου τοῦ πατρός. 210
- ΣΩ. ἄγε νυν, ἐπειδὴ τουτονὶ σεσοβήκαμεν,  
κοῦκ ἔσθ' ὅπως διαδύς ἂν ἡμᾶς ἔτι λάθοι,  
τί οὐκ ἀπεκοιμήθημεν ὅσον ὅσον στίλην;  
ΒΔ. ἀλλ', ὦ πόνηρ', ἥξουσιν ὀλίγον ὕστερον  
οἱ ξυνδικασταὶ παρακαλοῦντες τουτονὶ 215  
τὸν πατέρα.
- ΣΩ. τί λέγεις; ἀλλὰ νῦν ὀρθρος βαθύς.
- ΒΔ. νῆ τὸν Δί', ὅψέ γοῦν ἀνεστήκασιν νῦν.  
ὥς ἀπὸ μέσων νυκτῶν γε παρακαλοῦσ' αἰεί,  
λύχνους ἔχοντες καὶ μινυρίζοντες μέλη  
ἀρχαιομελισιδωνοφρυνιχήρατα, 220

<sup>a</sup> "The stuffed paunch of an ass was accounted a delicacy at Athens": R.



## THE WASPS, 194-220

- How good I am : but wait until you taste  
 The seasoned paunchlet of a prime old judge.<sup>a</sup>
- BD. Get along in, you and your donkey too.
- PH. O help me, fellow-dicasts : help me, Cleon !
- BD. Bellow within there when the door is shut.  
 Now pile a heap of stones against the door,  
 And shoot the door-pin home into the bar,  
 And heave the beam athwart it, and roll up,  
 Quick, the great mortar-block.
- so. (*Starting*) Save us ! what's that ?  
 Whence fell that clod of dirt upon my head ?
- XA. Belike some mouse dislodged it from above.
- so. A mouse ? O, no, a rafter-haunting dicast,  
 Wriggling about behind the tiling there.
- BD. Good lack ! the man is changing to a sparrow  
 Sure he'll fly off : where, where's the casting-net ?  
 Shoo ! shoo there ! shoo ! 'Fore Zeus, 'twere easier  
     work  
 To guard Scione<sup>b</sup> than a sire like this.
- so. Well but at last we have fairly scared him in,  
 He can't slip out, he can't elude us now,  
 So why not slumber just a—just a—drop ?
- BD. Slumber, you rogue ! when in a little while  
 His fellow-justices will come this way  
 Calling him up.
- so. Why sir, 'tis twilight yet.
- BD. Why then, by Zeus, they are very late to-day.  
 Soon after midnight is their usual time  
 To come here, carrying lights, and warbling tunes  
 Sweet-charming-old-Sidono-Phrynichéan<sup>c</sup>

<sup>b</sup> Scione, on the peninsula of Pallene, was at the time closely besieged by a large Athenian force.

<sup>c</sup> Lyrics from the *Phoenissae* of Phrynichus, published about fifty-five years earlier.

# ARISTOPHANES

οἷς ἐκκαλοῦνται τοῦτον.

- ΣΩ. οὐκοῦν, ἦν δέη,  
ἤδη ποτ' αὐτοὺς τοῖς λίθοις βαλλήσομεν.  
ΒΔ. ἀλλ', ὦ πόνηρε, τὸ γένος ἦν τις ὀργίσῃ  
τὸ τῶν γερόντων, ἔσθ' ὁμοιον σφηκιᾷ.  
ἔχουσι γὰρ καὶ κέντρον ἐκ τῆς ὀσφύος 225  
ὀξύτατον, ᾧ κεντοῦσι, καὶ κεκραγότες  
πηδῶσι καὶ βάλλουσιν ὥσπερ φέψαλοι.  
ΣΩ. μὴ φροντίσης· ἐὰν ἐγὼ λίθους ἔχω,  
πολλῶν δικαστῶν σφηκιὰν διασκεδῶ.

ΧΟΡΟΣ. χώρει, πρόβαιν' ἐρρωμένως. ὦ Κωμία, βραδύνεις; 230  
μὰ τὸν Δί', οὐ μέντοι πρὸ τοῦ γ', ἀλλ' ἦσθ' ἱμᾶς  
κύνειος·  
νυνὶ δὲ κρείττων ἐστὶ σοῦ Χαρινάδης βαδίζειν.  
ὦ Στρυμόδωρε Κονθυλεῦ, βέλτιστε συνδικαστῶν,  
Εὐεργίδης ἄρ' ἐστὶ που ὕναυθ', ἢ Χάβης ὁ Φλυεύς;  
πάρεσθ', ὃ δὴ λοιπόν γ' ἔτ' ἐστίν, ἀππαπαῖ παπαιάξ, 235  
ἦβης ἐκείνης, ἡνίκ' ἐν Βυζαντίῳ ξυνήμεν  
φρουροῦντ' ἐγὼ τε καὶ σύ· κῆτα περιπατοῦντε  
νύκτωρ  
τῆς ἀρτοπώλιδος λαθόντ' ἐκλέψαμεν τὸν ὄλμον,  
κῆθ' ἦψομεν τοῦ κορκόρου, κατασχίσαντες αὐτόν.  
ἀλλ' ἐγκονῶμεν, ὦνδρες, ὡς ἔσται Λάχῃτι νυνὶ. 240  
σίμβλον δέ φασι χρημάτων ἔχειν ἅπαντες αὐτόν.

<sup>a</sup> "They are dressed up to resemble Wasps, armed with formidable stings": R.

<sup>b</sup> For the capture of Byzantium in 478 see Thuc. i. 94.

<sup>c</sup> Sent with 20 ships to Sicily in 427, but recalled two years later, and probably accused by Cleon of peculation.

## THE WASPS, 221-241

Wherewith they call him out.

- so. And if they come,  
Had we not better pelt them with some stones ?  
BD. Pelt them, you rogue ! you might as well provoke  
A nest of wasps as anger these old men.  
Each wears beside his loins a deadly sting,<sup>a</sup>  
Wherewith they smite, and on with yells and cries  
They leap, and strike at you, like sparks of fire.  
so. Tut, never trouble, give me but some stones,  
I'll chase the biggest wasps-nest of them all.

CHORUS. Step out, step out, my comrades stout :  
no loitering, Comias, pound along,  
You're shirking now, you used, I vow,  
to pull as tough as leathern thong,  
Yet now, with ease, Charinades  
can walk a brisker pace than you.  
Ho ! Strymodore of Conthylè,  
the best of all our dicast crew,  
Has old Euergides appeared,  
and Chabes too from Phlya, pray ?  
Ah ! here it strains, the poor remains,  
alas ! alas ! alack the day,  
Of that mad set, I mind it yet,  
when once we paced our nightly round,  
In years gone by, both you and I,  
along Byzantium's wall,<sup>b</sup> and found  
And stole away the baker's tray,  
and sliced it up, and chopped it well,  
A merry blaze therewith to raise,  
and so we cooked our pimperl.  
On, on again, with might and main :  
for Laches' <sup>c</sup> turn is come to-day :  
Quick, look alive, a splendid hive  
of wealth the fellow's got, they say.

# ARISTOPHANES

χθές οὖν Κλέων ὁ κηδεμὼν ἡμῶν ἐφέϊτ' ἐν ὥρᾳ  
 ἤκειν ἔχοντας ἡμερῶν ὀργὴν τριῶν πονηρὰν  
 ἐπ' αὐτόν, ὥς κολωμένους ὦν ἡδίκησεν. ἀλλὰ  
 σπεύδωμεν, ὦνδρες ἡλικες, πρὶν ἡμέραν γενέσθαι, 245  
 χωρῶμεν, ἅμα τε τῷ λύχνῳ πάντῃ διασκοπῶμεν.  
 μή που λίθων τις ἐμποδὼν ἡμᾶς κακὸν τι δράσῃ.

ΠΑΙΣ. τὸν πηλὸν, ὦ πάτερ πάτερ, τουτοὶ φύλαξαι.

ΧΟ. κάρφος χαμᾶθέν νυν λαβὼν τὸν λύχρον πρόβυσον.

ΠΑΙΣ. οὐκ, ἀλλὰ τῷδ' μοι δοκῶ τὸν λύχρον προβύσειν. 250

ΧΟ. τί δὴ μαθὼν τῷ δακτύλῳ τὴν θρυαλλίδ' ὠθεῖς,  
 καὶ ταῦτα τοῦλαίου σπανίζοντος, ὦνόητε;  
 οὐ γὰρ δάκνει σ', ὅταν δέῃ τίμιον πρίασθαι.

ΠΑΙΣ. εἰ νῆ Δί' αὖθις κονδύλοις νουθετήσῃθ' ἡμᾶς,  
 ἀποσβέσαντες τοὺς λύχνους ἄπιμεν οἴκαδ' αὐτοί· 255  
 καῖπειτ' ἴσως ἐν τῷ σκότῳ τουτοῦ στερηθεῖς  
 τὸν πηλὸν ὥσπερ ἀτταγᾶς τυρβάσεις βαδίζων.

ΧΟ. ἦ μὴν ἐγὼ σοῦ χἀτέρους μείζονας κολάζω.

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<sup>a</sup> Soldiers commonly carried three days' rations.

## THE WASPS, 242-258

And Cleon too, our patron true,  
                enjoined us each betimes to bring  
Of anger sore an ample store,  
                a good three days' provisioning<sup>a</sup>:  
On all the man's unrighteous plans  
                a vengeance well-deserved to take.  
Come, every dear and tried compeer,  
                come, quickly come, ere morning break,  
And as you go, be sure you throw  
                the light around on every side;  
Lest somewhere nigh a stone may lie,  
                and we therefrom be damnified.

BOY. O father, father, here's some mud !  
look sharp or in you'll go.

CH. Pick up a stick, and trim the wick,  
a better light to show.

BOY. Nay, father, with my finger, thus,  
I choose to trim the lamp.

CH. How dare you rout the wick about,  
                                you little wasteful scamp,  
And that with oil so scarce? but no,  
                                it don't disturb *your* quiet,  
However dear the oil may be,  
                                when I have got to buy it.

boy. If with your knuckles once again  
you 'monish us, I swear  
We'll douse the light, and take to flight,  
and leave you floundering there.  
Then wading on without the lamp  
in darkness, I'll be bound  
You'll stir and splash the mud about,  
like snipes in marshy ground.

CH. Ah, greater men than you, my boy,  
'tis often mine to beat.

## ARISTOPHANES

ἀλλ' οὐτοσί μοι βόρβορος φαίνεται πατοῦντι·  
 κούκ ἔσθ' ὅπως οὐχ ἡμερῶν τεττάρων τὸ πλεῖστον 260  
 ὕδωρ ἀναγκαίως ἔχει τὸν θεὸν ποιῆσαι.  
 ἔπεισι γοῦν τοῖσιν λύχνοις οὐτοὶ μύκητες·  
 φιλεῖ δ', ὅταν τοῦτ' ᾖ, ποιεῖν ὑετὸν μάλιστα.  
 δεῖται δὲ καὶ τῶν καρπίμων ἅττα μή ᾗσι πρῶα  
 ὕδωρ γενέσθαι κἀπιπνεῦσαι βόρειον αὐτοῖς. 265  
 τί χρῆμ' ἄρ' οὐκ τῆς οἰκίας τῇσδε συνδικαστῆς  
 πέπονθεν, ὥς οὐ φαίνεται δεῦρο πρὸς τὸ πλήθος;  
 οὐ μὴν πρὸ τοῦ γ' ἐφορκὸς ἦν, ἀλλὰ πρῶτος ἡμῶν  
 ἡγεῖτ' ἂν ἄδων Φρυνίχου· καὶ γάρ ἐστιν ἀνὴρ  
 φιλωδός. ἀλλὰ μοι δοκεῖ στάντας ἐνθάδ', ὦνδρες, 270  
 ἄδοντας αὐτὸν ἐκκαλεῖν, ἣν τί πως ἀκούσας  
 τοῦμοῦ μέλους ὑφ' ἡδονῆς ἐρπύση θύραζε.

τί ποτ' οὐ πρὸ θυρῶν [στρ.  
 φαίνετ' ἄρ' ἡμῖν ὁ γέρων οὐδ' ὑπακούει;  
 μῶν ἀπολώλεκε τὰς  
 ἐμβάδας, ἣ προσέκοψ' 275

\* For this sign of rain cf. Virg. *Georg.* i. 391 "testa quum ardente viderent | scintillare oleum, et putres condescere fungos," where *fungos* exactly corresponds to *μύκητες* "mushrooms."

THE WASPS, 259-275

But, bless me, this is filth indeed  
I feel beneath my feet :  
Ay, and within four days from this,  
or sooner, it is plain,  
God will send down upon our town  
a fresh supply of rain :  
So dense and thick around the wick  
these thieves collect and gather,<sup>a</sup>  
And that's, as everybody knows,  
a sign of heavy weather.  
Well, well, 'tis useful for the fruits,  
and all the backward trees,  
To have a timely fall of rain,  
and eke a good North breeze.  
But how is this ? Our friend not here !  
how comes it he's so slack ?  
By Zeus, he never used to be  
at all a hanger-back.  
He always marched before us all,  
on legal cares intent,  
And some old tune of Phrynichus  
he warbled as he went.  
O he's a wonder for the songs !  
Come, comrades, one and all,  
Come stand around the house, and sing,  
its master forth to call.  
If once he hears me tuning up,  
I know it won't be long  
Before he comes creep, creeping out,  
from pleasure at the song.  
How is it our friend is not here to receive us ?  
Why comes he not forth from his dwelling ?  
Can it be that he's had the misfortune to lose  
His one pair of shoes ;

# ARISTOPHANES

ἐν τῷ σκότῳ τὸν δάκτυλόν που  
 [ποδός,] εἴτ' ἐφλέγμηνεν  
 τὸ σφυρὸν γέροντος ὄντος;  
 καὶ τάχ' ἂν βουβωνιῶη.  
 ἦ μὴν πολὺ δριμύτατός γ' ἦν τῶν παρ' ἡμῖν,  
 καὶ μόνος οὐκ ἂν ἐπείθεται,  
 ἀλλ' ὁπότ' ἀντιβολοίη  
 τις, κάτω κύπτων ἂν οὕτω,  
 "λίθον ἔψεις," ἔλεγεν.

280

τάχα δ' ἂν διὰ τὸν [ἀντ.  
 χθιζινὸν ἀνθρωπον, ὃς ἡμᾶς διεδύετ'  
 ἐξαπατῶν, ὃ λέγων  
 ὥς φιλαθήναιος ἦν  
 καὶ τὰν Σάμῳ πρῶτος κατείποι,  
 διὰ τοῦτ' ὀδυνηθεῖς  
 εἴτ' ἴσως κείται πυρέττων.  
 ἔστι γὰρ τοιοῦτος ἀνὴρ.

285

ἀλλ', ὦγάθ', ἀνίστασο μηδ' οὕτω σεαυτὸν  
 ἔσθιε, μηδ' ἀγανάκτει.  
 καὶ γὰρ ἀνὴρ παχὺς ἦκει  
 τῶν προδόντων τὰπὶ Θράκης·  
 ὃν ὅπως ἐγχυτρειῖς.

ὕπαγ', ὦ παῖ, ὕπαγε.

290

ΠΑΙΣ. ἐβελήσεις τί μοι οὖν, ὦ [στρ.  
 πάτερ, ἦν σοῦ τι δεηθῶ;  
 ΧΟ. πάνυ γ', ὦ παιδίον. ἀλλ' εἰ-  
 πὲ τί βούλει με πρίασθαι  
 καλόν; οἶμαι δέ σ' ἐρεῖν ἀ-  
 στραγάλους δῆπουθεν, [ὦ παῖ

295



THE WASPS, 276-296

Or striking his toe in the dark, by the grievous  
Contusion is lamed, and his ankle inflamed ?

Or his groin has, it may be, a swelling.

He of us all, I ween,

Was evermore the austerest, and most keen.

Alone no prayers he heeded :

Whene'er for grace they pleaded,

He bent (like this) his head,

*You cook a stone*, he said.

Is it all of that yesterday's man who cajoled us,  
And slipped through our hands, the deceiver,  
Pretending a lover of Athens to be,

Pretending that he

Was the first, of the Samian rebellion <sup>a</sup> that told us ?

Our friend may be sick with disgust at the trick,

And be now lying ill of a fever.

That would be like him quite.

But now up, up, nor gnaw your soul with spite

There comes a traitor base,

A wealthy rogue from Thrace.<sup>b</sup>

Safe in our toils we've got him,

Up, up, old friend, and pot him !

On with you, boy, on with you.

BOY. Father, if a boon I pray,

Will you grant it, father, eh ?

CH. Certainly I will, my son.

Tell me what you'd have me buy.

Dibs,<sup>c</sup> my son ? Hey, my son ?

Dibs it is, undoubtedly.

<sup>a</sup> " The Revolt of Samos in 440 which for a moment imperilled the whole fabric of Athenian power " : R.

<sup>b</sup> Where the Spartan general Brasidas was at the time causing great trouble.

<sup>c</sup> Lit. " knuckle-bones."

# ARISTOPHANES

ΠΑΙΣ.	μὰ Δί', ἀλλ' ἰσχάδας, ὦ παπ- πία· ἥδιον γάρ.	
ΧΟ.	οὐκ ἄν μὰ Δί', εἰ κρέμαισθέ γ' ὑμεῖς.	
ΠΑΙΣ.	μὰ Δί' οὐ τάρᾳ προπέμψω σε τὸ λοιπόν.	
ΧΟ.	ἀπὸ γὰρ τοῦδέ με τοῦ μισθαρίου τρίτον αὐτὸν ἔχειν ἄλφιστα δεῖ καὶ ξύλα κῶψον. σὺ δὲ σὺκά μ' αἰτεῖς.	300
ΠΑΙΣ.	ἄγε νυν, ὦ πάτερ, ἦν μὴ τὸ δικαστήριον ἄρχων καθίσση νῦν, πόθεν ὦνη- σόμεθ' ἄριστον; ἔχεις ἐλ- πίδα χρηστήν τινα νῶν ἢ πόρον Ἑλλας ἱερόν; ΧΟ. ἀπαπαῖ, φεῦ, ἀπαπαῖ, φεῦ, μὰ Δί' οὐκ ἔγωγε νῶν οἶδ' ὁπόθεν γε δεῖπνον ἔσται.	[ἀντ. 305
ΠΑΙΣ.	τί με δῆτ', ὦ μελέα μῆτερ, ἔτικτες, ἔν' ἐμοὶ πράγματα βόσκειν παρέχῃς;	
ΧΟ.	ἀνόνητον ἄρ' ὦ θυλάκιόν σ' εἶ- χον ἀγαλμα.	310
ΠΑΙΣ.	ἔ ἔ. πάρᾳ νῶν στενάζειν.	315
ΦΙ.	φίλοι, τήκομαι μὲν πάλαι διὰ τῆς ὀπῆς	

\* The boy uses πόρος in the sense of *resource*, and then "goes on humming some well-known words of Pindar in which πόρον means a *ford*, 'the sacred ford of Helle'": R.

# THE WASPS, 296-317

- BOY. Dibs, my father ! No, my father !  
Figs ! for they are sweeter far.
- CH. You be hanged first : yet you shall not  
Have them, monkey, when you are.
- BOY. Then, my father, woe betide you !  
Not another step I'll guide you.
- CH. Is it not enough that I  
With this paltry pay must buy  
Fuel, bread, and sauce for three ?  
Must I needs buy figs for thee !
- BOY. Father, if the Archon say  
That the Court won't sit to-day.  
Tell me truly, father mine,  
Have we wherewithal to dine ?  
O my father, should not we  
Then in " Straits of Helle " <sup>a</sup> be ?
- CH. Out upon it ! out upon it !  
Then, indeed, I should not know  
For a little bit of supper  
Whither in this world to go.
- BOY. Why, my mother, didst thou breed me,  
giving nothing else to feed me,<sup>b</sup>  
But a store of legal woe ?
- CH. Empty scrip ! O empty show,  
Bootless, fruitless ornament !
- BOY. O ! O ! woe ! woe !  
Ours to sorrow and lament.
- PH. (*Appearing above*) Long my reins have been stirred,  
Long through chinks have I heard,

<sup>b</sup> A parody of a *θρήνος* from the *Theseus* of Euripides spoken by boys sent to be food for the Minotaur.

# ARISTOPHANES

ὑμῶν ὑπακούων.

ἀλλὰ γὰρ οὐχ οἶός τ'

εἴμ' ἄδειν. τί ποιήσω;

τηροῦμαι δ' ὑπὸ τῶνδ', ἐπεὶ

βούλομαι γε πάλαι μεθ' ὑ-

μῶν ἐλθὼν ἐπὶ τοὺς καδί-

σκους κακόν τι ποιῆσαι.

ἀλλ', ὦ Ζεῦ μεγαβρόντα,

ἧ με ποίησον καπνὸν ἐξαίφνης,

ἧ Προξενίδην, ἧ τὸν Σέλλου

τοῦτον τὸν ψευδαμάμαξιν.

τόλμησον, ἄναξ, χαρίσασθαί μοι,

πάθος οἰκτείρας·

ἧ με κεραυνῷ διατινθαλέῳ

σπόδισον ταχέως·

κάπειτ' ἀνελών μ' ἀποφυσήσας

εἰς ὀξάλμην ἔμβαλε θερμῇν·

ἧ δῆτα λίθον με ποίησον ἐφ' οὗ

τὰς χοιρίνας ἀριθμοῦσιν.

ΧΟ. τίς γάρ ἐσθ' ὁ ταυτά σ' εἵργων

[στρ.

καποκλείων τῇ θύρᾳ; λέξ-

ον· πρὸς εὔνους γὰρ φράσεις.

ΦΙ. οὐμὸς υἱός. ἀλλὰ μὴ βοᾷτε· καὶ γὰρ τυγχάνει

οὔτοσι πρόσθεν καθεύδων. ἀλλ' ὕφεσθε τοῦ τόνου.

ΧΟ. τοῦ δ' ἔφεξιν, ὦ μάταιε, ταῦτα δρᾶν σε βούλεται;

τίνα πρόφασιν τ' ἔχων;

ΦΙ. οὐκ ἔα μ', ὦνδρες, δικάζεις οὐδὲ δρᾶν οὐδὲν κακόν, 340

ἀλλὰ μ' εὐωχεῖν ἔτοιμός ἐστ'· ἐγὼ δ' οὐ βούλομαι.

<sup>a</sup> An empty blusterer, cf. B. 1126.

<sup>b</sup> Aeschines, cf. 459, 1243, another empty boaster; "the tree-vine is adopted as his emblem, because of the prodigious splutter it makes while burning": R.

THE WASPS, 318-341

Heard your voices below.  
 Vain my efforts to sing,  
*These* forbid me to go.  
 Vainly my sad heart yearns,  
 Yearns to be marching with you,  
 On to the judgement urns,  
 There some mischief to do.

O change to smoke by a lightning stroke,  
 Dread-thundering Zeus ! this body of mine,  
 Till I'm like Proxenides,<sup>a</sup> like the son  
 Of Sellus,<sup>b</sup> that false tree-vine.

O Sovereign, pity my woeful lot,  
 Vouchsafe to grant me my heart's desire,  
 Fry me in dust with a glittering, hot,  
 Red bolt of celestial fire,  
 Then take me up with thy hand divine,  
 And puff me, and plunge me in scalding brine.  
 Or turn me into the stone, whereon  
 They count the votes when the trial is done.

CH. Who is he that thus detains you ?  
 Who with bolted door restrains you ?  
 Tell us, you will speak to friends.

PH. 'Tis my son, but don't be bawling :  
 for he's slumbering now at ease  
 There, upon the roof before you :  
 drop your tone a little, please.

CH. What's his object, idle trifter,  
 that he does such things as these ?  
 What's the motive he pretends ?

PH. He will let me do no mischief,  
 and no more a lawsuit try.  
 True it is he'll feast and pet me,  
 but with that I won't comply.

# ARISTOPHANES

- ΧΟ. τοῦτ' ἐτόλμησ' ὁ μιαρὸς χα-  
 νεῖν ὁ Δημολογοκλέων ὁδ',  
 ὅτι λέγεις σύ  
 τι περὶ τῶν νεῶν ἀληθές.  
 οὐ γὰρ ἄν ποθ' οὗτος ἀνὴρ  
 τοῦτ' ἐτόλμησεν λέγειν, εἰ  
 μὴ ξυνωμότης τις ἦν. 345
- ἀλλ' ἐκ τούτων ὦρα τινά σοι ζητεῖν καὶνὴν ἐπίνοιαν,  
 ἥτις σε λάθρα τὰνδρὸς τουδὶ καταβῆναι δεῦρο ποιήσει.
- ΦΙ. τίς ἂν οὖν εἴη; ζητεῖθ' ὑμεῖς, ὥς πᾶν ἂν ἔγωγε  
 ποιόην.  
 οὕτω κιττῶ διὰ τῶν σανίδων μετὰ χοιρίνης  
 περιελθεῖν.
- ΧΟ. ἔστιν ὅπῃ δῆθ' ἦντιν' ἂν ἔνδοθεν οἶός τ' εἴης διορύξαι, 350  
 εἴτ' ἐκδύναι ῥάκεσιν κρυφθεῖς, ὥσπερ πολύμητις  
 Ὀδυσσεύς;
- ΦΙ. πάντα πέφρακται κοῦκ ἔστιν ὁπῆς οὐδ' εἰ σέρφω  
 διαδύναι.  
 ἀλλ' ἄλλο τι δεῖ ζητεῖν ὑμᾶς· ὅπῃαν δ' οὐκ ἔστι  
 γενέσθαι.
- ΧΟ. μέμνησαι δῆθ', ὅτ' ἐπὶ στρατιᾶς κλέψας ποτὲ τοὺς  
 ὀβελίσκους  
 ἴεις σαντὸν κατὰ τοῦ τείχους ταχέως, ὅτε Νάξος  
 ἑάλω; 355
- ΦΙ. οἶδ'· ἀλλὰ τί τοῦτ'; οὐδὲν γὰρ τοῦτ' ἔστιν ἐκείνῳ  
 προσόμοιον.  
 ἦβων γὰρ κἀδυνάμην κλέπτειν, ἴσχυόν τ' αὐτὸς  
 ἔμαντοῦ,  
 κοῦδεῖς μ' ἐφύλαττ', ἀλλ' ἐξῆν μοι

<sup>a</sup> The dicasts so call Bdelycleon in their anger, forgetting that the "obnoxious nickname suits their patron Cleon better": R.

<sup>b</sup> "Lists or notice-boards of the Court, probably suspended

THE WASPS, 342-358

CH.            This the Demagogcleon <sup>a</sup> blared  
                 Out against you, since you dared  
                 Truth about the fleet to show.  
                 He must be involved, I see,  
                 In some dark CONSPIRACY,  
                 Else he durst not use you so.

It is time some means of escape to find,  
                    some novel, ingenious plan, that so,  
Unseen of your son, you may get you down,  
                    alighting in safety here below.

PH. O what shall it be ? consider it ye !  
I'm ready to do whatever is planned :  
So sorely I'm longing a circuit to go,  
through the lists <sup>b</sup> of the Court, with a vote in my hand.

сх. Can you find no cranny or secret run,  
                   through which, from within, your path to urge,  
 And then like wily Odysseus, here,  
                   disguised in tatters and rags,<sup>c</sup> emerge?

PH. Each cranny is barred : there's never a run,  
thro' which though it were but a midge could squeeze.  
You must think, if you can, of a likelier plan :  
I can't run out like a runnet cheese.

CH. O don't you remember the old campaign,  
 when you stole the spit, and let yourself down,  
 And away by the side of the wall you hied?  
 'Twas when we had captured Naxos town.<sup>d</sup>

PH. Ah, well I remember ! but what of that ?  
it is quite another affair to-day.  
For then I was young, and then I could steal,  
and over myself I possessed full sway.  
And then none guarded my steps, but I

in some part of the building, along which the dicasts passed to record their votes": R.

<sup>c</sup> Such as Odysseus wore when he ventured into beleaguered Troy; cf. Hom. *Od.* iv. 245. <sup>d</sup> In 476; cf. Thuc. i. 98.

# ARISTOPHANES

φεύγειν ἀδεῶς. νῦν δὲ ξὺν ὅπλοις  
 ἄνδρες ὀπλῖται διαταξάμενοι  
 κατὰ τὰς διόδους σκοπιωροῦνται,  
 τῷ δὲ δὴ αὐτῶν ἐπὶ ταῖσι θύραις  
 ὥσπερ με γαλῆν κρέα κλέψασαν  
 τηροῦσιν ἔχοντ' ὀβελίσκους.

360

ΧΟ. ἀλλὰ καὶ νῦν ἐκπόριζε  
 μηχανὴν ὅπως τάχισθ'· ἔ-  
 ως γάρ, ὦ μελίττιον.

[ἀντ. 365

ΦΙ. διατραγεῖν τοίνυν κράτιστον ἐστὶ μοι τὸ δίκτυον.  
 ἡ δέ μοι Δίκτυννα συγγνώμην ἔχει τοῦ δικτύου.

ΧΟ. ταῦτα μὲν πρὸς ἀνδρός ἐστ' ἄνοντος ἐς σωτηρίαν.  
 ἀλλ' ἔπαγε τὴν γνώθον.

370

ΦΙ. διατέτρωκται τοῦτό γ'. ἀλλὰ μὴ βοᾶτε μηδαμῶς,  
 ἀλλὰ τηρώμεσθ', ὅπως μὴ Βδελυκλέων αἰσθήσεται.

ΧΟ. μηδέν, ὦ τᾶν, δέδιθι, μηδέν·  
 ὥς ἐγὼ τοῦτόν γ', εἰ γὰρ γρύ-  
 ξῃ τι, ποιή-  
 σω δακεῖν τὴν καρδίαν καὶ  
 τὸν περὶ ψυχῆς δρόμον δρα-  
 μεῖν, ἵν' εἰδῇ μὴ πατεῖν τὰ  
 ταῖν θεᾶν ψηφίσματα.

375

ἀλλ' ἐξάψας διὰ τῆς θυρίδος τὸ καλῶδιον εἶτα καθίμα  
 δήσας σαυτὸν καὶ τὴν ψυχὴν ἐμπλησάμενος Διο-  
 πείθους.

380

<sup>a</sup> i.e. Artemis. The name is here clearly connected with δίκτυον; elsewhere with Mt. Dicte in Crete.

<sup>b</sup> They formerly (l. 345) charged him with being a traitor; now they will accuse him of "violating the mysteries" (of Demeter  
 440



# THE WASPS, 359-380

Was free, wherever I chose, to fly ;  
 Whilst now, in every alley and street,  
 Armed men with arms are stationed about,  
 Watching with care that I steal not out.  
 And there at the gate you may see those two  
 Waiting with spits to spit me through,  
 Like a cat that is running away with the meat.

CH. Well but now be quickly shaping  
 Some contrivance for escaping ;  
 Morning breaks, my honey-bee.

PH. Then the best that I can think of,  
 is to gnaw these meshes through.  
 May Dictynna,<sup>a</sup> queen of hunters,  
 pardon me the deed I do.

CH. Spoken like a man whose efforts  
 will salvation's goal ensue.  
 Ply your jaw then lustily.

PH. There, I've gnawn them through completely  
 —Ah ! but do not raise a shout,  
 We must use the greatest caution,  
 lest Bdelycleon find us out.

CH. Fear not : fear not : if he speak,  
 He shall gnaw his heart, and seek  
 For his life to run amain.  
 We will quickly make him learn  
 Nevermore again to spurn  
 Th' holy statutes of the Twain.<sup>b</sup>

So now to the window lash the cord,  
 and twine it securely your limbs around.  
 With all Diopieithes<sup>c</sup> fill your soul,  
 then let yourself cleverly down to the ground.

and Persephone) but, having a legal mind, substitute *ψηφίσματα*  
 for *μυστήρια*.

<sup>c</sup> i.e. with a fine frenzy like that of the soothsayer Diopieithes ;  
 for whom cf. *K.* 1085, *B.* 988.

# ARISTOPHANES

ΦΙ. ἄγε νυν, ἣν αἰσθομένω τούτῳ ζητῆτόν μ' ἐσκα-  
λαμᾶσθαι  
κἀνασπαστὸν ποιεῖν εἴσω, τί ποιήσετε; φράζετε  
νυνί.

ΧΟ. ἀμννοῦμέν σοι τὸν πρηνώδη θυμὸν ἅπαντες καλέ-  
σαντες,  
ὥστ' οὐ δυνατόν σ' εἶργειν ἔσται· τοιαῦτα ποιή-  
σομεν ἡμεῖς.

ΦΙ. δράσω τοῖνυν ὑμῖν πίσυνος· καὶ μανθάνετ'· ἣν τι  
πάθω ᾗ γώ, 385  
ἀνελόντες καὶ κατακλαύσαντες θειναί μ' ὑπὸ τοῖσι  
δρυφάκτοις.

ΧΟ. οὐδὲν πείσει· μηδὲν δείσης. ἀλλ', ὦ βέλτιστε, καθίει  
σαντὸν θαρρῶν κἀπευξάμενος τοῖσι πατρώοισι  
θεοῖσιν.

ΦΙ. ὦ Λύκε δέσποτα, γείτων ἥρως· σὺ γὰρ οἷσπερ ἐγὼ  
κεχάρησαι,  
τοῖς δακρύοισιν τῶν φευγόντων ἀεὶ καὶ τοῖς  
ὀλοφурμοῖς· 390  
ᾧκησας γοῦν ἐπίτηδες ἰὼν ἐνταῦθ', ἵνα ταῦτ'  
ἀκροῶο,  
κἀβουλήθης μόνος ἡρώων παρὰ τὸν κλάοντα  
καθῆσθαι.  
ἐλέησον καὶ σῶσον νυνὶ τὸν σαυτοῦ πλησιόχωρον·  
κοῦ μή ποτέ σου παρὰ τὰς κάννας οὐρήσω μηδ'  
ἀποπάρδω.

ΒΔ. οὗτος, ἐγείρου.

ΞΩ. τί τὸ πρᾶγμ';

ΒΔ. ὥσπερ φωνή μέ τις ἐγκεκύκλωται. 395

ΞΩ. μῶν ὁ γέρων πη διαδὺς ἔλαθεν;

## THE WASPS, 381-396

[illegible]

CH. Our hearts of oak we'll summon to aid,  
and all give battle at once for you.  
'Twere vain to attempt to detain you more :  
such wonderful feats we are going to do.

**RH.** This then will I do, confiding in you :  
and if anything happens to me, I implore  
That you take me up and bewail my fate,  
and bury me under the court-house floor.

CH. O nothing, nothing will happen to you :  
                     keep up, old comrade, your heart and hope ;  
 First breathe a prayer to your father's gods :  
                     then let yourself down by the trusty rope.

PH. O Lycus,<sup>a</sup> neighbour and hero and lord !  
                 thou lovest the selfsame pleasures as I ;  
 Day after day we both enjoy  
                 the suppliant's tears and his wailing cry.  
 Thou camest here thine abode to fix,  
                 on purpose to listen to sounds so sweet,  
 The only hero of all that deigns  
                 by the mourner's side to assume his seat :  
 O pity thine old familiar friend :  
                 O save me and succour me, Power Divine !  
 And never again will I do my needs  
                 by the osier matting that guards thy shrine.

вд. Get up, get up.<sup>b</sup>

so. Why, what's in the wind?

BD. Some voice seems circling me round and round.

so. Is the old man slipping away thro' a hole?

<sup>a</sup> "The patron hero of all the Athenian dicasteries; cf. 819": R.

<sup>b</sup> *B. suddenly reappears and wakes up the slumbering slaves.*

## ARISTOPHANES

[illegible]

ΣΩ. ὦ μιαιώτατε, τί ποιεῖς; οὐ μὴ καταβήσῃ;

ΒΔ. ἀνάβαιν' ἀνύσας κατὰ τὴν ἑτέραν καὶ ταῖσιν  
φυλλάσι παῖε,

ἦν πῶς πρῶμνην ἀνακρούσεται πληγείς ταῖς  
εἰρεσιώναις.

ΦΙ. οὐ ξυλλήψεσθ' ὅπόσοισι δίκαι τῆτες μέλλουσιν  
ἔσεσθαι,

ὦ Σμικυθίων καὶ Τισιάδῃ καὶ Χρήμων καὶ  
Φερέδειπνε;

πότε δ', εἰ μὴ νῦν, ἐπαρήξετέ μοι, πρὶν μ' εἴσω  
μᾶλλον ἄγεσθαι;

χο. εἰπέ μοι, τί μέλλομεν κινεῖν ἐκείνην τὴν χολήν,  
ἥν περ, ἥνικ' ἂν τις ἡμῶν ὀργίσῃ τὴν σφηκιάν;

νῦν ἐκεῖνο νῦν ἐκεῖνο [στρ. 405

τοῦ ξύθουμον, ᾧ κολαζόμεσθα, κέντρον ἐντέταται ὀξύ.

ἀλλὰ θαῖμάτια λαβόντες ὡς τάχιστα, παῖδιά,  
θεῖτε καὶ βοᾶτε, καὶ Κλέωνι ταύτ' ἀγγέλλετε,

καὶ κελεύετ' αὐτὸν ἥκειν 410

ὥς ἐπ' ἄνδρα μισόπολιν

ὄντα κάπολούμενον, ὅτι

τόνδε λόγον εἰσφέρει,  
[ὥς χρὴ] μὴ δικάζειν δίκας.

ΒΔ. ὦγαθοί, τὸ πρᾶγμ' ἀκούσατ', ἀλλὰ μὴ κεκράγετε. 415

χο. νῆ Δί' εἰς τὸν οὐρανόν γ'.

ΒΔ. ὥς τοῦτ' ἐγὼ οὐ μεθήσομαι.

<sup>a</sup> Or "harvest-wreath," hanging about the door; cf. *K.* 729.

# THE WASPS, 396-416

- BD. No, by Zeus, but he lets himself down to the ground  
Tied on to the rope.
- SO. You infamous wretch !  
what, won't you be quiet and not come down ?
- BD. Climb up by the other window-sill,  
and wallop him well with the harvest crown.  
I warrant he'll speedily back stern first,  
when he's thrashed with the branch of autumnal fruits.<sup>a</sup>
- PH. Help ! help ! all those whoever propose  
this year to busy themselves with suits.  
Smicythion, help ! Tisiades, help !  
Pheredeipnus, Chremon, the fray begin :  
O now or never assist your friend,  
before I'm carried away within
- CH. Wherefore slumbers, wherefore slumbers,  
that resentment in our breast,  
Such as when a rash assailant  
dares provoke our hornets-nest ?  
Now protruding, now protruding,  
Comes the fierce and dreadful sting,  
Which we wield for punishing.  
Children, hold these garments for us :  
then away with all your speed,  
Shout and run and bawl to Cleon,  
tell him of this direful deed ;  
Bid him quickly hither fly  
As against a city-hater,  
And a traitor doomed to die,  
One who actually proposes  
That we should no lawsuits try.
- BD. Listen, worthy sirs, to reason :  
goodness ! don't keep screaming so.
- CH. Scream ! we'll scream as high as heaven.
- BD. I don't intend to let him go.

# ARISTOPHANES

ΧΟ. ταῦτα δῆτ' οὐ δεινὰ καὶ τυραννίς ἐστιν ἐμφανής;  
ὦ πόλις καὶ Θεώρου θεοισεχθρία,  
κεῖ τις ἄλλος προέστηκεν ὑμῶν κόλαξ.

ΞΑ. Ἡράκλεις, καὶ κέντρ' ἔχουσιν. οὐχ ὀρᾶς, ὦ  
δέσποτα; 420

ΒΔ. οἷς γ' ἀπώλεσαν Φίλιππον ἐν δίκη τὸν Γοργίου.

ΧΟ. καὶ σέ γ' αὖθις ἐξολοῦμεν· ἀλλ' ἅπας ἐπίστρεφε  
δεῦρο κᾶξείρας τὸ κέντρον εἶτ' ἐπ' αὐτὸν ἴεσο,  
ξυσταλεῖς, εὐτακτος, ὀργῆς καὶ μένους ἐμπλήμενος,  
ὥς ἂν εὔ εἰδῇ τὸ λοιπὸν σμῆνος οἶον ὥργισεν. 425

ΞΑ. τοῦτο μέντοι δεινὸν ἤδη νῆ Δί', εἰ μαχούμεθα·  
ὥς ἔγωγ' αὐτῶν ὀρῶν δέδοικα τὰς ἐγκεντρίδας.

ΧΟ. ἀλλ' ἀφίει τὸν ἄνδρ'. εἰ δέ μή, φήμ' ἐγὼ  
τὰς χελώνας μακαριεῖν σε τοῦ δέρματος.

ΦΙ. εἶά νυν, ὦ ξυνδικασταί, σφήκες ὀξυκάρδιοι, 430  
οἱ μὲν εἰς τὸν πρωκτὸν αὐτῶν εἰσπέτεσθ' ὥργι-  
σμένοι,

οἱ δὲ τῷφθαλμῷ ἔν κύκλῳ κεντεύετε καὶ τοὺς  
δακτύλους.

ΒΔ. ὦ Μίδα καὶ Φρυγὲς βοήθει δεῦρο καὶ Μασυντία,

<sup>a</sup> See Index.

<sup>b</sup> "The hundred κόλακες who fluttered about Cleon, the chief προστάτης of the populace": R.

<sup>c</sup> Unknown.

THE WASPS, 417-433

CH. These be frightful things to see!

**This is open TYRANNY !**

Rouse the State !      Rouse the great

God-abhorred Sneak Theorus <sup>a</sup> !

And whoe'er <sup>b</sup> Else is there,

Fawning lord      Ruling o'er us.

**XA.** Heracles ! they've stings beside them !

Master, master, don't you see?

BD. Ay, which slew the son of Gorgias,

Philip,<sup>c</sup> with their sharp decree.

CH. You we'll also slay directly !

Wheel about him, every one,

Draw your stings, and, all together,

in upon the fellow run.

Close your ranks, collect your forces,

brimming full of rage and hate,

He shall know the sort of wasps-nest

he has dared to irritate.

XA. Now with such as these to combat

is, by Zeus, a serious thing :

Verily I quake and tremble,

but to look upon their sting.

сх. Let him go !      Loose your hold !

If you don't      I declare

You shall bless      Tortoise-backs

For the shells      Which they wear.

PH. On then, on, my fellow-dicasts,

brother wasps of heart severe,

Some fly in with angry buzzings,

and attack them in the rear,

Some surround them in a ring, and

both their eyes and fingers sting.

BD. Ho there ! Midas ! Phryx ! Masyntias !

hither ! hither ! haste to me !

## ARISTOPHANES

καὶ λάβεσθε τουτουὶ καὶ μὴ μεθήσθε μηδενί·

εἰ δὲ μή, ὦ πέδαις παχείαις οὐδὲν ἀριστήσετε. 435

ὥς ἐγὼ πολλῶν ἀκούσας οἶδα θρίων τὸν ψόφον.

ΧΟ. εἰ δὲ μὴ τοῦτον μεθήσεις, ἔν τί σοι παγήσεται.

ΦΙ. ὦ Κέκροψ ἥρως ἀναξ, τὰ πρὸς ποδῶν Δρακοντίδη,  
περιορᾶς οὕτω μ' ὑπ' ἀνδρῶν βαρβάρων χειρού-  
μενον,

οὓς ἐγὼ ὀδίδαξα κλάειν τέτταρ' ἐς τὴν χοίνικα; 440

ΧΟ. εἶτα δῆτ' οὐ πόλλ' ἔνεστι δεινὰ τῷ γήρα κακά;  
δηλαδὴ· καὶ νῦν γε τούτω τὸν παλαιὸν δεσπότην  
πρὸς βίαν χειροῦσιν, οὐδὲν τῶν πάλαι μεμνημένοι  
διφθερῶν κᾶξωμίδων, ὅς οὗτος αὐτοῖς ἡμπόλα,  
καὶ κυνᾶς, καὶ τοὺς πόδας χεიმῶνος ὄντος ὠφέλει, 445  
ὥστε μὴ ῥιγῶν γ' ἐκάστοτ'· ἀλλὰ τούτοις γ' οὐκ ἔνι  
οὐδ' ἐν ὀφθαλμοῖσιν αἰδῶς τῶν παλαιῶν ἐμβάδων.

ΦΙ. οὐκ ἀφήσεις οὐδὲ νυνὶ μ', ὦ κάκιστον θηρίον;  
οὐδ' ἀναμνησθεῖς ὅθ' εὐρῶν τοὺς βότρυς κλέπτοντά σε  
προσαγαγὼν πρὸς τὴν ἐλάαν ἐξέδειρ' εἴ κἀνδρικῶς, 450

<sup>a</sup> The cracking and bouncing of fig-leaves when burning was used, says the Scholiast, proverbially in reference to empty threats and bluster.

<sup>b</sup> The legendary founder of Athens, shaped in the lower part like a serpent, and sometimes said to have sprung from a dragon's teeth.

<sup>c</sup> Lit. "quartern loaves, four to the choenix": the Scholiast notes that four *big* loaves went to the Choenix but eight *small* ones.

<sup>d</sup> ἐμβάδων is a surprise for δεσποτῶν.





# ARISTOPHANES

- ὥστε σε ζηλωτὸν εἶναι, σὺ δ' ἀχάριστος ἦσθ' ἄρα.  
 ἀλλ' ἄνες με καὶ σὺ καὶ σύ, πρὶν τὸν υἱὸν ἐκδραμεῖν.
- ΧΟ. ἀλλὰ τούτων μὲν τάχ' ἡμῖν δώσετον καλὴν δίκην,  
 οὐκέτ' ἐς μακράν, ἔν' εἰδῆθ' οἷόν ἐστ' ἀνδρῶν τρόπος  
 ὀξυθύμων καὶ δικαίων καὶ βλεπόντων κάρδαμα. 455
- ΒΔ. παῖε παῖ', ὦ Ξανθία, τοὺς σφῆκας ἀπὸ τῆς οἰκίας.
- ΞΑ. ἀλλὰ δρῶ τοῦτ'.
- ΒΔ. ἀλλὰ καὶ σὺ τῦφε πολλῶ τῷ καπνῷ.  
 οὐχὶ σοῦσθ', οὐκ ἐς κόρακας; οὐκ ἄπιτε; παῖε  
 τῷ ξύλῳ.  
 καὶ σὺ προσθεὶς Αἰσχίνην ἔντυφε τὸν Σελαρτίου.
- ΞΩ. ἄρ' ἐμέλλομέν ποθ' ὑμᾶς ἀποσοβήσειν τῷ χρόνῳ; 460
- ΒΔ. ἀλλὰ μὰ Δί' οὐ ῥαδίως οὕτως ἂν αὐτοὺς διέφυγες,  
 εἴπερ ἔτυχον τῶν μελῶν τῶν Φιλοκλέους βεβρω-  
 κότες.
- ΧΟ. ἄρα δῆτ' οὐκ αὐτὰ δῆλα [ἀντ.  
 τοῖς πένησιν, ἣ τυραννὶς  
 ὥς λάθρα γ' ἐλάνθαν' ὑπιούσα; 465  
 εἰ σύ γ', ὦ πόνω πόνηρε καὶ κομηταμυνία,  
 τῶν νόμων ἡμᾶς ἀπείργεις ὦν ἔθηκεν ἡ πόλις,  
 οὔτε τιν' ἔχων πρόφασιν

<sup>a</sup> "Here B. suddenly issues from the house, followed by Xanthias and Sosias, the former armed with a stick, the latter carrying an apparatus for smoking-out wasps": R.

<sup>b</sup> Cf. 325 n.

<sup>c</sup> A tragic poet of the day, so bitter that he was nicknamed χολή, "gall."

<sup>d</sup> Long hair was considered a mark of aristocratic insolence, and also of sympathy with the long-haired and bearded (cf. 476) Spartans. Amynias was notorious for his (cf. 1267).

# THE WASPS, 451-468

So that all beheld with envy :

but a grateful soul you lack !

Oh, unhand me, you, and you,

at once, before my son come back.

CH. But a famous retribution

ye for this shall undergo,

One that will not lag nor linger ;

so that ye betimes shall know,

Know the mood of angry-tempered,

righteous, mustard-glancing men.

BD. Beat them, Xanthias,<sup>a</sup> from the door-way ;

beat the wasps away again.

XA. That I will, sir.

BD. Fume them, Sosias,

drive the smoke in dense and thick.

Shoo there, shoo ! be off, confound you.

At them, Xanthias, with the stick !

Smoke them, Sosias, smoke, infusing

Aeschines, Selartius' son.<sup>b</sup>

so. So then we at last were going,

as it seems, to make you run.

BD. But you never would have managed

thus to beat them off with ease,

Had it chanced that they had eaten

of the songs of Philocles.<sup>c</sup>

CH. Creeping o'er us, creeping o'er us,

Here at least the poor can see

Stealthy-creeping TYRANNY !

If you from the laws debar us,

which the city has ordained,

You, a curly-haired <sup>d</sup> Amynias,

you, a rascal double-grained,

Not by words of wit persuading,

Not for weighty reasons shown,

# ARISTOPHANES

οὔτε λόγον εὐτράπελον,

αὐτὸς ἄρχων μόνος.

470

ΒΔ. ἔσθ' ὅπως ἄνευ μάχης καὶ τῆς κατοξείας βοῆς  
εἰς λόγους ἔλθοιμεν ἀλλήλοισι καὶ διαλλαγάς;

ΧΟ. σοὶ λόγους, ὦ μισόδημε καὶ μοναρχίας ἐραστά,  
καὶ ξυνὼν Βρασίδα, καὶ φορῶν κράσπεδα  
στεμμάτων, τήν θ' ὑπήνην ἄκουρον τρέφων;

475

ΒΔ. νῆ Δί' ἣ μοι κρεῖττον ἐκστήναι τὸ παράπαν τοῦ  
πατρὸς

μᾶλλον ἢ κακοῖς τοσοῦτοις ναυμαχεῖν ὁσημέραι.

ΧΟ. οὐδὲ μὲν γ' οὐδ' ἐν σελίῳ σουστὶν οὐδ' ἐν πηγάνῳ·  
τοῦτο γὰρ παρεμβалоῦμεν τῶν τριχοεικῶν ἐπῶν.  
ἀλλὰ νῦν μὲν οὐδὲν ἀλγεῖς, ἀλλ' ὅταν ξυνήγορος  
ταῦτά ταυτά σου καταντλή καὶ ξυνωμότας καλῇ.

480

ΒΔ. ἄρ' ἂν, ὦ πρὸς τῶν θεῶν, ὑμεῖς ἀπαλλαχθεῖτέ μου;  
ἣ δέδοκταί μοι δέρεσθαι καὶ δέρειν δι' ἡμέρας;

485

ΧΟ. οὐδέποτε γ', οὔχ, ἕως ἂν τί μου λοιπὸν ᾗ,  
ὅστις ἡμῶν ἐπὶ τυραννίδι συνεστάλης.

ΒΔ. ὥς ἅπανθ' ὑμῖν τυραννίς ἐστι καὶ ξυνωμόται,

<sup>a</sup> Fringes or tassels of wool which edged the border of a Spartan cloak.

<sup>b</sup> The common border of Hellenic gardens. The meaning is "You have only entered on your troubles."

# THE WASPS, 469-488

But because, forsooth, you WILL it,  
Like an autocrat, alone.

BD. Can't we now, without this outcry,  
and this fierce denunciation,  
Come to peaceful terms together,  
terms of reconciliation ?

CH. Terms with THEE, thou people-hater,  
and with Brasidas, thou traitor,  
Hand and glove ! You who dare  
Woolly-fringed <sup>a</sup> Clothes to wear,  
Yes, and show Beard and hair  
Left to grow Everywhere.

BD. O, by Zeus, I'd really liefer  
drop my father altogether  
Than endure these daily conflicts,  
buffeting with waves and weather.

CH. Why, as yet you've hardly entered  
on the parsley and the rue <sup>b</sup> :  
(That we'll just throw in, a sample  
of our three-quart words for you.)  
Now you care not, wait a little,  
till the prosecutor trounce you,  
Sluicing out these selfsame charges,  
and CONSPIRATOR denounce you.

BD. O by all the gods I ask you,  
will ye never go away ?  
Are ye quite resolved to linger,  
thwacked and thwacking all the day ?

CH. Never more Will I while  
There's a grain Left of me  
Leave your door, Traitor vile  
Bent to gain TYRANNY.

BD. Ay " Conspiracy " and " Tyrant,"  
These with you are all in all,

# ARISTOPHANES

- ἦν τε μείζον ἦν τ' ἔλαττον πρᾶγμα τις κατηγορή,  
 ἥς ἐγὼ οὐκ ἤκουσα τοῦνομ' οὐδὲ πεντήκοντ' ἐτών· 490  
 νῦν δὲ πολλῶ τοῦ ταρίχους ἐστὶν ἀξιωτέρα·  
 ὥστε καὶ δὴ τοῦνομ' αὐτῆς ἐν ἀγορᾷ κυλίνδεται.  
 ἦν μὲν ὠνήταί τις ὀρφῶς, μεμβράδας δὲ μὴ θέλη,  
 εὐθέως εἶρηχ' ὁ πωλὼν πλησίον τὰς μεμβράδας·  
 "οὗτος ὀψωνεῖν ἔοιχ' ἄνθρωπος ἐπὶ τυραννίδι." 495  
 ἦν δὲ γήτειον προσαιτῇ ταῖς ἀφύαις ἡδυσμά τι,  
 ἢ λαχανόπωλις παραβλέψασά φησι θατέρω·  
 "εἰπέ μοι, γήτειον αἰτεῖς, πότερον ἐπὶ τυραννίδι  
 ἢ νομίζεις τὰς Ἀθήνας σοὶ φέρειν ἡδύσματα;"  
 ΞΑ. καὶ μέ γ' ἡ πόρνη χθὲς εἰσελθόντα τῆς μεσημβρίας, 500  
 ὅτι κελητίσαι κέλευον, ὄξυθυμηθεῖσά μοι  
 ἦρετ' εἰ τὴν Ἰππίου καθίσταμαι τυραννίδα.  
 ΒΔ. ταῦτα γὰρ τούτοις ἀκούειν ἡδέ', εἰ καὶ νῦν ἐγώ,  
 τὸν πατέρ' ὅτι βούλομαι τούτων ἀπαλλαχθέντα τῶν  
 ὀρθροφειτοσυκοφαντοδικοταλαιπώρων τρόπων 505

<sup>a</sup> κελητίσαι "to ride a horse" also describes a σχῆμα συνουσίας (cf. P. 900, L. 60), which is then jokingly called Ἰππίου τυραννίδα as in L. 618.

## THE WASPS, 489-505

Whatsoe'er is brought before you,  
be the matter great or small.  
Everywhere the name of Tyrant,  
now for fifty years unknown,  
Is than cheap salt-fish at Athens  
commoner and cheaper grown.  
Everywhere about the market  
it is bandied to and fro :  
If you wish a basse to purchase,  
and without a pilchard go,  
Straight the man who sells the pilchards  
grumbles from his stall hard by,  
*Here is plainly one that caters*  
*with a view to Tyranny.*  
If a leek, besides, you order,  
relish for your sprats perchance,  
Says the potherb-girl directly,  
eyeing you with looks askance,  
*Leeks indeed ! and leeks I prithee !*  
*what, with Tyranny in view ?*  
*Athens must be taxed, you fancy,*  
*relish to supply for you !*

xa. Even so a naughty damsel  
yesternoon observed to me,  
Just because I said her manners  
were a little bit too free,  
She supposed that I was wishing  
Hippias's Tyranny.<sup>a</sup>

BB. Ay, by charges such as these  
our litigious friends they please.  
Now because I'd have my father  
(quitting all this toil and strife,  
This up-early-false-informing-  
troublesome-litigious life)

# ARISTOPHANES

ζῆν βίον γενναῖον ὥσπερ Μόρυχος, αἰτίαν ἔχω  
ταῦτα δρᾶν ξυνωμότης ὦν καὶ φρονῶν τυραννικά.

ΦΙ. νῆ Δί' ἐν δίκη γ'· ἐγὼ γὰρ οὐδ' ἂν ὀρνίθων γάλα  
ἀντὶ τοῦ βίου λάβοιμ' ἂν οὐ με νῦν ἀποστερεῖς·  
οὐδὲ χαίρω βατίσιν οὐδ' ἐγγέλεσιν, ἀλλ' ἥδιον ἂν 510  
δικίδιον σμικρὸν φάγοιμ' ἂν ἐν λοπάδι πεπνυγμένον.

ΒΔ. νῆ Δί' εἰθίσθης γὰρ ἥδεσθαι τοιούτοις πράγμασιν·  
ἀλλ' ἐὰν σιγῶν ἀνάσχη καὶ μάθης ἀγὼ λέγω,  
ἀναδιδάξεν οἷομαί σ' ὥς πάντα ταῦθ' ἀμαρτάνεις.

ΦΙ. ἐξαμαρτάνω δικάζων;

ΒΔ. καταγελῶμενος μὲν οὖν 515  
οὐκ ἐπαῖεις ὑπ' ἀνδρῶν, οὓς σὺ μόνον οὐ προσκυνεῖς.  
ἀλλὰ δουλεύων λέληθας.

ΦΙ. παῦε δουλείαν λέγων,  
ὅστις ἄρχω τῶν ἀπάντων.

ΒΔ. οὐ σύ γ', ἀλλ' ὑπηρετεῖς  
οἰόμενος ἄρχειν· ἐπεὶ δίδαξον ἡμᾶς, ὦ πάτερ,  
ἥτις ἡ τιμὴ ὅτι σοι καρπουμένῳ τὴν Ἑλλάδα. 520

ΦΙ. πάνυ γε· καὶ τούτοισί γ' ἐπιτρέψαι θέλω.

ΒΔ. καὶ μὴν ἐγώ.  
ἄφετέ νυν ἅπαντες αὐτόν.

ΦΙ. καὶ ξίφος γέ μοι δότε.

---

<sup>a</sup> A great epicure; cf. *A.* 887; *P.* 1008.



## THE WASPS, 506-522

Live a life of ease and splendour,  
live like Morychus,<sup>a</sup> you see  
Straight I'm charged with Tyrant leanings,  
charged with foul conspiracy.

PH. Yes, by Zeus, and very justly.  
Not for pigeon's milk in store  
I the pleasant life would barter  
which you let me lead no more.  
Nought I care for eels and rayfish :  
daintier food to me would seem  
Just a little, tiny lawsuit,  
dished and stifled in its steam.

ED. Yes, for that's the sort of dainty  
you, by Zeus, have loved so long.  
Yet I think I'll soon convince you  
that your mode of life is wrong,  
If you can but once be silent,  
and to what I say give heed.

PH. I am wrong to be a dicast !

BD.                      Laughed to utter scorn indeed,  
Mocked by men you all but worship,  
                              for you can't their treachery see,  
You're a slave, and yet don't know it.

PH. Name not slavery to me:  
I am lord of all, I tell you.

BD. You're the veriest drudge, I vow,  
Thinking that you're lord of all. For  
                    come, my father, teach us now,  
If you reap the fruits of Hellas,  
                    what's the benefit to you?

PH. Willingly. Let these be umpires.

BD. I'll accept their judgement too.  
Now then all at once release him.

PH. And besides a sword supply,

# ARISTOPHANES

ἦν γὰρ ἡττηθῶ λέγων σου, περιπεσοῦμαι τῷ ξίφει.

ΒΔ. εἰπέ μοι, τί δ' ἦν, τὸ δεῖνα, τῇ διαίτῃ μὴ ῥυμένῃς;

ΦΙ. μηδέποτε πίοιμι ἄκρατον μισθὸν ἀγαθοῦ δαίμονος. 525

ΧΘ. νῦν δὴ τὸν ἐκ θῆμετέρου [στρ.  
 γυμνασίου λέγειν τι δεῖ  
 καινόν, ὅπως φανήσῃ

ΒΔ. ἐνεγκάτω μοι δεῦρο τὴν κίστην τις ὡς τάχιστα. 530  
 ἀτὰρ φανεῖ ποῖός τις ὢν, ἣν ταῦτα παρακελεύῃ.

ΧΘ. μὴ κατὰ τὸν νεανίαν  
 τόνδε λέγειν. ὁρᾷς γὰρ ὡς  
 σοὶ μέγας ἔστ' ἀγῶν νῦν 535  
 καὶ περὶ τῶν ἀπάντων,  
 εἶπερ, ὃ μὴ γένοιθ', οὐ-  
 τὸς σ' ἐθέλει κρατῆσαι.

ΒΔ. καὶ μὴν ὅς' ἂν λέξῃ γ' ἀπλῶς μνημόσυνα γράβομαι  
 γῶ.

ΦΙ. τί γὰρ φάθ' ὑμεῖς, ἣν ὀδί με τῷ λόγῳ κρατήσῃ;

ΧΘ. οὐκέτι πρεσβυτῶν ὄχλος 540  
 χρήσιμος ἔστ' οὐδ' ἀκαρῇ·  
 σκωπτόμενοι δ' ἐν ταῖς ὁδοῖς  
 θαλλοφόροι καλούμεθ', ἀν-  
 τωμοσιῶν κελύφη. 545

ἀλλ' ὦ περὶ τῆς πάσης μέλλων βασιλείας ἀντι-  
 λογήσῃ

τῆς ἡμετέρας, νυνὶ θαρρῶν πᾶσαν γλῶτταν  
 βασάνιζε.

<sup>a</sup> μισθὸν is substituted for οἶνον; a cup of undiluted wine to the toast of Happy Fortune was the final cup at a feast.

<sup>b</sup> "Alluding to the decrepit old men who carried olive branches in the Panathenaic processions": R.

<sup>c</sup> ἀντωμοσίαι are preliminary affidavits, in which the prosecutor asserted, and the defendant denied, the truth of the charge.

## THE WASPS, 523-547

If in this dispute I'm worsted,

here upon this sword I'll die.

BD. But suppose you won't their final

(what's the phrase) award obey?

PH. May I never drink thereafter,

pure and neat, good fortune's—pay.<sup>a</sup>

CH. Now must the champion, going

Out of our school, be showing

Keen wit and genius new,

BD. Bring forth my memorandum-book :

bring forth my desk to write in.

I'll quickly show you what you're like,

if that's your style of fighting.

CH. In quite another fashion.

To aught this youth can do.

Stern is the strife and anxious

For all our earthly good,

If he intends to conquer,

Which Heaven forbend he should.

BD. Now I'll observe his arguments,

and take a note of each.

PH. What would you say, if he to-day

should make the conquering speech ?

CH. Ah ! should that mischance befall us,

Our old troop were nothing worth :

In the streets with ribald mirth

Idle boys would dotards call us,

Fit for nought but olive-bearing,<sup>b</sup>

Shrivelled husks of counter swearing.<sup>c</sup>

O friend upon whom it devolves to plead

the cause of our Sovereign Power to-day,

Now show us your best ; now bring to the test

each trick that an eloquent tongue can play.

# ARISTOPHANES

- ΦΙ. καὶ μὴν εὐθύς γ' ἀπὸ βαλβίδων περὶ τῆς ἀρχῆς  
 ἀποδείξω  
 τῆς ἡμετέρας ὡς οὐδεμιᾶς ἥττων ἐστὶν βασιλείας.  
 τί γὰρ εὐδαιμον καὶ μακαριστὸν μᾶλλον νῦν ἐστὶ  
 δικαστοῦ, 550  
 ἢ τρυφερώτερον, ἢ δεινότερον ζῶον, καὶ ταῦτα  
 γέροντος;  
 ὃν πρῶτα μὲν ἔρποντ' ἐξ εὐνῆς τηροῦσ' ἐπὶ τοῖσι  
 δρυφάκτοις  
 ἄνδρες μεγάλοι καὶ τετραπῆχεις· κάπειτ' εὐθύς  
 προσιόντι  
 ἐμβάλλει μοι τὴν χεῖρ' ἀπαλὴν, τῶν δημοσίων  
 κεκλοφυῖαν·  
 ἱκετεύουσίν θ' ὑποκύπτοντες, τὴν φωνὴν οἰκτρο-  
 χοοῦντες· 555  
 "οἰκτειρόν μ', ὦ πάτερ, αἰτοῦμαί σ', εἰ καὶ τὸς  
 πῶποθ' ὑφείλου  
 ἀρχὴν ἄρξας ἢ 'πὶ στρατιᾶς τοῖς ξυσσίτοις  
 ἀγοράζων."  
 ὃς ἔμ' οὐδ' ἂν ζῶντ' ἤδειν, εἰ μὴ διὰ τὴν προτέραν  
 ἀπόφυξιν.  
 ΒΔ. τουτὶ περὶ τῶν ἀντιβολούντων ἔστω τὸ μνημόσυνόν  
 μοι.  
 ΦΙ. εἴτ' εἰσελθὼν ἀντιβοληθεὶς καὶ τὴν ὀργὴν ἀπο-  
 μορχθεὶς, 560  
 ἔνδον τούτων ὧν ἂν φάσκω πάντων οὐδὲν πεποίηκα,  
 ἀλλ' ἀκροῶμαι πάσας φωνὰς ἰέντων εἰς ἀπόφυξιν.  
 φέρ' ἴδω, τί γὰρ οὐκ ἔστιν ἀκοῦσαι θώπευμ'  
 ἐνταῦθα δικαστῇ;  
 οἱ μὲν γ' ἀποκλάονται πενίαν αὐτῶν καὶ προστιθέασιν

<sup>a</sup> "In the next 180 lines Aristophanes sets before us the entire process of an Athenian *arbitration*": R.

THE WASPS, 548-564

- PH. Away, away,<sup>a</sup> like a racer gay,  
                     I start at once from the head of the lists,  
 To prove that no kinglier power than ours  
                     in any part of the world exists.  
 Is there any creature on earth more blest,  
                     more feared and petted from day to day,  
 Or that leads a happier, pleasanter life,  
                     than a Justice of Athens, though old and grey ?  
 For first when rising from bed in the morn,  
                     to the criminal Court betimes I trudge,  
 Great six-foot fellows are there at the rails,  
                     in anxious haste to salute their Judge.  
 And the delicate hand, which has dipped so deep  
                     in the public purse, he claps into mine,  
 And he bows before me, and makes his prayer,  
                     and softens his voice to a pitiful whine :  
*O pity me, pity me, Sire, he cries,*  
                     *if you ever indulged your longing for pelf,*  
*When you managed the mess on a far campaign,*  
                     *or served some office of state yourself.*  
 The man would never have heard my name,  
                     if he had not been tried and acquitted before.
- BD. (*Writing*) I'll take a note of the point you make,  
                     that *suppliant fellows your grace implore.*
- PH. So when they have begged and implored me enough,  
                     and my angry temper is wiped away,  
 I enter in and I take my seat,  
                     and then I do none of the things I say.  
 I hear them utter all sorts of cries  
                     design'd expressly to win my grace,  
 What won't they utter, what don't they urge,  
                     to coax a Justice who tries their case ?  
 Some vow they are needy and friendless men,  
                     and over their poverty wail and whine,

# ARISTOPHANES

κακὰ πρὸς τοῖς οὔσιν, ἕως ἀνιῶν ἀνισώσῃ τοῖσιν  
 ἐμοῖσιν.  
 οἱ δὲ λέγουσιν μύθους ἡμῖν, οἱ δ' Αἰσώπου τι <sup>565</sup>  
 γέλοιον.  
 οἱ δὲ σκώπτουσι, ἔν' ἐγὼ γελάσω καὶ τὸν θυμὸν  
 κατάρθωμαι.  
 κἂν μὴ τοῦτοισι ἀναπειθώμεσθα, τὰ παιδάρι' εὐθὺς  
 ἀνέλκει,  
 τὰς θηλείας καὶ τοὺς υἱεῖς, τῆς χειρός, ἐγὼ δ'  
 ἀκροῶμαι.  
 τὰ δὲ συγκύπτουσι ἅμα βληχᾶται· κᾶπειθ' ὁ πατήρ  
 ὑπὲρ αὐτῶν <sup>570</sup>  
 ὥσπερ θεὸν ἀντιβολεῖ με τρέμων τῆς εὐθύνης  
 ἀπολύσαι.  
 "εἰ μὲν χαίρεις ἀρνὸς φωνῇ, παιδὸς φωνῇ  
 ἐλεήσεις."  
 εἰ δ' αὖ τοῖς χοιριδίῳ χαίρω, θυγατρὸς φωνῇ με  
 πιθέσθαι.  
 χῆμεῖς αὐτῷ τότε τῆς ὀργῆς ὀλίγον τὸν κόλλοπ'  
 ἀνείμεν.  
 ἄρ' οὐ μεγάλη τοῦτ' ἔστι ἀρχὴ καὶ τοῦ πλούτου  
 καταχρήνη; <sup>575</sup>  
 ΒΔ. δεῦτερον αὖ σου τουτὶ γράφομαι, τὴν τοῦ πλούτου  
 καταχρήνην.  
 καὶ τὰγαθὰ μοι μέμνησι ἄχρεις φάσκων τῆς Ἑλλάδος  
 ἄρχειν.  
 ΦΙ. παίδων τοίνυν δοκιμαζομένων αἰδοῖα πάρεστι  
 θεᾶσθαι.  
 κἂν Οἶαγρος εἰσέλθῃ φεύγων, οὐκ ἀποφεύγει πρὶν  
 ἂν ἡμῖν

<sup>a</sup> He addresses the dicast as if he were a deity delighting in

# THE WASPS, 565-579

And reckon up hardships, false and true,  
     till he makes them out to be equal to mine.  
 Some tell us a legend of days gone by,  
     or a joke from Aesop witty and sage,  
 Or jest and banter, to make me laugh,  
     that so I may doff my terrible rage.  
 And if all this fails, and I stand unmoved,  
     he leads by the hand his little ones near,  
 He brings his girls and he brings his boys ;  
     and I, the Judge, am composed to hear.  
 They huddle together with piteous bleats :  
     while trembling above them he prays to me,  
 Prays as to a God his accounts to pass,  
     to give him a quittance, and leave him free.  
*If thou lovest a bleating male of the flock,<sup>a</sup>*  
     *O lend thine ear to this boy of mine :*  
*Or pity this sweet little delicate girl,*  
     *if thy soul delights in the squeaking of swine.*  
 So then we relax the pitch of our wrath,  
     and screw it down to a peg more low.  
 Is THIS not a fine dominion of mine,  
     a derision of wealth with its pride and show ?  
 BD. (*Writing*) A second point for my note-book that,  
     *a derision of wealth with its show and its pride.*  
 Go on to mention the good you get  
     by your empire of Hellas so vast and wide.  
 PH. 'Tis ours to inspect the Athenian youths,  
     when we enter their names on the rolls of men.  
 And if ever Oeagrus <sup>b</sup> gets into a suit,  
     be sure that he'll never get out again

the sacrifice of lambs and swine ; but ἀρνός is intended to suggest ἀρρενός and χοιρινός the use of the word in 1353 ; cf. A. 769 n.

<sup>b</sup> An actor who took a part in the *Niobe* of Aeschylus or that of Sophocles.

# ARISTOPHANES

ἐκ τῆς Νιόβης εἶπη ῥῆσιν τὴν καλλίστην ἀπολέξας. 580  
 καὶ αὐλητῆς γε δίκην νικᾷ, ταύτης ἡμῖν ἐπίχειρα  
 ἐν φορβειᾷ τοῖσι δικασταῖς ἔξοδον ἡὔλησ' ἀπιούσιν.  
 καὶ ἀποθνήσκων ὁ πατήρ τω δῶ καταλείπων παῖδ'  
 ἐπὶ κληρον,

κλάειν ἡμεῖς μακρὰ τὴν κεφαλὴν εἰπόντες τῇ  
 διαθήκῃ

καὶ τῇ κόγχῃ τῇ πάνυ σεμνῶς τοῖς σημείοισιν  
 ἐπούσῃ, 585

ἔδομεν ταύτην ὅστις ἂν ἡμᾶς ἀντιβολήσας ἀναπέισῃ.  
 καὶ ταῦτ' ἀνυπεύθυνοι δρῶμεν· τῶν δ' ἄλλων  
 οὐδεμί' ἀρχή.

ΒΔ. τουτὶ γάρ τοί σε μόνον τούτων ὧν εἴρηκας μα-  
 καρίζω·

τῆς δ' ἐπικλήρου τὴν διαθήκην ἀδικεῖς ἀνα-  
 κογχυλιάζων.

ΦΙ. ἔτι δ' ἡ βουλὴ χῶ δῆμος ὅταν κρῖναι μέγα πρᾶγμα<sup>α</sup>  
 ἀπορήσῃ, 590

ἐψήφισται τοὺς ἀδικοῦντας τοῖσι δικασταῖς παρα-  
 δοῦναι·

εἶτ' Εὐαθλος χῶ μέγας οὗτος Κολακώνυμος  
 ἀσπιδαιοβλήτης

οὐχὶ προδώσειν ἡμᾶς φασίν, περὶ τοῦ πλήθους δὲ  
 μαχεῖσθαι.

καὶ τῷ δῆμῳ γνώμην οὐδεὶς πώποτ' ἐνίκησεν,  
 εἰ μὴ

εἶπη τὰ δικαστήρι' ἀφεῖναι πρότιστα μίαν δικά-  
 σαντας· 595

<sup>a</sup> “κόγχαι were little cases or capsules which Athenian law-  
 stationers placed over seals to preserve them from damage”: R.

<sup>b</sup> i.e. Cleonymus; cf. 16. He and Evathlus, like Theorus  
 and Euphemiis, are minor demagogues, satellites of Cleon.





# ARISTOPHANES

αὐτὸς δ' ὁ Κλέων ὁ κεκραξιδάμας μόνον ἡμᾶς οὐ  
περιτρώνει,  
ἀλλὰ φυλάττει διὰ χειρὸς ἔχων καὶ τὰς μυίας  
ἀπαμύνει.

σὺ δὲ τὸν πατέρ' οὐδ' ὅτιοῦν τούτων τὸν σαυτοῦ  
πώποτ' ἔδρασας.

ἀλλὰ Θέωρος, καί τοῦσιν ἀνὴρ Εὐφήμιου οὐδὲν  
ἐλάττων,

τὸν σπόγγον ἔχων ἐκ τῆς λεκάνης τὰμβάδι' ἡμῶν  
περικωνεῖ. 600

σκέψαι μ' ἀπὸ τῶν ἀγαθῶν οἷων ἀποκλείεις καὶ  
κατερύκεις,

ἦν δουλείαν οὖσαν ἔφασκες καὶ ὑπηρεσίαν ἀπο-  
δεΐξειν.

ΒΔ. ἔμπλησο λέγων· πάντως γάρ τοι παύσει ποτὲ  
κἀναφανήσει

πρωκτὸς λουτροῦ περιγιγνόμενος τῆς ἀρχῆς τῆς  
περισέμνου.

ΦΙ. ὁ δέ γ' ἡδιστον τούτων ἐστὶν πάντων, οὗ γὰρ  
'πιλελήσμεν,

ὅταν οἴκαδ' ἴω τὸν μισθὸν ἔχων, κἄτ' εἰσήκονθ'  
ἅμα πάντες 605

ἀσπάζονται διὰ τὰργύριον, καὶ πρῶτα μὲν ἡ  
θυγάτηρ με

ἀπονίζῃ καὶ τὸ πόδ' ἀλείφῃ καὶ προσκύψασα  
φιλήσῃ,

καὶ παππίζουσ' ἅμα τῇ γλώττῃ τὸ τριώβολον  
ἐκκαλαμάται,

καὶ τὸ γύναιόν μ' ὑποθωπεύσαν φυστὴν μᾶζαν  
προσενέγκῃ, 610



# ARISTOPHANES

κᾶπειτα καθεζομένη παρ' ἐμοὶ προσαναγκάζη,  
 "φάγε τουτί,  
 ἔντραγε τουτί." τούτοισιν ἐγὼ γάννυμαι, καὶ μή  
 με δεήσῃ  
 ἐς σέ βλέψαι καὶ τὸν ταμίαν, ὅπότ' ἄριστον  
 παραθήσει  
 καταρασάμενος καὶ τονθορύσας. ἀλλ' ἦν μή μοι  
 ταχὺ μάξῃ,  
 τάδε κέκτημαι πρόβλημα κακῶν, σκευὴν βελέων  
 ἀλεωρήν. 615  
 κἂν οἶνόν μοι μὴ ὕγχις σὺ πιεῖν, τὸν ὄνον τόνδ'  
 ἐσκεκόμισμαι  
 οἴνου μεστόν, κἄτ' ἐγγέομαι κλίνας· οὔτος δὲ  
 κεχηνῶς  
 βρωμησάμενος τοῦ σοῦ δίνου μέγα καὶ στράτιον  
 κατέπαρδεν.  
 ἄρ' οὐ μεγάλην ἀρχὴν ἄρχω καὶ τοῦ Διὸς οὐδὲν  
 ἐλάττω, 620  
 ὅστις ἀκούω ταῦθ' ἅπερ ὁ Ζεὺς;  
 ἦν γοῦν ἡμεῖς θορυβήσωμεν,  
 πᾶς τίς φησιν τῶν παριόντων,  
 "οἶον βροντᾶ τὸ δικαστήριον,  
 ὦ Ζεῦ βασιλεῦ." 625  
 κἂν ἀστράψω, ποππύζουσιν,  
 κἀγκεχόδασιν μ' οἱ πλουτοῦντες  
 καὶ πάννυ σεμνοί.  
 καὶ σὺ δέδοικάς με μάλιστ' αὐτός·  
 νῆ τὴν Δήμητρα, δέδοικας. ἐγὼ δ'  
 ἀπολοίμην, εἴ σε δέδοικα. 630

## THE WASPS, 611-630

And cosily taking a seat by my side,  
with loving entreaty constrains me to feed ;  
*I beseech you taste this, I implore you try that.*

This, this I delight in, and ne'er may I need  
To look to yourself and your pantler, a scrub  
who, whenever I ask him my breakfast to set,  
Keeps grumbling and murmuring under his breath.

No ! no ! if he haste not a manchet to get,  
Lo here my defence from the evils of life,  
my armour of proof, my impregnable shield.

And what if you pour me no liquor to drink,  
yet here's an old Ass,<sup>a</sup> full of wine, that I wield,  
And I tilt him, and pour for myself, and imbibe ;  
whilst sturdy old Jack, as a bumper I drain,  
Lets fly at your goblet a bray of contempt,  
a mighty and masterful snort of disdain.

Is THIS not a fine dominion of mine ?

Is it less than the empire of Zeus ?

Why the very same phrases, so grand and divine,  
For me, as for Him, are in use.

For when we are raging loud and high  
In stormy, tumultuous din,

*O Lord ! O Zeus ! say the passers-by,  
How thunders the Court within !*

The wealthy and great, when my lightnings glare,  
Turn pale and sick, and mutter a prayer.<sup>b</sup>

You fear me too : I protest you do :

Yes, yes, by Demeter I vow 'tis true.

But hang me if I am afraid of you.

---

<sup>a</sup> A wine-flagon shaped like an ass, or an ass's head. In 617 *κεχηνώς* = " with its jaws wide open like a donkey braying " : R.

<sup>b</sup> " A Greek or Roman when alarmed by a thunderstorm was accustomed to make with his lips a clucking or popping noise, as a sort of charm to avert the danger " : R.

# ARISTOPHANES

- ΧΟ. οὐπώποθ' οὕτω καθαρῶς [ἀντ.  
οὐδενὸς ἠκούσαμεν οὐ-  
δὲ ξυνετῶς λέγοντος.
- ΦΙ. οὐκ, ἀλλ' ἐρήμας ὤεθ' οὗτος ῥαδίως τρυγήσειν.  
καλῶς γὰρ ἦδεν ὥς ἐγὼ ταύτην κράτιστός εἰμι. 635
- ΧΟ. ὥς δ' ἐπὶ πάντ' ἐλήλυθεν  
κοῦδέν παρῆλθεν, ὥστ' ἔγωγ'  
ἠὺξανόμην ἀκούων,  
κἂν μακάρων δικάζειν  
αὐτὸς ἔδοξα νήσοις, 640  
ἠδόμενος λέγοντι.
- ΦΙ. ὥς οὗτος ἤδη σκορδινᾷται κᾶστιν οὐκ ἐν αὐτῷ.  
ἦ μὴν ἐγὼ σε τήμερον σκύτῃ βλέπειν ποιήσω.
- ΧΟ. δεῖ δέ σε παντοίας πλέκειν  
εἰς ἀπόφυξιν παλάμας. 645  
τὴν γὰρ ἐμὴν ὀργὴν πεπᾶ-  
ναι χαλεπὸν [νεανία]  
μὴ πρὸς ἐμοῦ λέγοντι.  
πρὸς ταῦτα μύλην ἀγαθὴν ὦρα ζητεῖν σοι καὶ  
νεόκοπτον  
(ἦν μὴ τι λέγῃς), ἥτις δυνατὴ τὸν ἐμὸν θυμὸν  
κατερεῖξαι.
- ΒΔ. χαλεπὸν μὲν καὶ δεινῆς γνώμης καὶ μείζονος ἢ  
'πὶ τρυγωδοῖς, 650  
ιάσασθαι νόσον ἀρχαίαν ἐν τῇ πόλει ἐντετοκυῖαν.  
ἀτάρ, ὦ πάτερ ἡμέτερε Κρονίδη  
ΦΙ. παῦσαι καὶ μὴ πατέριζε.

<sup>a</sup> Philocleon (621 seq.) had arrogated to himself the attributes of Zeus, and so B. addresses him in the language Athene uses to Zeus in Homer (*Il.* viii. 313; *Od.* i. 45); but P. will have none of his "befathering."

THE WASPS, 631-652

- CH. I never, no, I never  
Have heard so clear and clever  
And eloquent a speech—
- PH. Ay, ay, he thought he'd steal my grapes,  
and pluck them undefended,  
For well he knew that I'm in this  
particularly splendid.
- CH. No topic he omitted,  
But he duly went through each.  
I waxed in size to hear him  
Till with ecstasy possessed  
Methought I sat a-judging  
In the Islands of the Blest.
- PH. See how uneasily he stands,  
and gapes, and shifts his ground.  
I warrant, sir, before I've done,  
you'll look like a beaten hound.
- CH. You must now, young man, be seeking  
Every turn and every twist  
Which can your defence assist.  
To a youth against me speaking  
Mine's a heart 'tis hard to render  
(So you'll find it) soft and tender.  
And therefore unless you can speak to the point,  
you must look for a millstone handy and good,  
Fresh hewn from the rock, to shiver and shock  
the unyielding grit of my resolute mood.
- BD. Hard were the task, and shrewd the intent,  
for a Comedy-poet all too great  
To attempt to heal an inveterate, old  
disease engrained in the heart of the state.  
Yet, O dread Cronides, Father and Lord,<sup>a</sup>
- PH. Stop, stop, don't talk in that father-me way,

# ARISTOPHANES

εἰ μὴ γὰρ ὅπως δουλεύω 'γώ, τουτὶ ταχέως με  
 διδάξεις,  
 οὐκ ἔστιν ὅπως οὐχὶ τεθνήξει, κἄν χρηὴ σπλάγχχνων  
 μ' ἀπέχεσθαι.

ΒΔ. ἀκρόασαί νυν, ὦ παππίδιον, χαλάσας ὀλίγον τὸ  
 μέτωπον· 655

καὶ πρῶτον μὲν λόγισαι φαύλως, μὴ ψήφοις, ἀλλ'  
 ἀπὸ χειρός,

τὸν φόρον ἡμῖν ἀπὸ τῶν πόλεων συλλήβδην τὸν  
 προσιόντα·

κἄξω τούτου τὰ τέλη χωρὶς καὶ τὰς πολλὰς  
 ἑκατοστάς,

πρυτανεῖα, μέταλλ', ἀγοράς, λιμένας, μισθοὺς καὶ  
 δημιόπρατα.

τούτων πλήρωμα τάλαντ' ἐγγυὺς δισχίλια γίγνεται  
 ἡμῖν. 660

ἀπὸ τούτου νυν κατάθες μισθὸν τοῖσι δικασταῖς  
 ἐνιαυτοῦ,

ἑξ χιλιάσιν, κοῦπω πλείους ἐν τῇ χώρᾳ κατένασθεν,  
 γίγνεται ὑμῖν ἑκατὸν δήπου καὶ πεντήκοντα  
 τάλαντα.

ΦΙ. οὐδ' ἡ δεκάτη τῶν προσιόντων ἡμῖν ἄρ' ἐρίγνεθ'  
 ὁ μισθός.

ΒΔ. μὰ Δί' οὐ μέντοι.

ΦΙ. καὶ ποῖ τρέπεται δὴ 'πειτα τὰ χρήματα τᾶλλα; 665

ΒΔ. ἐς τούτους τοὺς, "οὐχὶ προδώσω τὸν Ἀθηναίων  
 κολουρτόν,

ἀλλὰ μαχοῦμαι περὶ τοῦ πλήθους αἰεί." σὺ γάρ,  
 ὦ πάτερ, αὐτοὺς

ἄρχειν αἰρεῖ σαυτοῦ, τούτοις τοῖς ῥηματίοις  
 περιπεφθεῖς.

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<sup>a</sup> i.e. as polluted by homicide.





## ARISTOPHANES

καὶ οὗτοι μὲν δωροδοκοῦσιν κατὰ πεντήκοντα  
 τάλαντα  
 ἀπὸ τῶν πόλεων, ἐπαπειλοῦντες τοιαυτὶ κἀνα-  
 φοβοῦντες, 670  
 “ δώσετε τὸν φόρον, ἢ βροντήσας τὴν πόλιν ὑμῶν  
 ἀνατρέψω.”  
 σὺ δὲ τῆς ἀρχῆς ἀγαπᾷς τῆς σῆς τοὺς ἀργελόφους  
 περιτρώγων.  
 οἱ δὲ ξύμμαχοι ὥς ἤσθηνται τὸν μὲν σύρφακα τὸν  
 ἄλλον  
 ἐκ κηθαρίου λαγαριζόμενον καὶ τραγαλίζοντα τὸ  
 μηδέν,  
 σὲ μὲν ἡγοῦνται Κόννου ψῆφον, τούτοισι δὲ  
 δωροφοροῦσιν 675  
 ὕρχας, οἶνον, δάπιδας, τυρόν, μέλι, σήσαμα,  
 προσκεφάλαια,  
 φιάλας, χλανίδας, στεφάνους, ὄρμους, ἐκπώματα,  
 πλουθυγίαν·  
 σοὶ δ’ ὦν ἀρχεῖς, πολλὰ μὲν ἐν γῇ, πολλὰ δ’ ἐφ’  
 ὕγρᾳ πιτυλεύσας,  
 οὐδείς οὐδὲ σκορόδου κεφαλὴν τοῖς ἐψητοῖσι  
 δίδωσιν.  
 \*1. μὰ Δι’ ἀλλὰ παρ’ Εὐχαρίδου καὶ τὸς τρεῖς γ’  
 ἄγλιθας μετέπεμψα. 680  
 ἀλλ’ αὐτὴν μοι τὴν δουλείαν οὐκ ἀποφαίνων  
 ἀποκναίεις.  
 ΒΔ. οὐ γὰρ μεγάλη δουλεία ὅστιν τούτους μὲν ἅπαντας  
 ἐν ἀρχαῖς  
 αὐτούς τ’ εἶναι, καὶ τοὺς κόλακας τοὺς τούτων,  
 μισθοφοροῦντας;  
 σοὶ δ’ ἦν τις δῶν τοὺς τρεῖς ὀβολούς, ἀγαπᾷς· οὓς  
 αὐτὸς ἐλαύνων



# ARISTOPHANES

καὶ πεζομαχῶν καὶ πολιορκῶν ἐκτήσω, πολλὰ  
πονήσας. 685

καὶ πρὸς τούτοις ἐπιταπτόμενος φοιτᾷς, ὃ μάλιστά  
μ' ἀπάγχει,

ὅταν εἰσελθὼν μειράκιόν σοι κατάπυγον, Χαιρέου  
υἱός,

ὥδὲ διαβάς, διακινηθεὶς τῷ σώματι καὶ τρυφε-  
ρανθείς,

ἦκεν εἴπη πρὸς κἂν ὥρᾳ δικάσονθ', ὥς ὅστις ἂν  
ὑμῶν

ὑστερος ἔλθῃ τοῦ σημείου, τὸ τριώβολον οὐ  
κομιεῖται. 690

αὐτὸς δὲ φέρει τὸ συνηγορικόν, δραχμήν, κἂν  
ὑστερος ἔλθῃ.

καὶ κοινωνῶν τῶν ἀρχόντων ἐτέρῳ τινὶ τῶν μεθ'  
ἑαυτοῦ,

ἦν τίς τι διδῶ τῶν φευγόντων, ξυνθέντε τὸ πρᾶγμα  
δύ' ὄντε

ἐσπουδάκατον, κἄθ' ὥς πρίονθ' ὃ μὲν ἔλκει, ὃ δ'  
ἀντενέδωκε.

σὺ δὲ χασκάζεις τὸν κωλακρέτην. τὸ δὲ πραπτό-  
μενόν σε λέληθεν. 695

ΦΙ. ταυτί με ποιοῦσ'; οἷμοι, τί λέγεις; ὥς μου τὸν  
θῖνα ταράττεις,

καὶ τὸν νοῦν μου προσάγεις μᾶλλον, κοῦκ οἶδ' ὃ  
τι χρημά με ποιεῖς.

ΒΔ. σκέψαι τοίνυν ὥς ἐξόν σοι πλουτεῖν καὶ τοῖσιν  
ἅπασιν,

ὑπὸ τῶν αἰὶ δημιζόντων οὐκ οἶδ' ὅποι ἐγκεκύ-  
κλησαι.



## ARISTOPHANES

ὅστις πόλεων ἄρχων πλείστων, ἀπὸ τοῦ Πόντου  
 μέχρι Σαρδοῦς, 700  
 οὐκ ἀπολαύεις πλὴν τοῦθ' ὃ φέρεις ἀκαρῇ, καὶ  
 τοῦτ' ἐρίῳ σοι  
 ἐνστάζουσιν κατὰ μικρὸν αἰεὶ, τοῦ ζῆν ἔνεχ',  
 ὥσπερ ἔλαιον.  
 βούλονται γάρ σε πένητ' εἶναι· καὶ τοῦθ' ὦν  
 εἵνεκ', ἐρῶ σοι,  
 ἵνα γινώσκῃς τὸν τιθασευτήν· κἄθ' ὅταν οὗτός  
 γ' ἐπισίζῃ,  
 ἐπὶ τῶν ἐχθρῶν τιν' ἐπιρρύξας, ἀγρίως αὐτοῖς  
 ἐπιπηδᾷς. 705  
 εἰ γὰρ ἐβούλοντο βίον πορίσαι τῷ δήμῳ, ῥᾷδιον  
 ἦν ἂν.  
 εἰσὶν γε πόλεις χίλιαι, αἱ νῦν τὸν φόρον ἡμῖν  
 ἀπάγουσιν·  
 τούτων εἴκοσιν ἄνδρας βόσκειν εἴ τις προσέταξεν  
 ἐκάστη,  
 δύο μυριάδες τῶν δημοτικῶν ἔζων ἐν πᾶσι λαγῷσι  
 καὶ στεφάνοισιν παντοδαποῖσιν καὶ πυῶ καὶ  
 πυριάτῃ, 710  
 ἄξια τῆς γῆς ἀπολαύοντες καὶ τοῦ Μαραθῶνι  
 τροπαίου.  
 νῦν δ' ὥσπερ ἐλαολόγοι χωρεῖθ' ἅμα τῷ τὸν  
 μισθὸν ἔχοντι.  
 ΦΙ. οἶμοι, τί ποθ' ὥσπερ νάρκη μου κατὰ τῆς χειρὸς  
 καταχέεται,  
 καὶ τὸ ξίφος οὐ δύναμαι κατέχειν, ἀλλ' ἤδη  
 μαλθακός εἰμι.  
 ΒΔ. ἀλλ' ὅποταν μὲν δείσωσ' αὐτοί, τὴν Εὐβοίαν  
 διδόασιν

<sup>a</sup> Sardinia.

715

THE WASPS, 700-715

And you, the lord of such countless towns,  
from Pontus to Sardo,<sup>a</sup> nought obtain  
Save this poor pittance you earn, and this  
they dole you in driblets, grain by grain,  
As though they were dropping oil from wool,  
as much forsooth as will life sustain.  
They MEAN you all to be poor and gaunt,  
and I'll tell you, father, the reason why.  
They want you to know your keeper's hand ;  
and then if he hiss you on to fly  
At some helpless foe, away you go,  
with eager vehemence ready and rough.  
Since if they wished to maintain you well,  
the way to do it were plain enough.  
A thousand cities our rule obey,  
a thousand cities their tribute pay,  
Allot them twenty Athenians each,  
to feed and nourish from day to day,  
And twice ten thousand citizens there,  
are living immersed in dishes of hare,  
With creams and beestings and sumptuous fare,  
and garlands and coronals everywhere,  
Enjoying a fate that is worthy the state,  
and worthy the trophy on Marathon plain.  
Whilst now like gleaners <sup>b</sup> ye all are fain  
to follow along in the paymaster's train.

PH. O what can this strange sensation mean,  
this numbness that over my hand is stealing ?  
My arm no longer can hold the sword :  
I yield, unmanned, to a womanish feeling.

BD. Let a panic possess them, they're ready to give  
Euboea at once for the State to divide.<sup>c</sup>

<sup>b</sup> Lit. "olive-gatherers"; needy folk like our hop-pickers.

<sup>o</sup> i.e. to portion it out among you in "allotments" as κληροῦχοι.

# ARISTOPHANES

ὕμῳ καὶ σῖτον ὑφίστανται κατὰ πεντήκοντα  
 μεδίμνους  
 ποριεῖν· ἔδοσαν δ' οὐπώποτε σοι, πλὴν πρώην  
 πέντε μεδίμνους,  
 καὶ ταῦτα μόλις ξενίας φεύγων ἔλαβες κατὰ  
 χοίνικα, κριθῶν.

ὦν εἴνεκ' ἐγὼ σ' ἀπέκλειον αἰεί,  
 βόσκειν ἐθέλων καὶ μὴ τούτους  
 ἐγχάσκειν σοι στομφάζοντας. 720  
 καὶ νῦν ἀτεχνῶς ἐθέλω παρέχειν  
 ὅ τι βούλει σοι,  
 πλὴν κωλακρέτου γάλα πίνειν.

ΧΘ. ἦ που σοφὸς ἦν ὅστις ἔφασκεν, “πρὶν ἂν ἀμφοῖν  
 μῦθον ἀκούσης, 725  
 οὐκ ἂν δικάσαις.” σὺ γὰρ οὖν νῦν μοι νικᾷν  
 πολλῷ δεδόκησαι·  
 ὥστ' ἤδη τὴν ὀργὴν χαλάσας τοὺς σκίπωνας  
 καταβάλλω.

ἀλλ' ὦ τῆς ἡλικίας ἡμῖν τῆς αὐτῆς συνθιασῶτα,  
 πιθοῦ πιθοῦ λόγοισι, μὴδ' ἄφρων γένη, [στρ.  
 μὴδ' ἀτενῆς ἄγαν ἀτεράμων τ' ἀνήρ. 730  
 εἴθ' ὥφελέν μοι κηδεμῶν ἢ ξυγγενῆς  
 εἶναί τις ὅστις τοιαῦτ' ἐνουθέτει.  
 σοὶ δὲ νῦν τις θεῶν  
 παρὼ νέμφανῆς  
 ξυλλαμβάνει τοῦ πράγματος,  
 καὶ δῆλός ἐστιν εὖ ποιῶν· 735  
 σὺ δὲ παρὼν δέχου.

ΒΔ. καὶ μὴν θρέψω γ' αὐτὸν παρέχων  
 ὅσα πρεσβύτη ξύμφορα, χόνδρον





# ARISTOPHANES

- λείχειν, χλαῖναν μαλακὴν, σισύραν,  
 πόρνην, ἥτις τὸ πέος τρίψει  
 καὶ τὴν ὀσφύν. 740  
 ἀλλ' ὅτι σιγᾷ κοῦδὲν γρύζει,  
 τοῦτ' οὐ δύναται με προσέσθαι.  
 ΧΟ. νενουθέτηκεν αὐτὸν ἐς τὰ πράγμαθ', οἷς [ἀντ.  
 τότε ἔπεμαίνεται· ἔγνωκε γὰρ ἀρτίως,  
 λογίζεται τ' ἐκείνα πάνθ' ἁμαρτίας 745  
 ἃ σοῦ κελεύοντος οὐκ ἐπείθετο.  
 νῦν δ' ἴσως τοῖσι σοῖς  
 λόγοις πείθεται,  
 καὶ σωφρονεῖ μέντοι μεθι-  
 στας ἐς τὸ λοιπὸν τὸν τρόπον  
 πιθόμενός τέ σοι.  
 ΦΙ. ἰὼ μοί μοι.  
 ΒΔ. οὗτος, τί βοᾷς;  
 ΦΙ. μή μοι τούτων μηδὲν ὑπισχνοῦ. 750  
 κείνων ἔραμαι, κεῖθι γενοίμαν,  
 ἵν' ὁ κῆρυξ φησί, "τίς ἀψήφι-  
 στος; ἀνιστάσθω."  
 κἀπισταίην ἐπὶ τοῖς κημοῖς  
 ψηφιζομένων ὁ τελευταῖος. 755  
 σπεῦδ', ὦ ψυχή. ποῦ μοι ψυχή;  
 πάρες, ὦ σκιερὰ. μὰ τὸν Ἡρακλέα,  
 μὴ νῦν ἔτ' ἐγὼ 'ν τοῖσι δικασταῖς  
 κλέπτοντα Κλέωνα λάβοιμι.  
 ΒΔ. ἴθ' ὦ πάτερ, πρὸς τῶν θεῶν, ἐμοὶ πιθοῦ. 760  
 ΦΙ. τί σοι πίθωμαι; λέγ' ὅ τι βούλει, πλὴν ἑνός.  
 ΒΔ. ποίου; φέρ' ἴδω.  
 ΦΙ. τοῦ μὴ δικάζειν. τοῦτο δὲ  
 "Αἰδης διακρινεῖ πρότερον ἢ γὰρ πείσομαι.

# THE WASPS, 739-763

And a good warm rug, and a handmaid fair,  
To chafe and cherish his limbs with care.  
—But I can't like this, that he stands so mute,  
And speaks not a word nor regards my suit.

CH. 'Tis that his soberer thoughts review  
The frenzy he indulged so long,  
And (what he would not yield to you)  
He feels his former life was wrong.  
Perchance he'll now amend his plan,  
Unbend his age to mirth and laughter,  
A better and a wiser man  
By your advice he'll live hereafter.

PH. O misery ! O misery !

BD. O father, why that dolorous cry ?

PH. Talk not of things like these to me ! <sup>a</sup>

*Those are my pleasures, there would I be  
Where the Usher cries*

*Who has not voted ? let him arise.*

And O that the last of the voting band  
By the verdict-box I could take my stand.

On, on, my soul ! why, where is she gone ?

Hah ! by your leave, my shadowy one !

Zounds, if I catch when in Court I'm sitting

Cleon again a theft committing !

BD. O father, father, by the Gods comply.

PH. Comply with what ? name any wish, save one.

BD. Save what, I prithee ?

PH. Not to judge ; but that  
Hades shall settle ere my soul comply.

<sup>a</sup> “ P. breaks his tragic silence, and gives utterance to a cento of scraps from the *Hippolytus Velatus*, *Alcestis*, *Bellerophon*, and probably other plays of Euripides ” R.

# ARISTOPHANES

- ΒΔ. σὺ δ' οὖν, ἐπειδὴ τοῦτο κεχάρηκας ποιῶν,  
ἐκείσε μὲν μηκέτι βιάδιζ', ἀλλ' ἐνθάδε 765  
αὐτοῦ μένων δικάζει τοῖσιν οἰκέταις.
- ΦΙ. περὶ τοῦ; τί ληρεῖς;
- ΒΔ. ταῦθ', ἅπερ ἐκεῖ πράττεται.  
ὅτι τὴν θύραν ἀνέωξεν ἡ σηκὶς λάθρα,  
ταύτης ἐπιβολὴν ψηφιεῖ μίαν μόνην.  
πάντως δὲ καὶ ταῦτ' ἔδρας ἐκάστοτε. 770  
καὶ ταῦτα μὲν νυν εὐλόγως, ἦν ἐξέχη  
εἴλη κατ' ὀρθρον, ἡλιάσει πρὸς ἥλιον·  
ἐὰν δὲ νίφη, πρὸς τὸ πῦρ καθήμενος,  
ῥοντος, εἴσει· καὶ ἔγρη μεσημβρινός,  
οὐδεὶς σ' ἀποκλείσει θεσμοθέτης τῇ κυγκλίδι. 775
- ΦΙ. τουτί μ' ἀρέσκει.
- ΒΔ. πρὸς δὲ τούτοις γ', ἦν δίκην  
λέγη μακράν τις, οὐχὶ πεινῶν ἀναμενεῖς,  
δάκνων σεαυτὸν καὶ τὸν ἀπολογούμενον.
- ΦΙ. πῶς οὖν διαγιγνώσκειν καλῶς δυνήσομαι  
ὥσπερ πρότερον τὰ πράγματ', ἔτι μασώμενος; 780
- ΒΔ. πολλῶ γ' ἄμεινον· καὶ λέγεται γὰρ τουτογί,  
ὥς οἱ δικασταὶ ψευδομένων τῶν μαρτύρων  
μόλις τὸ πρᾶγμ' ἔγνωσαν ἀναμασώμενοι.
- ΦΙ. ἀνά τοί με πείθεις. ἀλλ' ἐκεῖν' οὐπω λέγεις,  
τὸν μισθὸν ὁπόθεν λήψομαι.
- ΒΔ. παρ' ἐμοῦ.
- ΦΙ. καλῶς, 785  
ὅτι κατ' ἐμαυτὸν κοῦ μεθ' ἐτέρου λήψομαι.  
αἴσχιστα γάρ τοί μ' εἰργάσατο Λυσίστρατος  
ὁ σκωπτόλης. δραχμὴν μετ' ἐμοῦ πρώην λαβών,  
ἐλθὼν διεκερματίζετ' ἐν τοῖς ἰχθύσιν,

<sup>a</sup> εὐλόγως, "appropriately." A. is paving the way for a double pun. "In fine weather ἡλιάσει (play the Heliast) πρὸς ἥλιον, in 484

# THE WASPS, 764-789

- BD. Well but if these are really your delights,  
Yet why go *There*? why not remain at home  
And sit and judge among your household here?
- PH. Folly! judge what?
- BD. The same as *There* you do.  
Suppose you catch your housemaid on the sly  
Opening the door: fine her for that, one drachma.  
That's what you did at every sitting *There*.  
And very aptly,<sup>a</sup> if the morning's fine,  
You'll fine your culprits, sitting in the sun.  
In snow, enter your judgements by the fire  
While it rains on: and—though you sleep till midday,  
No archon here will close the door against you.
- PH. Hah! I like that.
- BD. And then, however long  
An orator prosed on, no need to fast,  
Worrying yourself (ay, and the prisoner too).
- PH. But do you really think that I can judge  
As well as now, whilst eating and digesting?
- BD. As well? much better. When there's reckless  
swearing,  
Don't people say, what time and thought and trouble  
It took the judges to digest the case?
- PH. I'm giving in. But you've not told me yet  
How I'm to get my pay.
- BD. I'll pay you.
- PH. Good,  
Then I shall have mine to myself, alone;  
For once Lysistratus, the funny fool,  
Played me the scurviest trick. We'd got one drachma  
Betwixt us two: he changed it at the fish-stall;

wet weather *εἰσει*, which is really from *εἰσομαι* (*Pl.* 647) and is explained by the Scholiasts as *δικάσεις*, but upon which A. plays as if it were from *εἰσεῖμι*, 'you shall go indoors': R.

# ARISTOPHANES

καῖπειτ' ἐπέθηκε τρεῖς λοπίδας μοι κεστρέων· 790  
 καὶ γὰρ ἑκάψ'· ὀβολοὺς γὰρ ὠόμην λαβεῖν·  
 καὶ τα βδελυχθεῖς ὀσφρόμενος ἐξέπτυσσα·  
 καὶ θ' εἶλκον αὐτόν.

ΒΔ. ὁ δὲ τί πρὸς ταῦτ' εἶφ';  
 ΦΙ. ὅ τι;

ἀλεκτρυόνος μ' ἔφασκε κοιλίαν ἔχειν·  
 “ταχὺ γοῦν καθέψεις τὰργύριον,” ἥ δ' ὅς λέγων. 795

ΒΔ. ὀρᾷς ὅσον καὶ τοῦτο δῆτα κερδανεῖς;

ΦΙ. οὐ πάνυ τι μικρόν. ἀλλ' ὅπερ μέλλεις ποίει.

ΒΔ. ἀνάμενέ νυν· ἐγὼ δὲ ταῦθ' ἤξω φέρων.

ΦΙ. ὄρα τὸ χρῆμα· τὰ λόγι' ὥς περαίνεται.  
 ἡκηκόειν γὰρ ὥς Ἀθηναῖοί ποτε 800

δικάσοιεν ἐπὶ ταῖς οἰκίαισι τὰς δίκας,  
 καὶ τοῖς προθύροις ἀνοικοδομήσοι πᾶς ἀνὴρ  
 αὐτῷ δικαστηρίδιον μικρόν πάνυ,  
 ὥσπερ Ἑκάταιον, πανταχοῦ πρὸ τῶν θυρῶν.

ΒΔ. ἰδού, τί ἔτ' ἐρεῖς; ὥς ἅπαντ' ἐγὼ φέρω 805  
 ὅσαπέρ γ' ἔφασκον, καὶ τι πολλῷ πλείονα.  
 ἀμὲς μὲν, ἣν οὐρητιάσης, αὐτῇ  
 παρὰ σοὶ κρεμήσεται ἐγγὺς ἐπὶ τοῦ παττάλου.

ΦΙ. σοφόν γε τουτὶ καὶ γέροντι πρόσφορον  
 ἐξεύρες ἀτεχνῶς φάρμακον στραγγουρίας. 810

ΒΔ. καὶ πῦρ γε τουτί, καὶ προσέστηκεν φακῇ,  
 ροφεῖν ἐὰν δέη τι.

ΦΙ. τοῦτ' αὖ δεξιόν·  
 καὶ γὰρ πυρέττω, τόν γε μισθὸν λήψομαι.  
 αὐτοῦ μένων γὰρ τὴν φακὴν ροφήσομαι.  
 ἀτὰρ τί τὸν ὄρνιν ὥς ἔμ' ἐξηνέγκατε; 815

# THE WASPS, 790-815

Then laid me down three mullet scales : and I,  
I thought them obols, popped them in my mouth <sup>a</sup> ;  
O the vile smell ! O la ! I spat them out  
And collared <sup>b</sup> him.

BD. And what said he ?

PH. The rascal !

He said I'd got the stomach of a cock.  
*You'll soon digest hard coin*, he says, says he.

BD. Then there again you'll get a great advantage.

PH. Ay, ay, that's something : let's begin at once.

BD. Then stop a moment whilst I fetch the traps.

PH. See here now, how the oracles come true.

Oft have I heard it said that the Athenians  
One day would try their lawsuits in their homes,  
That each would have a little Courtlet built  
For his own use, in his own porch, before  
His entrance, like a shrine of Hecate.<sup>c</sup>

BD. (*Bustling in with a quantity of judicial properties*)

Now then I hope you're satisfied : I've brought  
All that I promised, and a lot besides.

See here I'll hang this vessel on a peg,  
In case you want it as the suit proceeds.

PH. Now that I call extremely kind and thoughtful,

And wondrous handy for an old man's needs.

BD. And here's a fire, and gruel set beside it,

All ready when you want it.

PH. Good again.

Now if I'm feverish I shan't lose my pay,  
For here I'll sit, and sip my gruel too.

But why in the world have ye brought me out the  
cock ?

<sup>a</sup> For carrying money in the mouth *cf.* B. 503, E. 818.

<sup>b</sup> ελκον = *in ius trahebam*.

<sup>c</sup> Small images or shrines of Hecate set up before the doors  
that, as representing the Moon, she might guard them at night.

# ARISTOPHANES

- ΒΔ. ἵνα γ', ἣν καθεύδης ἀπολογουμένου τινός,  
ἄδων ἄνωθεν ἐξεγείρη σ' οὔτοσί.
- ΦΙ. ἐν ἔτι ποθῶ, τὰ δ' ἄλλ' ἀρέσκει μοι.
- ΒΔ. τὸ τί;
- ΦΙ. θῆρῶν εἴ πως ἐκκομίσεις τὸ τοῦ Λύκου.
- ΒΔ. πάρεστι τουτί, καὺτὸς ἄναξ οὔτοσί. 820
- ΦΙ. ὦ δέσποθ' ἥρως, ὡς χαλεπὸς ἄρ' ἦσθ' ἰδεῖν.
- ΒΔ. οἶόσπερ ἡμῖν φαίνεται—Κλεώνυμος.
- ΞΑ. οὔκουν ἔχει γ' οὐδ' αὐτὸς ἥρως ὦν ὄπλα.
- ΒΔ. εἰ θᾶπτον ἐκαθίζου σύ, θᾶπτον ἂν δίκην  
ἐκάλουν.
- ΦΙ. 825  
κάλει νυν, ὡς κάθημαι ἔγῳ πάλαι.
- ΒΔ. φέρε νυν, τίν' αὐτῷ πρῶτον εἰσαγάγω δίκην;  
τί τίς κακὸν δέδρακε τῶν ἐν τῇ οἰκίᾳ;  
ἢ Θρᾶττα προσκαύσασα πρώην τὴν χύτραν
- ΦΙ. ἐπίσχεσ οὔτος· ὡς ὀλίγου μ' ἀπώλεσας.  
ἄνευ δρυφάκτου τὴν δίκην μέλλεις καλεῖν, 830  
ὃ πρῶτον ἡμῖν τῶν ἱερῶν ἐφαίνετο;
- ΒΔ. μὰ τὸν Δί' οὐ πάρεστιν.
- ΦΙ. 835  
ἀλλ' ἐγὼ δραμῶν  
αὐτὸς κομιοῦμαι τό γε παραντίκ' ἐνδοθεν.
- ΒΔ. τί ποτε τὸ χρημ'; ὡς δεινὸν ἢ φιλοχωρία.
- ΞΑ. βάλλ' ἐς κόρακας. τοιουτονὶ τρέφειν κύνα. 835
- ΒΔ. τί δ' ἔστιν ἐτεόν;
- ΞΑ. 840  
οὐ γὰρ ὁ Λάβης ἀρτίως  
ὁ κύων παράξας εἰς τὸν ἱπνὸν ἀναρπάσας  
τροφαλίδα τυροῦ Σικελικὴν κατεδήδοκεν;
- ΒΔ. τοῦτ' ἄρα πρῶτον τὰδίκημα τῷ πατρὶ  
εἰσακτέον μοι· σὺ δὲ κατηγορεῖ παρών.

<sup>a</sup> Cf. 389. B. here produces a little image of him.

<sup>b</sup> A surprise; for C. was a notorious coward; cf. 19.

<sup>c</sup> φιλοχωρία describes the attachment to his old haunts which makes him run after "a railing" such as was used in the law  
488



# THE WASPS, 816-840

- BD. To wake you, father, crowing over head  
In case you're dozing whilst a prisoner pleads.
- PH. One thing I miss, and only one.
- BD. What's that?
- PH. If you could somehow fetch the shrine of Lycus <sup>a</sup>!
- BD. Here then it is, and here's the king in person.
- PH. O hero lord, how stern you are to see!
- BD. Almost, methinks, like our—Cleonymus.<sup>b</sup>
- XA. Ay, and 'tis true the hero has no shield!
- BD. If you got seated sooner, I should sooner  
Call a suit on.
- PH. Call on, I've sat for ages.
- BD. Let's see: what matter shall I bring on first?  
Who's been at mischief of the household here?  
That careless Thratta now, she charred the pitcher.
- PH. O stop, for goodness' sake! you've all but killed me.  
What! call a suit on with no railing here,  
Always the first of all our sacred things?
- BD. No more there is, by Zeus.
- PH. I'll run myself  
And forage out whatever comes to hand.
- BD. Heyday! where now? The strange infatuation! <sup>c</sup>
- XA. Psha! rot the dog! To keep a cur like this!
- BD. What's happened now?
- XA. Why, has not Labes <sup>d</sup> here  
Got to the kitchen safe, and grabbed a cheese,  
A rich Sicilian cheese, and bolted it?
- BD. Then that's the first indictment we'll bring on  
Before my father: you shall prosecute.

courts to separate the dicasts from the general public. If the meaning is right, the "railing" is = *cancelli*, from which we derive "chancellor." While P. is gone a sudden scuffle takes place within and the voice of Xanthias is heard exclaiming at a dog.

<sup>a</sup> From λαμβάνω, like our "Grip" or "Pincher," and with a play on Laches (cf. 240).

# ARISTOPHANES

- ΞΑ. μὰ Δι' οὐκ ἔγωγ'. ἀλλ' ἄτερός φησιν Κύων  
κατηγορήσειν, ἣν τις εἰσάγῃ γραφήν.
- ΒΔ. ἴθι νυν, ἄγ' αὐτὸν δεῦρο.
- ΞΑ. ταῦτα χρὴ ποιεῖν.
- ΒΔ. τουτὶ τί ἐστι;
- ΦΙ. χοιροκομείον Ἑστίας.
- ΒΔ. εἴθ' ἱεροσυλήσας φέρεις;
- ΦΙ. οὐκ, ἀλλ' ἵνα 845  
ἀφ' Ἑστίας ἀρχόμενος ἐπιτρίψω τινά.  
ἀλλ' εἴσαγ' ἀνύσας· ὡς ἐγὼ τιμᾶν βλέπω.
- ΒΔ. φέρε νυν, ἐνέγκω τὰς σανίδας καὶ τὰς γραφάς.
- ΦΙ. οἴμοι, διατρίβεις κάπολεῖς τριψημερῶν.  
ἐγὼ δ' ἀλοκίζειν ἐδεόμην τὸ χωρίον. 850
- ΒΔ. ἰδοῦ.
- ΦΙ. κάλει νυν.
- ΒΔ. ταῦτα δή.
- ΦΙ. τίς οὐτοσὶ  
ὁ πρῶτός ἐστιν;
- ΒΔ. ἐς κόρακας, ὡς ἄχθομαι,  
ὁτιῇ πελαθόμην τοὺς καδίσκους ἐκφέρειν.
- ΦΙ. οὗτος σὺ ποῖ θεῖς;
- ΒΔ. ἐπὶ καδίσκους.
- ΦΙ. μηδαμῶς.  
ἐγὼ γὰρ εἶχον τούσδε τοὺς ἀρυστίχους. 855
- ΒΔ. κάλλιστα τοῖνον· πάντα γὰρ πάρεστι νῶν  
ὄσων δεόμεθα, πλὴν γε δὴ τῆς κλεψύδρας.
- ΦΙ. ἦδὲ δὲ δὴ τίς ἐστιν; οὐχὶ κλεψύδρα;
- ΒΔ. εὖ γ' ἐκπορίζεις αὐτὰ κάπιχωρίως.

<sup>a</sup> Κύων = Κλέων.

<sup>b</sup> That pigs might be kept within the precincts of the house is clear from P. 1106. How the fence which encloses them is specially connected with Ἑστία is not plain, but the name seems 490.

# THE WASPS, 841-859

- XA. Thank you, not I. This other Cur <sup>a</sup> declares  
If there's a charge, he'll prosecute with pleasure.
- BD. Bring them both here.
- XA. Yes, yes, sir, so I will.
- BD. (*To Phil.*) Hallo, what's this?
- PH. Pig-railings from the hearth.
- BD. Sacrilege, eh?
- PH. No, but I'd trounce some fellow  
(As the phrase goes) even from the very hearth.<sup>b</sup>  
So call away : I'm keen for passing sentence.
- BD. Then now I'll fetch the cause-lists and the pleadings.
- PH. O these delays ! You weary and wear me out.  
I've long been dying to commence my furrows.<sup>c</sup>
- BD. Now then !
- PH. Call on.
- BD. Yes, certainly.
- PH. And who  
Is first in order ?
- BD. Dash it, what a bother !  
I quite forgot to bring the voting-urns.
- PH. Goodness ! where now ?
- BD. After the urns.
- PH. Don't trouble,  
I'd thought of that. I've got these ladling-bowls.
- BD. That's capital : then now methinks we have  
All that we want. No, there's no water-piece.
- PH. Water-piece, quotha ! pray what call you this ? <sup>d</sup>
- BD. Well thought on, father : and with shrewd home wit.

introduced because at festivals the first libation was poured and the firstlings of the sacrifice were offered to 'Εστία. Hence the phrase ἀφ' 'Εστίας ἀρχεσθαι came to mean "make a happy beginning," and B. wishes to do this by "trouncing someone."

<sup>a</sup> The condemning line on his πινάκιον, cf. 106 and Introd.

<sup>d</sup> He points to the ἀντὶς which his son had brought, 807, and which is to take the place of the κλειψύδρα or water-clock by which the orators spoke.

# ARISTOPHANES

ἀλλ' ὥς τάχιστα πῦρ τις ἐξενεγκάτω 860  
καὶ μυρρίνας καὶ τὸν λιβανωτὸν ἔνδοθεν,  
ὅπως ἂν εὐζώμεσθα πρῶτα τοῖς θεοῖς.

ΧΟ. καὶ μὴν ἡμεῖς ἐπὶ ταῖς σπονδαῖς  
καὶ ταῖς εὐχαῖς  
φήμην ἀγαθὴν λέξομεν ὑμῖν, 865  
ὅτι γενναίως ἐκ τοῦ πολέμου  
καὶ τοῦ νείκους ξυνέβητον.

ΒΔ. εὐφημία μὲν πρῶτα νῦν ὑπαρχέτω. [στρ.]

ΧΟ. ὦ Φοῖβ' Ἀπολλὸν Πύθι', ἐπ' ἀγαθῇ τύχῃ 870  
τὸ πρᾶγμ' ὃ μηχανᾶται  
ἔμπροσθεν οὗτος τῶν θυρῶν,  
ἅπασιν ἡμῖν ἀρμόσαι  
παυσαμένοις πλάνων.  
'Ἰήε Παιάν.

ΒΔ. ὦ δέσποτ' ἀναξ, γεῖτον Ἀγνιεῦ τοῦμοῦ προθύρου 875  
προπύλαιε,  
δέξαι τελετὴν καινὴν, ὧναξ, ἣν τῷ πατρὶ καινο-  
τομοῦμεν.  
παῦσόν τ' αὐτοῦ τοῦτο τὸ λίαν στρυφνὸν καὶ  
πρίνυνον ἦθος,  
ἀντὶ σιραίου μέλιτος μικρὸν τῷ θυμιδίῳ παραμίξας·  
ἦδη δ' εἶναι τοῖς ἀνθρώποις  
ἥπιον αὐτόν,  
τοὺς φεύγοντάς τ' ἐλεεῖν μᾶλλον 880  
τῶν γραψαμένων  
καπιδακρύνειν ἀντιβολούντων,

<sup>a</sup> The obelisk in honour of Apollo which stood in the street (ἀγνιά) at the entrance.

<sup>b</sup> The difficulty is that σίραιον, a boiled down wine (defrutum),  
492

## THE WASPS, 860-882

Ho, there within ! some person bring me out  
A pan of coals, and frankincense, and myrtle,  
That so our business may commence with prayer.

CH.        We too, as ye offer the prayer and wine,  
             We too will call on the Powers Divine  
             To prosper the work begun ;  
             For the battle is over and done,  
             And out of the fray and the strife to-day  
             Fair peace ye have nobly won.

BD.        Now hush all idle words and sounds profane.

CH.        O Pythian Phoebus, bright Apollo, deign  
             To speed this youth's design  
             Wrought here, these gates before,  
             And give us from our wanderings rest  
             And peace for evermore.

*(The shout of Io Paean is raised.)*

BD.        Agueius <sup>a</sup> ! my neighbour and hero and lord !  
             who dwellest in front of my vestibule gate,  
I pray thee be graciously pleased to accept  
             the rite that we new for my father create.  
O bend to a pliant and flexible mood  
             the stubborn and resolute oak of his will,  
And into his heart, so crusty and tart,  
             a trifle of honey for syrup <sup>b</sup> instil.  
Endue him with sympathies wide,  
             A sweet and humane disposition,  
Which leans to the side of the wretch that is tried,  
             And weeps at a culprit's petition.

is regularly described as "sweet." R. suggests that there is a play on *θύμδιον* "temper" and *θύμλδιον*, the diminutive of *θύμος*, a herb much eaten by the Athenian poor (*Pl.* 253). "Mix," prays Bdelycleon, "honey with his temper, *θύμλδιον*, as he is wont to mix mulled wine with his salad, *θύμλδιον*."

# ARISTOPHANES

καὶ παυσάμενον τῆς δυσκολίας  
ἀπὸ τῆς ὀργῆς  
τὴν ἀκαλήφην ἀφελέσθαι.

ΧΟ. ξυνευχόμεσθα [ταῦτά] σοι καπάδομεν [ἀντ. 885]  
νέαισιν ἀρχαῖς, εἵνεκα τῶν προλελεγμένων.

εὖνοι γάρ ἐσμεν ἐξ οὗ  
τὸν δῆμον ἡσθόμεσθά σου  
φιλοῦντος ὡς οὐδεὶς ἀνὴρ  
τῶν γε νεωτέρων.

ΒΔ. εἴ τις θύρασιν ἡλιαστής, εἰσίστω· 890  
ὡς ἡνίκ' ἂν λέγωσιν, οὐκ ἐσφρήσομεν.

ΦΙ. τίς ἄρ' ὁ φεύγων οὗτος; ὅσον ἀλώσεται.

ΒΔ. ἀκούετ' ἤδη τῆς γραφῆς. "ἐγράψατο 895  
Κύων Κυδαθηναεὺς Λάβητ' Αἰζωνέα,  
τὸν τυρὸν ἀδικεῖν ὅτι μόνος κατήσθιεν  
τὸν Σικελικόν. τίμημα κλωὸς σύκινος."

ΦΙ. θάνατος μὲν οὖν κύνειος, ἦν ἅπαξ ἀλῶ.

ΒΔ. καὶ μὴν ὁ φεύγων οὗτοσὶ Λάβης πάρα.

ΦΙ. ὦ μιαρὸς οὗτος· ὡς δὲ καὶ κλέπτον βλέπει· 900  
οἶον σεσηρῶς ἐξαπατήσῃ μ' οἶεται.  
ποῦ δ' οὖν ὁ διώκων, ὁ Κυδαθηναεὺς Κύων;

ΚΥΩΝ. αὖ αὖ.

ΒΔ. πάρεστιν.

ΞΑ. ἕτερος οὗτος αὖ Λάβης,  
ἀγαθὸς γ' ὑλακτεῖν καὶ διαλείχειν τὰς χύτρας.

ΒΔ. σίγα, κάθιζε, σὺ δ' ἀναβὰς κατηγορεῖ. 905

ΦΙ. φέρε νυν, ἅμα τήνδ' ἐγγχεάμενος καὶ γὰρ ῥοφῶ.

ΞΑ. τῆς μὲν γραφῆς ἠκούσαθ' ἦν ἐγραψάμεν,  
ἄνδρες δικασταί, τουτονί. δεινότατα γὰρ

<sup>a</sup> After the solemn prayers, etc. (863 seq.) the judicial proceedings now commence, B. as the *ἀγρινξ* or usher of the Court first making the customary proclamation.

# THE WASPS, 883-908

From harshness and anger to turn,  
 May it now be his constant endeavour,  
 And out of his temper the stern  
 Sharp sting of the nettle to sever.

CH. We in thy prayers combine, and quite give in  
 To the new rule, for the aforesaid reasons.

Our heart has stood our friend  
 And loved you, since we knew  
 That you affect the people more  
 Than other young men do.

BD. Is any Justice out there ? let him enter.<sup>a</sup>  
 We shan't admit him when they've once begun.

PH. Where is the prisoner fellow ? won't he catch it !

BD. O yes ! attention ! (*Reads the indictment*)

*Cur of Cydathon*

*Hereby accuses Labes of Aexone,  
 For that, embezzling a Sicilian cheese,  
 Alone he ate it. Fine,<sup>b</sup> one fig-tree collar.*

PH. Nay, but a dog's death, an' he's once convicted.

BD. Here stands, to meet the charge, the prisoner Labes.

PH. O the vile wretch ! O what a thievish look !

See how he grins, and thinks to take me in.

Where's the Accuser, Cur of Cydathon ?

CUR. Bow !

BD. Here he stands.

XA. Another Labes this,  
 Good dog to yelp and lick the platters clean.

BD. St ! take your seat. (*To Cur*)

Go up and prosecute.

PH. Meanwhile I'll ladle out and sip my gruel.

XA.<sup>c</sup> Ye have heard the charge, most honourable judges,  
 I bring against him. Scandalous the trick

<sup>b</sup> The penalty proposed by the prosecutor.

<sup>c</sup> Xanthias here speaks for Κύων (= Κλέων).

# ARISTOPHANES

- ἔργων δέδρακε καὶ μέ καὶ τὸ ῥυππαπαῖ.  
 ἀποδρὰς γὰρ ἐς τὴν γωνίαν τυρὸν πολὺν 910  
 κατεσικέλιζε κἀνέπλητ' ἐν τῷ σκότῳ.
- ΦΙ. νῆ τὸν Δί', ἀλλὰ δηλὸς ἐστ'· ἔμοιγέ τοι  
 τυροῦ κάκιστον ἀρτίως ἐνήρυγεν  
 ὁ βδελυρὸς οὖτος.
- ΞΑ. κοῦ μετέδωκ' αἰτοῦντί μοι.  
 καίτοι τίς ὑμᾶς εὖ ποιεῖν δυνήσεται, 915  
 ἦν μὴ τι κάμοί τις προβάλλη τῷ κυνί;
- ΦΙ. οὐδὲν μετέδωκεν; οὐδὲ τῷ κοινῷ γ' ἐμοί.  
 θερμὸς γὰρ ἀνὴρ οὐδὲν ἦττον τῆς φακῆς.
- ΒΔ. πρὸς τῶν θεῶν, μὴ προκαταγίγνωσκ', ὦ πάτερ,  
 πρὶν ἂν γ' ἀκούσης ἀμφοτέρων.
- ΦΙ. ἀλλ', ὦγαθέ, 920  
 τὸ πρᾶγμα φανερόν ἐστιν· αὐτὸ γὰρ βοᾷ.
- ΞΑ. μὴ νυν ἀφήτέ γ' αὐτόν, ὥς ὄντ' αὖ πολὺ  
 κυνῶν ἀπάντων ἄνδρα μονοφαγίστατον,  
 ὅστις περιπλεύσας τὴν θυεῖαν ἐν κύκλῳ  
 ἐκ τῶν πόλεων τὸ σκῆρον ἐξεδήδοκεν. 925
- ΦΙ. ἐμοὶ δέ γ' οὐκ ἔστ' οὐδὲ τὴν ὑδρίαν πλάσαι.
- ΞΑ. πρὸς ταῦτα τοῦτον κολάσας· οὐ γὰρ ἂν ποτε  
 τρέφειν δύναιτ' ἂν μία λόχμη κλέπτα δύο·  
 ἵνα μὴ κεκλάγγω διὰ κενῆς ἄλλως ἐγώ·  
 εἰ δὲ μή, τὸ λοιπὸν οὐ κεκλάγγξομαι. 930
- ΦΙ. ἰοῦ ἰοῦ.  
 ὅσας κατηγόρησε τὰς πανουργίας.  
 κλέπτον τὸ χρῆμα τάνδρός· οὐ καὶ σοὶ δοκεῖ,  
 ὦλεκτρυνόν; νῆ τὸν Δί', ἐπιμύει γέ τοι.

<sup>a</sup> τὸ ῥυππαπαῖ, the measured cry to which sailors rowed (cf. F. 1073); here put for the sailors themselves.

<sup>b</sup> Cf. K. 1017, where Cleon claims to be the "watch-dog" of



# THE WASPS, 909-934

- He played us all, me and the Sailor-laddies.<sup>a</sup>  
 Alone, in a corner, in the dark, he gorged,  
 And munched, and crunched, and Siciliced the cheese!
- PH. Pheugh! the thing's evident: the brute this instant  
 Breathed in my face the filthiest whiff of cheese.  
 O the foul skunk!
- XA. And would not give me any,  
 Not though I asked. Yet can *he* be your friend  
 Who won't throw anything to Me, the dog<sup>b</sup>?
- PH. Not give you any! No, nor Me, the state.  
 The man's a regular scorcher, (*burns his mouth*)  
 like this gruel.
- BD. Come don't decide against us, pray don't, father,  
 Before you've heard both sides.
- PH. But, my dear boy,  
 The thing's self-evident, speaks for itself.
- XA. Don't let him off; upon my life he is  
 The most lone-eatingest dog that ever was.<sup>c</sup>  
 The brute went coasting round and round the mortar,<sup>d</sup>  
 And snapped up all the rind off all the cities.
- PH. And I've no mortar even to mend my pitcher!
- XA. So then be sure you punish him. For why?  
 One bush, they say, can never keep two thieves.  
 Lest I should bark, and bark, and yet get nothing.  
 And if I do I'll never bark again.
- PH. Soh! soh!  
 Here's a nice string of accusations truly!  
 A rare thief of a man! You think so too,  
 Old gamecock? Ay, he winks his eye, he thinks so.

the state. In the next line P. as a representative of the dicastery claims to be the State itself.

<sup>a</sup> Apparently here the pan in which the cheese was kept. *σκήρον* is some hard stuff from which cement could be made, and also the rind of cheese. "In translating I have been obliged to transfer the play on words from *σκήρον* to *θυελα*": R.

# ARISTOPHANES

- ὁ θεσμοθέτης. ποῦ 'σθ' οὗτος; ἀμίδα μοι δότω. 935
- ΒΔ. αὐτὸς καθελού· τοὺς μάρτυρας γὰρ ἐσκαλῶ.  
 Λάβητι μάρτυρας παρεῖναι, τρύβλιον,  
 δοίδυκα, τυρόκνηστιν, ἐσχάραν, χύτραν,  
 καὶ τᾶλλα τὰ σκεύη τὰ προσκεκαυμένα.  
 ἀλλ' ἔτι σύ γ' οὐρεῖς καὶ καθίζεις οὐδέπω; 940
- ΦΙ. τοῦτον δέ γ' οἴμ' ἐγὼ χεσεῖσθαι τήμερον.
- ΒΔ. οὐκ αὖ σὺ παύσει χαλεπὸς ὢν καὶ δύσκολος,  
 καὶ ταῦτα τοῖς φεύγουσιν, ἀλλ' ὁδᾶξ ἔχει;  
 ἀνάβαν', ἀπολογοῦ. τί σεσιώπηκας; λέγε.
- ΦΙ. ἀλλ' οὐκ ἔχειν οὗτός γ' ἔοικεν ὃ τι λέγῃ. 945
- ΒΔ. οὐκ, ἀλλ' ἐκεῖνό μοι δοκεῖ πεπονθέναι,  
 ὅπερ ποτὲ φεύγων ἔπαθε καὶ Θουκυδίδης·  
 ἀπόπληκτος ἐξαίφνης ἐγένετο τὰς γνάθους.  
 πάρεχ' ἐκποδῶν. ἐγὼ γὰρ ἀπολογησομαι.  
 Χαλεπὸν μὲν, ὦνδρες, ἐστὶ διαβεβλημένου 950  
 ὑπεραποκρίνεσθαι κυνός· λέξω δ' ὁμως.  
 ἀγαθὸς γάρ ἐστι καὶ διώκει τοὺς λύκους.
- ΦΙ. κλέπτῃς μὲν οὖν οὗτός γε καὶ ξυνωμότης.
- ΒΔ. μὰ Δί', ἀλλ' ἄριστός ἐστι τῶν νυνὶ κυνῶν,  
 οἷός τε πολλοῖς προβατίοις ἐφεστάναι. 955
- ΦΙ. τί οὖν ὄφελος, τὸν τυρὸν εἰ κατεσθίει;
- ΒΔ. ὅτι σοῦ προμάχεται καὶ φυλάττει τὴν θύραν  
 καὶ τᾶλλ' ἄριστός ἐστιν· εἰ δ' ὑφείλετο,  
 ξύγγνωθι. κιθαρίζειν γὰρ οὐκ ἐπίσταται.
- ΦΙ. ἐγὼ δ' ἐβουλόμην ἄν οὐδὲ γράμματα, 960  
 ἵνα μὴ κακουργῶν ἐνέγραφ' ἡμῖν τὸν λόγον.
- ΒΔ. ἄκουσον ὦ δαιμόνιέ μου τῶν μαρτύρων.

\* "Laches, a plain blunt man, and no orator as Cleon was, is so taken aback by the charges brought against him, that he has not a word to say": R. <sup>b</sup> Cf. A. 703.

\* Apparently proverbial, for "he has never had much education" or the like.

THE WASPS, 935-962

- Archon ! Hi, fellow, hand me down the vessel.  
BD. Reach it yourself ; I'll call my witnesses.  
The witnesses for Labes, please stand forward !  
Pot, pestle, grater, brazier, water-jug,  
And all the other scarred and charred utensils.  
(To *Phil.*)  
Good heavens, sir, finish there, and take your seat !  
PH. I guess I'll finish *him* before I've done.  
BD. What ! always hard and pitiless, and that  
To the prisoners, always keen to bite !  
(To *Labes*)  
Up, plead your cause : what, quite dumbfounded <sup>a</sup> ?  
speak.  
PH. Seems he's got nothing in the world to say.  
BD. Nay, 'tis a sudden seizure, such as once  
Attacked Thucydides <sup>b</sup> when brought to trial.  
'Tis tongue-paralysis that stops his jaws.  
(To *Labes*)  
Out of the way ! I'll plead your cause myself.  
O sirs, 'tis hard to argue for a dog  
Assailed by slander : nevertheless, I'll try.  
'Tis a good dog, and drives away the wolves.  
PH. A thief I call him, and CONSPIRATOR.  
BD. Nay, he's the best and worthiest dog alive,  
Fit to take charge of any number o' sheep.  
PH. What use in that, if he eat up the cheese ?  
BD. Use ! why, he fights your battles, guards your door ;  
The best dog altogether. If he filched,  
Yet O forgive : he never learnt the lyre.<sup>c</sup>  
PH. I would to heaven he had never learned his letters,  
Then he'd not given us all this tiresome speech.<sup>d</sup>  
BD. Nay, nay, sir, hear my witnesses, I beg.

<sup>a</sup> The dog, says the Scholiast, is supposed to have " given his advocate a written speech."

# ARISTOPHANES

ἀνάβηθι, τυρόκνηστι, καὶ λέξον μέγα·  
σὺ γὰρ ταμιεύουσι ἔτυχες. ἀποκρίναι σαφῶς,  
εἰ μὴ κατέκνησας τοῖς στρατιώταις ἄλαβες.  
φησὶ κατακνήσαι.

965

ΦΙ. νῆ Δί', ἀλλὰ ψεύδεται.

ΒΔ. ὦ δαιμόνι', ἐλέει τάλαιπωρουμένους.  
οὗτος γὰρ ὁ Λάβης καὶ τραχήλι' ἐσθίει  
καὶ τὰς ἀκάνθας, κοῦδέποτ' ἐν ταύτῳ μένει.  
ὁ δ' ἕτερος οἶός ἐστιν οἰκουρὸς μόνον.  
αὐτοῦ μένων γὰρ αἴττ' ἂν εἴσω τις φέρη,  
τούτων μεταίτεῖ τὸ μέρος· εἰ δὲ μὴ, δάκνει.

970

ΦΙ. αἰβοῖ, τί κακὸν ποτ' ἐσθ' ὅτῳ μαλάττομαι;  
κακὸν τι περιβαίνει με κἀναπείθομαι.

ΒΔ. ἴθ', ἀντιβολῶ σ', οἰκτείρατ' αὐτόν, ὦ πάτερ,  
καὶ μὴ διαφθείρητε. ποῦ τὰ παιδία;  
ἀναβαινετ', ὦ πόνηρα, καὶ κνυζούμενα  
αἰτεῖτε κἀντιβολεῖτε καὶ δακρύετε.

975

ΦΙ. κατὰβα κατὰβα κατὰβα κατὰβα.

ΒΔ. κατὰβήσομαι.  
καίτοι τὸ κατὰβα τοῦτο πολλοὺς δὴ πάνυ  
ἐξηπάτηκεν. ἀτὰρ ὅμως καταβήσομαι.

980

ΦΙ. εἰς κόρακας. ὥς οὐκ ἀγαθὸν ἐστὶ τὸ ῥοφεῖν.  
ἐγὼ γὰρ ἀπεδάκρυσσα νῦν, γνώμην ἐμήν,  
οὐδέν ποτέ γ' ἄλλ' ἢ τῆς φακῆς ἐμπλήμενος.

ΒΔ. οὐκουν ἀποφεύγει δῆτα;

ΦΙ. χαλεπὸν εἰδέναι.

985

ΒΔ. ἴθ', ὦ πατρίδιον, ἐπὶ τὰ βελτίῳ τρέπον.  
τηνδὶ λαβὼν τὴν ψῆφον ἐπὶ τὸν ὕστερον  
μύσας παρᾶξον κἀπόλυσον, ὦ πάτερ.

ΦΙ. οὐ δῆτα· κιθαρίζειν γὰρ οὐκ ἐπίσταμαι.

<sup>a</sup> "The judges would say, *That will do, get down*: and the  
500

# THE WASPS, 963-989

Grater, get in the box, and speak well out.  
 You kept the mess ; I ask you, answer plainly,  
 Did you not grate the spoil between the soldiers ?  
 He says he did.

PH. Ay, but I vow he's lying.

BD. O sir, have pity upon poor toiling souls.  
 Our Labes here, he lives on odds and ends,  
 Bones, gristle : and is always on the go.  
 That other Cur is a mere stay-at-home,  
 Sits by the hearth, and when one brings aught in  
 Asks for a share : if he gets none, he bites.

PH. O me, what ails me that I grow so soft !  
 Some ill's afoot : I'm nearly giving in.

BD. O, I beseech you, father, show some pity,  
 Don't crush him quite. Where are his little cubs ?  
 Up, little wretches, up ; and whimpering there  
 Plead for your father : weep, implore, beseech.

PH. (*Deeply affected*) Get down, get down, get down, get  
 down.

BD. I will.

Yet that " get down," I know, has taken in <sup>a</sup>  
 A many men. However I'll get down.

PH. Dash it ! this guzzling ain't the thing at all.  
 Here was I shedding tears, and seems to me  
 Only because I have gorged myself with gruel.

BD. Then will he not get off ?

PH. 'Tis hard to know.

BD. O take, dear father, take the kindlier turn.  
 Here, hold this vote : then with shut eyes dash by  
 To the Far Urn.<sup>b</sup> O father, do acquit him.

PH. No, no, my boy. I never learnt the lyre.<sup>c</sup>

prisoner would get down, expecting an acquittal and presently  
 find himself condemned" : R.

<sup>b</sup> The one in which votes for acquittal were placed.

<sup>c</sup> i.e. "I know a judge's duty, and I know no more" : R. Cf. 959.

# ARISTOPHANES

- ΒΔ. φέρε νύν σε τηδὶ τὴν ταχίστην περιάγω. 990  
 ΦΙ. ὅδ' ἔσθ' ὁ πρότερος;  
 ΒΔ. οὔτος.  
 ΦΙ. αὐτὴ ντευθενί.  
 ΒΔ. ἐξηπάτηται, καπολέλκεν οὐχ ἐκών.  
 φέρ' ἐξεράσω.  
 ΦΙ. πῶς ἄρ' ἠγωνίσμεθα;  
 ΒΔ. δείξειν ἔοικεν· ἐκπέφυγας, ὦ Λάβης.  
 πάτερ πάτερ, τί πέπονθας;  
 ΦΙ. οἴμοι, ποῦ 'σθ' ὕδωρ; 995  
 ΒΔ. ἔπαιρε σαντόν.  
 ΦΙ. εἰπέ νυν ἐκεῖνό μοι,  
 ὄντως ἀπέφυγε;  
 ΒΔ. νῆ Δί'.  
 ΦΙ. οὐδέν εἰμ' ἄρα.  
 ΒΔ. μὴ φροντίσης, ὦ δαιμόνι', ἀλλ' ἀνίστασο.  
 ΦΙ. πῶς οὖν ἐμαντῶ τοῦτ' ἐγὼ ξυνείσομαι,  
 φεύγοντ' ἀπολύσας ἄνδρα; τί ποτε πείσομαι; 1000  
 ἀλλ', ὦ πολυτίμητοι θεοί, ξύγγνωτέ μοι·  
 ἄκων γὰρ αὐτ' ἔδρασα κοῦ τοῦμοῦ τρόπου.  
 ΒΔ. καὶ μηδὲν ἀγανάκτει γ'. ἐγὼ γάρ σ', ὦ πάτερ,  
 θρέψω καλῶς, ἄγων μετ' ἐμαντοῦ πανταχοῦ,  
 ἐπὶ δείπνον, εἰς ξυμπόσιον, ἐπὶ θεωρίαν, 1005  
 ὥσθ' ἡδέως διάγειν σε τὸν λοιπὸν χρόνον·  
 κοῦκ ἐγχανεῖται σ' ἐξαπατῶν Ὑπέρβολος.  
 ἀλλ' εἰσιώμεν.  
 ΦΙ. ταῦτα νῦν, εἴπερ δοκεῖ.  
 ΧΟ. ἀλλ' ἵτε χαίροντες ὅποι βούλεσθ'.

<sup>a</sup> The Chorus here dismiss the actors and address the audience in the Parabasis. This is here perfect in its seven parts as defined by Pollux (iv. 112)—(1) κομμάτιον a short prelude, 1009-502

# THE WASPS, 990-1009

BD. Here, let me lead you round the handiest way.

PH. Is this the Nearer ?

BD. This is.

PH. In she goes.

BD. (*Aside*) Duped, as I live ! acquits him by mistake !

(*Aloud*) I'll do the counting.

PH. Well, how went the battle ?

BD. We shall soon see. O Labes, you're acquitted !

Why, how now, father ?

PH. (*Faintly*) Water, give me water !

BD. Hold up, sir, do.

PH. Just tell me only this,

Is he INDEED acquitted ?

BD. Yes.

PH. I'm done for.

BD. Don't take it so to heart : stand up, sir, pray.

PH. How shall I bear this sin upon my soul ?

A man acquitted ! What awaits me now ?

Yet, O great gods ! I pray you pardon me,

Unwilled I did it, not from natural bent.

BD. And don't begrudge it ; for I'll tend you well,

And take you, father, everywhere with me,

To feasts, to suppers, to the public games.

Henceforth in pleasure you shall spend your days,

And no Hyperbolus delude and mock you.

But go we in.

PH. Yes, if you wish it, now.

CH. Yea, go rejoicing your own good way,<sup>a</sup>

Wherever your path may be ;

1014 ; (2) the Parabasis proper 1015-50, where the poet speaks in his own character, ending (3) with the Pnigos 1051-9 (so called because it was to be "sung without taking breath"). Then come (4) the *στροφή* 1060-70 ; (5) the *ἐπὶ ῥῆμα* 1071-90 ; (6) *ἀντίστροφος* 1091-1101 ; and (7) *ἀντεπὶ ῥῆμα* 1102-21, in which the Chorus explains its own character.

## ARISTOPHANES

ὕμεις δὲ τέως, ὦ μυριάδες  
 ἀναρίθμητοι,  
 νῦν μὲν τὰ μέλλοντ' εὖ λέγε-  
 σθαι μὴ πέσῃ φαύλως χαμᾶζ'  
 εὐλαβείσθε.  
 τοῦτο γὰρ σκαιῶν θεατῶν  
 ἐστὶ πάσχειν, κοῦ πρὸς ὑμῶν.

1010

νῦν αὖτε λεῶ πρόσχετε τὸν νοῦν, εἴπερ καθαρὸν τι φιλεῖτε. 1015  
 μέμψασθαι γὰρ τοῖσι θεαταῖς ὁ ποιητῆς νῦν ἐπιθυμεῖ.  
 ἀδικεῖσθαι γάρ φησιν πρότερος πόλλ' αὐτοὺς εὖ πεποιη-  
 κώς,

τὰ μὲν οὐ φανερώς, ἀλλ' ἐπικουρῶν κρύβδην ἑτέροις  
 ποιηταῖς,

μιμησάμενος τὴν Εὐρυκλέους μαντείαν καὶ διάνοιαν,  
 εἰς ἄλλοτρίας γαστέρας ἐνδὺς κωμῳδικὰ πολλὰ χέασθαι. 1020  
 μετὰ τοῦτο δὲ καὶ φανερώς ἤδη κινδυνεύων καθ' ἑαυτόν,  
 οὐκ ἄλλοτρίων, ἀλλ' οἰκείων Μουσῶν στόμαθ' ἠνιοχήσας.  
 ἄρθεις δὲ μέγας καὶ τιμηθεὶς ὥς οὐδείς πώποτ' ἐν ὑμῖν,  
 οὐκ ἐκτελέσαι φησὶν ἐπαρθεὶς οὐδ' ὀγκῶσαι τὸ φρόνημα,  
 οὐδὲ παλαιόστρας περικωμάζειν πειρῶν· οὐδ' εἴ τις  
 ἐραστής,

1025

κωμῳδεῖσθαι παιδίχ' ἑαυτοῦ μισῶν ἔσπενδε πρὸς αὐτόν,  
 οὐδενὶ πώποτέ φησι πιθέσθαι, γνώμην τιν' ἔχων ἐπιεικῆ,

\* His early comedies, including the *Acharnians*, were exhibited in the name of Callistratus.



## THE WASPS, 1010-1027

But you, ye numberless myriads, stay  
And listen the while to me.  
Beware lest the truths I am going to say  
Unheeded to earth should fall ;  
For that were the part of a fool to play,  
And not your part at all.

Now ALL ye people attend and hear,  
if ye love a simple and genuine strain,  
For now our poet, with right good will,  
of you, spectators, must needs complain.  
Ye have wronged him much, he protests, a bard  
who had served you often and well before ;  
Partly, indeed, himself unseen,  
assisting others to please you more ; <sup>a</sup>  
With the art of a Eurycles, weird and wild,  
he loved to dive in a stranger's breast, <sup>b</sup>  
And pour from thence through a stranger's lips  
full many a sparkling comical jest ;  
And partly at length in his own true form,  
as he challenged his fate by himself alone,  
And the Muses whose bridled mouths he drave,  
were never another's, were all his own.  
And thus he came to a height of fame  
which none had ever achieved before,  
Yet waxed not high in his own conceit,  
nor ever an arrogant mind he bore.  
He never was found in the exercise-ground,  
corrupting the boys : he never complied  
With the suit of some dissolute knave, who loathed  
that the vigilant lash of the bard should chide  
His vile effeminate boylove. No !  
he kept to his purpose pure and high,

<sup>b</sup> E. was an ἐγγαστριμυθος or "ventriloquist."

# ARISTOPHANES

ἵνα τὰς Μούσας αἷσιν χρήται μὴ προαγωγούς ἀποφάνη.  
οὐδ' ὅτε πρῶτόν γ' ἤρξε διδάσκειν, ἀνθρώποις φήσ' ἐπι-  
θέσθαι,

ἀλλ' Ἡρακλέους ὀργήν τιν' ἔχων τοῖσι μεγίστοις ἐπι-  
χειρεῖν,

1080

θρασέως ξυστὰς εὐθύς ἀπ' ἀρχῆς αὐτῷ τῷ καρχα-  
ρόδοντι,

οὐδ' δεινόταται μὲν ἀπ' ὀφθαλμῶν Κύννης ἀκτῖνες ἔλαμπον,  
ἑκατὸν δὲ κύκλῳ κεφαλαὶ κολάκων οἰμωξομένων  
ἐλιχμῶντο

περὶ τὴν κεφαλὴν, φωνὴν δ' εἶχεν χαράδρας ὀλεθρον  
τετοκυίας,

φώκης δ' ὀσμὴν, Λαμίας δ' ὄρχεις ἀπλύτους, πρωκτὸν δὲ  
καμήλου.

1085

τοιούτον ἰδὼν τέρας οὐ φησιν δείσας καταδωροδοκῆσαι,  
ἀλλ' ὑπὲρ ὑμῶν ἔτι καὶ νυνὶ πολεμεῖ· φησὶν τε μετ' αὐτοῦ  
τοῖς ἡπιάλοις ἐπιχειρῆσαι πέρυσιν καὶ τοῖς πυρετοῖσιν,  
οἳ τοὺς πατέρας τ' ἡγῶν νύκτωρ καὶ τοὺς πάππους  
ἀπέπνιγον,

κατακλινόμενοί τ' ἐπὶ ταῖς κοίταις ἐπὶ τοῖσιν ἀπράγμοσιν  
ὑμῶν

1040

ἀντωμοσίας καὶ προσκλήσεις καὶ μαρτυρίας συνεκόλλων,  
ὥστ' ἀναπηδᾶν δειμαίνοντάς πολλοὺς ὥς τὸν πολέμαρχον.  
τοιούδ' εὐρόντες ἀλεξίκακον, τῆς χώρας τῆσδε καθαρτὴν,

<sup>a</sup> Lit. "began to teach" i.e. the Chorus supplied by the State, thus producing the play in his own name as *κωμωδοδιδάσκαλος*, which he first did in the *Knights*.

<sup>b</sup> The epithet also applied to Cleon, *K.* 1017.

<sup>c</sup> A shameless prostitute.

<sup>d</sup> Lit. "heads"; the reference is to Typhoeus with his hundred snake-heads (*κεφαλαὶ ὄφιοι*, Hes. *Theog.* 825).

<sup>e</sup> He refers to the attack on the Sophists made the year before in the *Clouds*. "As agues and fevers," says the Scholiast, "harm men's bodies, so do these men the city."

THE WASPS, 1028-1043

That never the Muse, whom he loved to use,  
the villainous trade of a bawd should ply.  
When first he began to exhibit plays,<sup>a</sup>  
no paltry MEN for his mark he chose,  
He came in the mood of a Heracles forth  
to grapple at once with the mightiest foes  
In the very front of his bold career  
with the jag-toothed <sup>b</sup> Monster he closed in fight,  
Though out of its fierce eyes flashed and flamed  
the glare of Cynna's <sup>c</sup> detestable light,  
And a hundred horrible sycophants' tongues <sup>d</sup>  
were twining and flickering over its head,  
And a voice it had like the roar of a stream  
which has just brought forth destruction and dread,  
And a Lamia's groin, and a camel's loin,  
and foul as the smell of a seal it smelt.  
But He, when the monstrous form he saw,  
no bribe he took and no fear he felt,  
For you he fought, and for you he fights :  
and then last year with adventurous hand  
He grappled besides with the Spectral Shapes,  
the Agues and Fevers that plagued our land ; <sup>e</sup>  
That loved in the darksome hours of night  
to throttle fathers, and grandsires choke,  
That laid them down on their restless beds,  
and against your quiet and peaceable folk  
Kept welding together proofs and writs  
and oath against oath, till many a man  
Sprang up, distracted with wild affright,  
and off in haste to the Polemarch ran.<sup>f</sup>  
Yet although such a champion <sup>g</sup> as this ye had found,  
to purge your land from sorrow and shame,

<sup>1</sup> i.e. for help; cf. *ἵσα τοῖς πολίταις ὁ ἀρχων, ταῦτα τοῖς μετοίκους ὁ πολέμαρχος*, *Arist. Pol. Ath.* 58.

<sup>9</sup> ἀλεξίκακος is a special epithet of Heracles; cf. C. 1372.

## ARISTOPHANES

πέρυσιν καταπρῶδοτε καινοτάταις σπείραντ' αὐτὸν δια-  
νοίαις,

ὥς ὑπὸ τοῦ μὴ γινῶναι καθαρῶς ὑμεῖς ἐποιήσατ' ἀναλδείς· 1045  
καίτοι σπένδων πόλλ' ἐπὶ πολλοῖς ὄμνυσιν τὸν Διόνυσον  
μὴ πώποτ' ἀμείνον' ἔπη τούτων κωμωδικὰ μηδέν'  
ἀκοῦσαι.

τοῦτο μὲν οὖν ἔσθ' ὑμῖν αἰσχρὸν τοῖς μὴ γνοῦσιν παρα-  
χρήμα,

ὁ δὲ ποιητὴς οὐδὲν χείρων παρὰ τοῖσι σοφοῖς νενόμισται,  
εἰ παρελαύνων τοὺς ἀντιπάλους τὴν ἐπίνοιαν ξυνέτρυπεν. 1050

1055

ἀλλὰ τὸ λοιπὸν τῶν ποιητῶν,  
ὦ δαιμόνιοι, τοὺς ζητοῦντας  
καινόν τι λέγειν καῖευρίσκειν  
στέργετε μᾶλλον καὶ θεραπεύετε,  
καὶ τὰ νοήματα σώζεσθ' αὐτῶν·  
ἐσβάλλετέ τ' εἰς τὰς κιβωτοὺς  
μετὰ τῶν μήλων.  
κἂν ταῦτα ποιῇθ', ὑμῖν δι' ἔτους  
τῶν ἱματίων  
ὀζήσῃ δεξιότητος.

1060

ὦ πάλαι ποτ' ὄντες ἡμεῖς ἄλκιμοι μὲν ἐν χοροῖς,  
ἄλκιμοι δ' ἐν μάχαις,  
καὶ κατ' αὐτὸ δὴ μόνου τοῦτ' ἄνδρες ἄλκιμώτατοι,  
πρὶν ποτ' ἦν, πρὶν ταῦτα· νῦν δ'  
οὔχεται, κύκνου τέ γε πολιώτεραι δὴ  
αἰδ' ἐπανθοῦσιν τρίχες. 1065

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<sup>a</sup> i.e. when the *Clouds* was rejected.

<sup>b</sup> μήλων: "this is, I suppose, *citrans*, μῆλα Περσικά or Μηδικά . . . commonly placed in wardrobes to preserve clothes from moths and the like": R.

THE WASPS, 1044-1065

Ye played him false when to reap, last year,  
  the fruit of his novel designs he came,<sup>a</sup>  
Which, failing to see in their own true light,  
  ye caused to fade and wither away.  
And yet with many a deep libation,  
  invoking Bacchus, he swears this day  
That never a man, since the world began,  
  has witnessed a cleverer comedy.  
Yours is the shame that ye lacked the wit  
  its infinite merit at first to see.  
But none the less with the wise and skilled  
  the bard his accustomed praise will get,  
Though when he had distanced all his foes,  
  his noble Play was at last upset.

BUT O FOR the future, my Masters, pray  
Show more regard for a genuine Bard  
Who is ever inventing amusements new  
And fresh discoveries, all for you.  
Make much of his play, and store it away,  
And into your wardrobe throw it  
With the citrons <sup>b</sup> sweet : and if this you do,  
Your clothes will be fragrant, the whole year through,  
With the volatile wit of the Poet.

O OF OLD renowned and strong,  
  in the choral dance and song,  
In the deadly battle throng,  
And in this, our one distinction,  
  manliest we, mankind among !  
Ah, but that was long ago :  
Those are days for ever past :  
Now my hairs are whitening fast,  
Whiter than the swan they grow.

# ARISTOPHANES

ἀλλὰ καὶ τῶν λευφάνων δεῖ  
τῶνδε ῥώμην νεανικὴν σχεῖν·  
ὥς ἐγὼ τοῦμόν νομίζω  
γῆρας εἶναι κρεῖττον ἢ πολ-  
λῶν κικίννους νεανίων καὶ  
σχῆμα κεῦρυπρωκτίαν.

1070

εἴ τις ὑμῶν, ὦ θεαταί, τὴν ἐμὴν ἰδὼν φύσιν  
εἶτα θαυμάζει μ' ὄρων μέσον διεσφηκωμένον,  
ἥ τις ἡμῶν ἐστὶν ἢ ᾧ πίνουσι τῆς ἐγκεντρίδος,  
ῥαδίως ἐγὼ διδάξω, "καὶ ἄμουςος ἢ τὸ πρὶν."  
ἐσμὲν ἡμεῖς, οἷς πρόσσεστι τοῦτο τοῦρροπύγιον,  
Ἄττικοι μόνοι δικαίως ἐγγενεῖς αὐτόχθονες,  
ἀνδρικώτατον γένος καὶ πλείστα τήνδε τὴν πόλιν  
ὠφελῆσαν ἐν μάχαισιν, ἥνικ' ἦλθ' ὁ βάρβαρος,  
τῷ καπνῷ τύφῳ ἅπασαν τὴν πόλιν καὶ πυρπολῶν,  
ἐξελεῖν ἡμῶν μενοινῶν πρὸς βίαν τὰνθρήνια.  
εὐθέως γὰρ ἐκδραμόντες σὺν δόρει σὺν ἀσπίδι  
ἐμαχόμεσθ' αὐτοῖσι, θυμὸν ὀξύνην πεπωκότες,  
στάς ἀνὴρ παρ' ἀνδρ', ὑπ' ὀργῆς τὴν χελύνην ἐσθίων·  
ὑπὸ δὲ τῶν τοξευμάτων οὐκ ἦν ἰδεῖν τὸν οὐρανόν.

1075

1080

<sup>a</sup> The Chorus in what follows speak of themselves as veterans of the Persian war. But "in making them actually present at the battle of Marathon, 68 years before, . . . Aristophanes is treating them as types rather than individuals": R.

<sup>b</sup> The Greek phrase is borrowed from the *Stheneboea* of Euripides, where it is Love that makes a man a poet "though he was not one before"; cf. Plato, *Symp.* 196 E.

<sup>c</sup> Referring to the Spartan reply at Thermopylae when word was brought that the Persian arrows would "hide the sun"—"That is good news: we shall fight in the shade"; cf. Herod. vii. 226.

## THE WASPS, 1066-1084

Yet in these our embers low  
  still some youthful fires must glow.  
Better far our old-world fashion,  
Better far our ancient truth,  
Than the curls and dissipation  
Of your modern youth.<sup>a</sup>

Do you wonder, O spectators,  
  thus to see me spliced and braced,  
Like a wasp in form and figure,  
  tapering inwards at the waist ?  
Why I am so, what's the meaning  
  of this sharp and pointed sting,  
Easily I now will teach you,  
  though you "knew not anything."<sup>b</sup>  
We on whom this stern-appendage,  
  this portentous tail is found,  
Are the genuine old Autochthons,  
  native children of the ground ;  
We the only true-born Attics,  
  of the staunch heroic breed,  
Many a time have fought for Athens,  
  guarding her in hours of need ;  
When with smoke and fire and rapine  
  forth the fierce Barbarian came,  
Eager to destroy our wasps-nests,  
  smothering all the town in flame,  
Out at once we rushed to meet him :  
  on with shield and spear we went,  
Fought the memorable battle,  
  primed with fiery hardiment ;  
Man to man we stood, and, grimly,  
  gnawed for rage our under lips.  
Hah ! their arrows hail so densely,  
  all the sun is in eclipse !<sup>c</sup>

## ARISTOPHANES

ἀλλ' ὅμως ἀπεωσάμεσθα ξὺν θεοῖς πρὸς ἐσπέραν. 1085  
 γλαῦξ γὰρ ἡμῶν πρὶν μάχεσθαι τὸν στρατὸν διέπτατο.  
 εἶτα δ' εἰπόμεσθα θυννάζοντες εἰς τοὺς θυλάκους,  
 οἱ δ' ἔφευγον τὰς γνάθους καὶ τὰς ὀφρὺς κεντούμενοι·  
 ὥστε παρὰ τοῖς βαρβάροισι πανταχοῦ καὶ νῦν ἔτι  
 μηδὲν Ἀττικοῦ καλεῖσθαι σφήκος ἀνδρικώτερον. 1090

ἄρα δεινὸς ἦ τόθ' ὥστε πάντα μὴ δεδοικέναι,  
 καὶ κατεστρεψάμην  
 τοὺς ἐναντίους, πλέων ἐκέισε ταῖς τριήρεσιν.  
 οὐ γὰρ ἦν ἡμῶν ὅπως  
 ῥῆσιν εὖ λέξειεν ἐμέλλομεν τότ', οὐδὲ 1095  
 συκοφαντήσειν τινὰ  
 φροντίς, ἀλλ' ὅστις ἐρέτης ἔ-  
 σοιτ' ἄριστος. τοιγαροῦν πολ-  
 λὰς πόλεις Μήδων ἐλόντες,  
 αἰτιώτατοι φέρεσθαι  
 τὸν φόρον δεῦρ' ἐσμέν, ὃν κλέ- 1100  
 πτουςιν οἱ νεώτεροι.

πολλαχοῦ σκοποῦντες ἡμᾶς εἰς ἅπανθ' εὐρήσετε  
 τοὺς τρόπους καὶ τὴν δίαιταν σφήξιν ἐμφερεστάτους.  
 πρῶτα μὲν γὰρ οὐδὲν ἡμῶν ζῶων ἡρεθισμένον

<sup>a</sup> The bird of Athene and the best of auguries for Athenians.

<sup>b</sup> The Epirrhema showed that the stinging wasp was no unfit emblem of the Chorus in their youth. "The Antepirrhema is designed to show that old and feeble as they have now become, there is yet much in their dicastic life and habits to remind the observer of that irritable and gregarious insect": R.



## THE WASPS, 1085-1104

Yet we drove their ranks before us,  
ere the fall of eventide :  
As we closed, an owl <sup>a</sup> flew o'er us,  
and the Gods were on our side !  
Stung in jaw, and cheek, and eyebrow,  
fearfully they took to flight,  
We behind them, we harpooning  
at their slops with all our might :  
So that in barbarian countries,  
even now the people call  
Attic wasps the best, and bravest,  
yea, the manliest tribe of all !

MINE WAS then a life of glory,  
never craven fear came o'er me  
Every foeman quailed before me  
As across the merry waters,  
fast the eager galleys bore me.  
'Twas not then our manhood's test,  
Who can make a fine oration ?  
Who is shrewd in litigation ?  
It was, WHO CAN ROW THE BEST ?  
Therefore did we batter down  
many a hostile Median town.  
And 'twas we who for the nation  
Gathered in the tribute pay,  
Which the younger generation  
Merely steal away.

You WILL find us very wasplike,<sup>b</sup>  
if you scan us through and through,  
In our general mode of living,  
and in all our habits too.  
First, if any rash assailant dare provoke us, can there be

# ARISTOPHANES

μάλλον ὀξύθυμόν ἐστιν οὐδὲ δυσκολώτερον· 1105  
 εἶτα τ᾽ ἄλλ' ὅμοια πάντα σφηξὶ μηχανώμεθα.  
 ξυλλεγέντες γὰρ καθ' ἑσμούς, ὥσπερ εἰ τάνθρωπια,  
 οἱ μὲν ἡμῶν οὐπὲρ ἄρχων, οἱ δὲ παρὰ τοὺς ἑνδεκα,  
 οἱ δ' ἐν ᾧδεῖω δικάζουσ', οἱ δὲ πρὸς τοῖς τειχίοις,  
 ξυμβεβυσμένοι πυκνὸν νεύοντες εἰς τὴν γῆν, μόλις 1110  
 ὥσπερ οἱ σκώληκες ἐν τοῖς κυττάροις κινούμενοι.  
 ἔς τε τὴν ἄλλην δίαίταν ἐσμεν εὐπορώτατοι.  
 πάντα γὰρ κεντοῦμεν ἄνδρα κάκπορίζομεν βίον.  
 ἀλλὰ γὰρ κηφῆνες ἡμῶν εἰσὶν ἐγκαθήμενοι,  
 οὐκ ἔχοντες κέντρον· οἱ μένοντες ἡμῶν τοῦ φόρου 1115  
 τὸν γόνον κατεσθίουσιν, οὐ ταλαιπωρούμενοι.  
 τοῦτο δ' ἔστ' ἀλγιστὸν ἡμῶν, ἣν τις ἀστράτευτος ὢν  
 ἐκφορῇ τὸν μισθὸν ἡμῶν, τῆσδε τῆς χώρας ὑπὲρ  
 μήτε κώπην μήτε λόγχην μήτε φλύκταιναν λαβών.  
 ἀλλ' ἐμοὶ δοκεῖ τὸ λοιπὸν τῶν πολιτῶν ἐμβραχὺ 1120  
 ὅστις ἂν μὴ ᾔχη τὸ κέντρον, μὴ φέρειν τριώβολον.

ΦΙ. οὐ τοι ποτέ ζῶν τοῦτον ἀποδυθήσομαι,

<sup>a</sup> The heads of the police. They seem to have had a special court-house called Παράβυστον. The various courts to which the dicasts might be summoned are mentioned to show how ubiquitous they were.

<sup>b</sup> Most explain as a reference to demagogues, but R. to men "who have never toiled or fought in the service of Athens" and ought therefore to be excluded from "dicastic pay and privileges."

<sup>c</sup> From here the play ceases to have a definite purpose. B. and P. re-enter, and the son tries to convert his father to the habits of "society" (to dress smartly, 1122-73, to talk fashionably, 1174-1207, and so on), with the result that Philocleon gets drunk and riotous, and the play ends as a mere farce so as to win the applause of the vulgar.



# ARISTOPHANES

- ἐπεὶ μόνος μ' ἔσωσε παρατεταγμένον,  
ὄθ' ὁ βορέας ὁ μέγας ἐπεστρατεύσατο.
- ΒΔ. ἀγαθὸν εἰκας οὐδὲν ἐπιθυμεῖν παθεῖν. 1125
- ΦΙ. μὰ τὸν Δί', οὐ γὰρ οὐδαμῶς μοι ξύμφορον.  
καὶ γὰρ πρότερον ἐπανθρακίδων ἐμπλήμενος  
ἀπέδωκ' ὀφείλων τῷ γναφεῖ τριῷβολον.
- ΒΔ. ἀλλ' οὖν πεπειράσθω γ', ἐπειδήπερ γ' ἅπαξ  
ἐμοὶ σεαυτὸν παραδέδωκας εὖ ποιεῖν. 1130
- ΦΙ. τί οὖν κελεύεις δρᾶν με;
- ΒΔ. τὸν τρίβων' ἄφες·  
τηνδὶ δὲ χλαῖναν ἀναβαλοῦ τριβωνικῶς.
- ΦΙ. ἔπειτα παῖδας χρὴ φυτεύειν καὶ τρέφειν,  
ὄθ' οὕτοσί με νῦν ἀποπνίξαι βούλεται;
- ΒΔ. ἔχ', ἀναβαλοῦ τηνδὶ λαβών, καὶ μὴ λάλει. 1135
- ΦΙ. τουτὶ τὸ κακὸν τί ἐστὶ πρὸς πάντων θεῶν;
- ΒΔ. οἱ μὲν καλοῦσι Περσίδ', οἱ δὲ καυνάκην.
- ΦΙ. ἐγὼ δὲ σισύραν ὠόμην Θυμαντίδα.
- ΒΔ. κοῦ θαῦμά γ'· ἐς Σάρδεις γὰρ οὐκ ἐλήλυθας.  
ἔγνωσ γὰρ ἄν· νῦν δ' οὐχὶ γιγνώσκεις.
- ΦΙ. ἐγώ; 1140
- μὰ τὸν Δί' οὐ τοίνυν· ἀτὰρ δοκεῖ γέ μοι  
εἰκέειν μάλιστα Μορύχου σάγματι.
- ΒΔ. οὐκ, ἀλλ' ἐν Ἐκβατάνοισι ταῦθ' ὑφαίνεται.
- ΦΙ. ἐν Ἐκβατάνοισι γίγνεται κρόκης χόλιξ;
- ΒΔ. πόθεν, ὦγάθ'; ἀλλὰ τοῦτο τοῖσι βαρβάροις 1145  
ὑφαίνεται πολλαῖς δαπάναις. αὕτη γέ τοι  
ἐρίων τάλαντον καταπέπωκε ῥαδίως.
- ΦΙ. οὐκ οὐν ἐριώλην δῆτ' ἐχρῆν αὐτὴν καλεῖν  
δικαιότερόν γ' ἢ καυνάκην;

<sup>a</sup> i.e. his mean unfashionable cloak (τριβών).

<sup>b</sup> A soft warm Persian robe of thick wool, with rough shaggy locks on one side, which in 1140 P. rudely compares to intestines.

# THE WASPS, 1123-1149

- With this <sup>a</sup> I was arrayed, and found my safety,  
In the invasion of the great north wind.
- BD. You seem unwilling to accept a good.
- PH. 'Tis not expedient : no by Zeus it is not.  
'Twas but the other day I gorged on sprats  
And had to pay three obols to the fuller.
- BD. Try it at all events : since once for all  
Into my hands you have placed yourself for good.
- PH. What would you have me do ?
- BD. Put off that cloak.  
And wear this mantle in a cloak-like way.
- PH. Should we beget and bring up children then,  
When here my son is bent on smothering me ?
- BD. Come, take and put it on, and don't keep chattering.
- PH. Good heavens ! and what's this misery of a thing ?
- BD. Some call it Persian, others Caunacès.<sup>b</sup>
- PH. There ! and I thought it a Thymaetian <sup>c</sup> rug.
- BD. No wonder : for you've never been to Sardis,  
Else you'd have known it : now you don't.
- PH. Who ? I ?  
No more I do by Zeus : it seemed to me  
Most like an overwrap of Morychus.<sup>d</sup>
- BD. Nay, in Ecbatana they weave this stuff.
- PH. What ! have they wool-guts in Ecbatana ?
- BD. Tut, man : they weave it in their foreign looms  
At wondrous cost : this very article  
Absorbed with ease a talent's weight of wool.
- PH. Why, then, WOOL-GATHERER <sup>e</sup> were its proper name  
Instead of Caunacès.

<sup>a</sup> Thymaetadae was an Attic deme on the coast ; but nothing is known of these rugs.

<sup>d</sup> A voluptuary, cf. 506.

<sup>e</sup> ἐριώλη is " a hurricane " ; but P. invents a derivation from ἔριον and δαλυμ = " wool-destroyer."

# ARISTOPHANES

- ΒΔ. ἔχ', ὦγαθέ,  
καὶ στῆθ' ἀναμπισχόμενος.
- ΦΙ. οἴμοι δεΐλαιος· 1150  
ὥς θερμόν ἢ μιὰρά τί μου κατήρυγεν.
- ΒΔ. οὐκ ἀναβαλεῖ;
- ΦΙ. μὰ Δί' οὐκ ἔγωγ'. ἀλλ', ὦγαθέ,  
εἴπερ γ' ἀνάγκη, κρίβανόν μ' ἀμπίσχετε.
- ΒΔ. φέρ', ἀλλ' ἐγὼ σε περιβαλῶ· σὺ δ' οὖν ἴθι.
- ΦΙ. παράθου γε μέντοι καὶ κρεάγραν.
- ΒΔ. τὴν τί δή; 1155
- ΦΙ. ἦν' ἐξέλης με πρὶν διερρυηκέναι.
- ΒΔ. ἄγε νυν, ὑπολύου τὰς καταράτους ἐμβάδας,  
τασδί δ' ἀνύσας ὑπόδυθι τὰς Λακωνικάς.
- ΦΙ. ἐγὼ γὰρ ἂν τλαίην ὑποδύσασθαι ποτε  
ἐχθρῶν παρ' ἀνδρῶν δυσμενῇ καττύματα; 1160
- ΒΔ. ἔνθες πόδ', ὦ τᾶν, κἀπόβαιν' ἐρρωμένως  
εἰς τὴν Λακωνικὴν ἀνύσας.
- ΦΙ. ἀδικεῖς γέ με  
εἰς γῆν πολεμίαν ἀποβιβάζων τὸν πόδα.
- ΒΔ. φέρε καὶ τὸν ἕτερον.
- ΦΙ. μηδαμῶς τοῦτόν γ', ἐπεὶ  
πάνυ μισολάκων αὐτοῦ ὅστιν εἰς τῶν δακτύλων. 1165
- ΒΔ. οὐκ ἔστι παρὰ ταῦτ' ἄλλα.
- ΦΙ. κακοδαίμων ἐγώ,  
ὅστις ἐπὶ γήρα χίμετλον οὐδὲν λήψομαι.
- ΒΔ. ἀνυσόν ποθ' ὑποδυσάμενος· εἴτα πλουσίως  
ὥδὲ προβάς τρυφερόν τι διασαλακώνισον.

<sup>a</sup> With which they struck into a cauldron or pot to bring up the meat; cf. 1 Sam. ii. 14.

# THE WASPS, 1149-1169

- BD. Come, take it, take it,  
Stand still and put it on.
- PH. O dear, O dear,  
O what a sultry puff the brute breathed o'er me !
- BD. Quick, wrap it round you.
- PH. No, I won't, that's flat.  
You had better wrap me in a stove at once.
- BD. Come then, I'll throw it round you.  
(*To the cloak*) You, begone.
- PH. Do keep a flesh-hook <sup>a</sup> near.
- BD. A flesh-hook ! why ?
- PH. To pull me out before I melt away.
- BD. Now off at once with those confounded shoes,  
And on with these Laconians,<sup>b</sup> instantly.
- PH. What I, my boy ! I bring myself to wear  
The hated foe's insufferable—cloutings !
- BD. Come, sir, insert your foot, and step out firmly  
In this Laconian.
- PH. 'Tis too bad, it is,  
To make a man set foot on hostile—leather.<sup>c</sup>
- BD. Now for the other.
- PH. O no, pray not that,  
I've a toe there, a regular Lacon-hater.
- BD. There is no way but this.
- PH. O luckless I,  
Why I shan't have, to bless my age, one—chilblain.
- BD. Quick, father, get them on : and then move forward  
Thus ; in an opulent swaggering sort of way.<sup>d</sup>

<sup>b</sup> Red shoes, fashionable, and of excellent quality.

<sup>c</sup> In 1102 *ἐμβάδα* is understood with *Λακωνικήν*, but P. supplies *γῆν* instead. "He speaks of the *soleam Laconicam* as if it were *solum Laconicum*": R.

<sup>d</sup> The Greek has a pun on *Λάκων*. "Wear your *Λακωνικάς* so as (not *λακωνίζειν* but) *σαλακωνίζειν*, to show yourself off with a fashionable strut": R.

# ARISTOPHANES

- ΦΙ. ἰδοῦ. θεῶ τὸ σχῆμα, καὶ σκέψαι μ' ὅτω  
 μάλιστ' ἔοικα τὴν βάδισιν τῶν πλουσίων. 1170
- ΒΔ. ὅτω; δοθιῇνι σκόροdon ἡμφιεσμένῳ.
- ΦΙ. καὶ μὴν προθυμοῦμαί γε σαυλοπρωκτιᾶν.
- ΒΔ. ἄγε νυν, ἐπιστήσῃ λόγους σεμνοὺς λέγειν  
 ἀνδρῶν παρόντων πολυμαθῶν καὶ δεξιῶν; 1175
- ΦΙ. ἔγωγε.
- ΒΔ. τίνα δῆτ' ἂν λέγοις;
- ΦΙ. πολλοὺς πάνν.
- πρῶτον μὲν ὡς ἡ Λάμι' ἀλοῦσ' ἐπέρδετο,  
 ἔπειτα δ' ὡς ὁ Καρδοπίων τὴν μητέρα.
- ΒΔ. μή μοί γε μύθους, ἀλλὰ τῶν ἀνθρωπίνων,  
 οἷους λέγομεν μάλιστα τοὺς κατ' οἰκίαν. 1180
- ΦΙ. ἐγὼ δα τοίνυν τῶν γε πάνν κατ' οἰκίαν  
 ἐκείνον, ὡς "οὔτω ποτ' ἦν μῦς καὶ γαλῆ."
- ΒΔ. ὦ σκαῖε καπαίδευτε, Θεογένῃς ἔφη  
 τῷ κοπρολόγῳ, καὶ ταῦτα λοιδορούμενος,  
 μῦς καὶ γαλᾶς μέλλεις λέγειν ἐν ἀνδράσιν; 1185
- ΦΙ. ποίους τινὰς δὲ χρή λέγειν;
- ΒΔ. μεγαλοπρεπεῖς,  
 ὡς ξυνεθεώρεις Ἀνδροκλεῖ καὶ Κλεισθέναι.
- ΦΙ. ἐγὼ δὲ τεθεώρηκα πώποτ' οὐδαμοῦ  
 πλὴν ἐς Πάρον, καὶ ταῦτα δὴ ὀβολῶ φέρων.
- ΒΔ. ἀλλ' οὖν λέγειν χρή σ' ὡς ἐμάχετό γ' αὐτίκα 1190  
 Ἐφουδίων παγκράτιον Ἀσκώνδα καλῶς,  
 ἥδη γέρων ὢν καὶ πολιός, ἔχων δέ τοι

<sup>a</sup> "The old man puffing himself out under his Persian robe is compared to a boil with a garlic plaster on it": R.



# THE WASPS, 1170-1192

- PH. Look then ! observe my attitudes : think which  
Of all your opulent friends I walk most like.
- BD. Most like a pimple bandaged round with garlic.<sup>a</sup>
- PH. Ay, ay, I warrant I've a mind for wriggling.
- BD. Come, if you get with clever well-read men  
Could you tell tales, good gentlemanly tales ?
- PH. Ay, that I could.
- BD. What sort of tales ?
- PH. Why, lots,  
As, first, how Lamia spluttered when they caught her,  
And, next, Cardopion, how he swung his mother.
- BD. Pooh, pooh, no legends : give us something human,  
Some what we call domestic incident.
- PH. O, ay, I know a rare domestic tale,  
How *once upon a time a cat and mouse*—
- BD. *O fool and clown*, Theogenes replied  
Rating the scavenger, what ! would you tell  
Tales of a cat and mouse, in company !<sup>b</sup>
- PH. What, then ?
- BD. Some stylish thing, as how you went  
With Androcles and Cleisthenes, surveying.<sup>c</sup>
- PH. Why, bless the boy, I never went surveying,  
Save once to Paros, at two obols a day.<sup>d</sup>
- BD. Still you must tell how splendidly, for instance,  
Ephudion fought the pancratiastic fight  
With young Ascondas : how the game old man

<sup>b</sup> B. apparently quotes to his father the rebuke addressed by T. to some dirty fellow who forgot where he was in telling a tale.

<sup>c</sup> *θεωποι* were men sent on special missions (e.g. to the Olympic games, cf. 1382) as representatives of the State. They went in great splendour and were usually men of distinction, so that A. and C., two noted rogues, are mentioned *παρὰ προσδοκίαν*.

<sup>d</sup> The regular pay of a common soldier. He had gone on a *θεωρία* only as one of the soldiers who formed an escort for the *θεωποι*.

# ARISTOPHANES

πλευράν βαθυτάτην καὶ χέρας λαγόνας τε καὶ  
θώρακ' ἀριστον.

- ΦΙ. παῦε παῦ, οὐδὲν λέγεις.  
 πῶς ἂν μαχέσαιοτο παγκράτιον θώρακ' ἔχων; 1195  
 ΒΔ. οὕτω διηγείσθαι νομίζουσ' οἱ σοφοί.  
 ἀλλ' ἕτερον εἰπέ μοι· παρ' ἀνδράσι ξένους  
 πίνων, σεαυτοῦ ποῖον ἂν λέξαι δοκεῖς  
 ἐπὶ νεότητος ἔργον ἀνδρικώτατον;  
 ΦΙ. ἐκεῖν' ἐκεῖν' ἀνδρειότατόν γε τῶν ἐμῶν,  
 1200 ὅτ' Ἔργασίωνος τὰς χάρακας ὑφειλόμην.  
 ΒΔ. ἀπολείς με. ποίας χάρακας; ἀλλ' ὥς ἢ κάπρον  
 ἐδιώκαθές ποτ', ἢ λαγών, ἢ λαμπάδα  
 ἔδραμες, ἀνευρὼν ὃ τι νεανικώτατον.  
 ΦΙ. ἐγὼ δα τοίνυν τό γε νεανικώτατον·  
 1205 ὅτε τὸν δρομέα Φάυλλον, ὦν βούπαις ἔτι,  
 εἶλον, διώκων λαιδορίας, ψήφοιν δυοῖν.  
 ΒΔ. παῦ· ἀλλὰ δευρὶ κατακλινεῖς προσμάνθανε  
 • ξυμποτικὸς εἶναι καὶ ξυνουσιαστικός.  
 ΦΙ. πῶς οὖν κατακλινῶ; φράζ' ἀνύσας.  
 ΒΔ. εὖσχημόνως. 1210  
 ΦΙ. ὡδὶ κελεύεις κατακλιθῆναι;  
 ΒΔ. μηδαμῶς.  
 ΦΙ. πῶς δαί;  
 ΒΔ. τὰ γόνατ' ἔκτεινε, καὶ γυμναστικῶς  
 ὑγρὸν χύτλασον σεαυτὸν ἐν τοῖς στρώμασιν.  
 ἔπειτ' ἐπαίνεσόν τι τῶν χαλκωμάτων·  
 ὀροφήν θέασαι, κρεκάδι' αὐλῆς θαύμασον· 1215  
 ὕδωρ κατὰ χειρός· τὰς τραπέζας εἰσφέρειν·

<sup>a</sup> i.e. he is to talk like a "sportsman." In 1191 B. uses *θώραξ* = "breast," but P. understands it as "breastplate," whereas in the *παγκράτιον* (a form of wrestling and boxing) the combatants were unarmed.

# THE WASPS, 1193-1216

Though grey, had ample sides, strong hands, firm  
flanks,  
An iron chest.<sup>a</sup>

PH. What humbug! could a man  
Fight the pancratium with an iron chest!

BD. This is the way our clever fellows talk.  
But try another tack: suppose you sat  
Drinking with strangers, what's the pluckiest feat,  
Of all your young adventures, you could tell them?

PH. My pluckiest feat? O much my pluckiest, much,  
Was when I stole away Ergasion's vine-poles.

BD. Tcha! poles indeed! Tell how you slew the boar,  
Or coursed the hare, or ran the torch-race, tell  
Your gayest, youthfullest act.

PH. My youthfullest action?  
'Twas that I had, when quite a hobbledehoy,  
With fleet Phayllus: and I caught him too:  
Won by two—votes.<sup>b</sup> 'Twas for abuse, that action.

BD. No more of that: but lie down there, and learn  
To be convivial and companionable.

PH. Yes; how lie down?

BD. In an elegant graceful way.

PH. Like this, do you mean?

BD. No, not in the least like that.

PH. How then?

BD. Extend your knees, and let yourself  
With practised ease subside along the cushions;  
Then praise some piece of plate: inspect the ceiling;  
Admire the woven hangings of the hall.  
Ho! water for our hands! bring in the tables!

<sup>b</sup> B. had used *νεανικός* as="high-spirited," and *ἐδιώκαθες* of literal "pursuit"; but P. uses *νεανικός*="in youth" and *διώκειν* as="prosecute." Phayllus (cf. *A.* 215) was a noted runner, but at law P. had "caught" him.

# ARISTOPHANES

δειπνοῦμεν· ἀπονενίμεθ'· ἤδη σπένδομεν.

- ΦΙ. πρὸς τῶν θεῶν, ἐνύπνιον ἐστιώμεθα;  
 ΒΔ. αὐλητρὶς ἐνεφύσησεν· οἱ δὲ συμπόται  
 εἰσὶν Θέωρος, Αἰσχίνης, Φανός, Κλέων, 1220  
 ξένος τις ἕτερος πρὸς κεφαλῆς Ἀκέστορος.  
 τούτοις ξυνὼν τὰ σκόλι' ὅπως δέξει καλῶς.  
 ΦΙ. ἄληθες; ὥς οὐδεὶς Διακρίων δέξεται.  
 ΒΔ. ἐγὼ εἴσομαι· καὶ δὴ γάρ εἰμ' ἐγὼ Κλέων,  
 ᾄδω δὲ πρῶτος Ἀρμοδίου· δέξει δὲ σύ. 1225  
 "οὐδεὶς πῶποτ' ἀνὴρ ἔγεντ' Ἀθήναις"  
 ΦΙ. "οὐχ οὕτω γε πανοῦργος [ὥς σὺ] κλέπτῃς."  
 ΒΔ. τουτὶ σὺ δράσεις; παραπολεῖ βοώμενος·  
 φήσει γὰρ ἐξολεῖν σε καὶ διαφθερεῖν  
 καὶ τῇσδε τῆς γῆς ἐξελαῖν.  
 ΦΙ. ἐγὼ δέ γε, 1230  
 ἐὰν ἀπειλῇ, νῆ Δί' ἕτερον ᾄσομαι.  
 "ὠνθρωφ', οὗτος ὁ μαιόμενος τὸ μέγα κράτος,  
 ἀντρέψεις ἔτι τὰν πόλιν· ἃ δ' ἔχεται ῥοπαῶς." 1235  
 ΒΔ. τί δ', ὅταν Θέωρος πρὸς ποδῶν κατακείμενος  
 ᾄδῃ Κλέωνος λαβόμενος τῆς δεξιᾶς,  
 "Ἀδμήτου λόγον, ὦταῖρε, μαθὼν τοὺς ἀγαθοὺς  
 φίλει."  
 τούτῳ τί λέξεις σκόλιον;  
 ΦΙ. ὥδικῶς ἐγώ, 1240  
 "οὐκ ἔστιν ἀλωπεκίζειν,  
 οὐδ' ἀμφοτέροισι γίγνεσθαι φίλον."

<sup>a</sup> σκόλια were "catches" sung after dinner in turn, and each singer tried to link his own σκόλιον cleverly (cf. 1222) with the one before. Here in 1226 Cleon leads off with words which he expects to be "capped" with a compliment to himself only to

# THE WASPS, 1217-1242

Dinner ! the after-wash ! now the libation.

PH. Good heavens ! then is it in a dream we are feasting ?

BD. The flute-girl has performed ! our fellow-guests  
Are Phanus, Aeschines, Theorus, Cleon,  
Another stranger at Acestor's head.

Could you with these cap verses <sup>a</sup> properly ?

PH. Could I ? Ay, truly ; no Diacrian <sup>b</sup> better.

BD. I'll put you to the proof. Suppose I'm Cleon.  
I'll start the catch Harmodius.<sup>c</sup> You're to cap it.

(Singing) "*Truly Athens never knew*"

PH. (Singing) "*Such a rascally thief as you.*"

BD. Will you do that ? You'll perish in your noise.<sup>d</sup>  
He'll swear he'll fell you, quell you, and expel you  
Out of this realm.

PH. Ay, truly, will he so ?

And if he threaten, I've another strain.

"*Mon, lustin' for power supreme, ye'll mak'  
The city capseeze ; she's noo on the shak'.*"<sup>e</sup>

BD. What if Theorus, lying at his feet,  
Should grasp the hand of Cleon, and begin,  
"*From the story of Admetus learn, my friend, to love  
the good.*"<sup>f</sup>

How will you take that on ?

PH. I, very neatly,

"*It is not good the fox to play,  
Nor to side with both in a false friend's may.*"

find the reverse. In 1239 the link seems very slight—*φίλει* and *φίλον* ; so too in 1245—*κάμολ* and *κάγώ*.

<sup>b</sup> "The Highlanders—the poorest of the three parties into which Attica was divided in the days of Solon" : R. Why they are named here is obscure.

<sup>c</sup> Cf. A. 980.

<sup>d</sup> Many explain "being shouted down," i.e. by Cleon.

<sup>e</sup> Said by the Scholiast to be from Alcaeus.

<sup>f</sup> The Scholiast gives the second line as *τῶν δειλῶν δ' ἀπέχου, γνούς ὅτι δειλῶν ὀλίγη χάρις*.

# ARISTOPHANES

- ΒΔ. μετὰ τοῦτον Αἰσχίνης ὁ Σέλλου δέξεται,  
ἀνὴρ σοφὸς καὶ μουσικός· κᾶτ' ἄσεται.  
" χρήματα καὶ βίαν  
Κλειταγόρα τε καὶ-  
μοὶ μετὰ Θετταλῶν "
- ΦΙ. " πολλὰ δὴ διεκόμπασας σὺ καὶ γῶ. "
- ΒΔ. τουτὶ μὲν ἐπιεικῶς σύ γ' ἐξεπίστασαι.  
ὅπως δ' ἐπὶ δεῖπνον εἰς Φιλοκτῆμονος ἵμεν.  
παῖ παῖ, τὸ δεῖπνον, Χρυσέ, συσκεύαζε νῶν,  
ἵνα καὶ μεθυσθῶμεν διὰ χρόνον.
- ΦΙ. <sup>μηδαμῶς.</sup>  
κακὸν τὸ πίνειν· ἀπὸ γὰρ οἴνου γίγνεται  
καὶ θυροκοπήσαι καὶ πατάξαι καὶ βαλεῖν,  
κᾶπειτ' ἀποτίνειν ἀργύριον ἐκ κραιπάλης.
- ΒΔ. οὐκ, ἦν ξυνηὴς γ' ἀνδράσι καλοῖς τε καὶ αἰσχροῖς.  
ἦ γὰρ παρητήσαντο τὸν πεπονθότα,  
ἦ λόγον ἔλεξας αὐτὸς ἀστεῖον τινα,  
Αἰσωπικὸν γέλοιοι ἢ Συβαριτικόν,  
ὧν ἑμαθες ἐν τῷ συμποσίῳ· κᾶτ' ἐς γέλων  
τὸ πρᾶγμ' ἔτρεψας, ὥστ' ἀφείς σ' ἀποίχεται.
- ΦΙ. μαθητέον τᾶρ' ἐστὶ πολλοὺς τῶν λόγων,  
εἴπερ γ' ἀποτίσω μηδέν, ἦν τι δρῶ κακόν.  
ἄγε νυν ἴωμεν· μηδὲν ἡμᾶς ἰσχέτω.
- ΧΘ. πολλάκις δὴ ᾽δοξ' ἑμαυτῷ δεξιὸς πεφυκέναι,  
καὶ σκαιὸς οὐδεπώποτε·  
ἀλλ' Ἀμυνίας ὁ Σέλλου μᾶλλον οὐκ τῶν Κρωβύλου,

<sup>a</sup> The adjectives are ironical; cf. 349.

<sup>b</sup> "Nothing is known of the incident to which the lines refer": R.

<sup>c</sup> While the actors retire the Chorus indulge in a sort of second



# ARISTOPHANES

οὗτος ὃν γ' ἐγὼ ποτ' εἶδον ἀντὶ μήλου καὶ ροιᾶς  
 δειπνοῦντα μετὰ Λεωγόρου.  
 πεινῇ γὰρ ᾗπερ Ἀντιφῶν. 1270  
 ἀλλὰ πρεσβέων γὰρ ἐς Φάρσαλον ὥχετ'· εἶτ' ἐκεί  
 μόνος μόνοις  
 τοῖς Πενέσταισι ξυνῇν τοῖς  
 Θετταλῶν, αὐτὸς πενέστης ὢν ἔλαττον οὐδενός.

ὦ μακάρι' Αὐτόμενες, ὥς σε μακαρίζομεν, 1275  
 παῖδας ἐφύτευσας ὅτι χειροτεχνικωτάτους,  
 πρῶτα μὲν ἅπασι φίλον ἄνδρα τε σοφώτατον,  
 τὸν κιθαραοιδότατον, ᾧ χάρις ἐφέσπετο·  
 τὸν δ' ὑποκριτὴν ἕτερον, ἀργαλέον ὡς σοφόν·  
 εἶτ' Ἀριφράδην, πολὺ τι θυμοσοφικώτατον, 1280  
 ὄντινά ποτ' ὤμοσε μαθόντα παρὰ μηδενός,  
 ἀλλ' ἀπὸ σοφῆς φύσεος αὐτόματον ἐκμαθεῖν  
 γλωττοποιεῖν εἰς τὰ πορνεῖ' εἰσιόνθ' ἐκάστοτε.

εἰσὶ τινες οἳ μ' ἔλεγον ὡς καταδιηλλάγην,  
 ἥνίκα Κλέων μ' ὑπετάραττεν ἐπικείμενος 1285  
 καί με κακίαις ἔκνισε· κᾶθ' ὅτ' ἀπεδειρόμην,  
 οὐκτὸς ἐγέλων μέγα κεκραγόντα θεώμενοι,  
 οὐδὲν ἄρ' ἐμοῦ μέλον, ὅσον δὲ μόνον εἰδέναι  
 σκωμμάτιον εἵποτέ τι θλιβόμενος ἐκβαλῶ.

<sup>a</sup> "The villain race of Thessaly corresponding to the Helots of Laconia": R.

<sup>b</sup> His name was Arignotus, cf. K. 1278 where there is a similar attack on Aripheades.

<sup>c</sup> "The general nature of the incident to which these lines refer is plain enough. Some attack had been made by Cleon upon A., who, finding that he did not receive from the people the support which he had expected, deemed it necessary to wriggle out of the scrape by patching up a hollow truce with his powerful opponent. Beyond this we are quite in the dark": R.





# ARISTOPHANES

ταῦτα κατιδὼν ὑπό τι μικρὸν ἐπιθήκισα· 1290  
 εἶτα νῦν ἐξηπάτησεν ἡ χάραξ τὴν ἄμπελον.

- ΞΑ. ἰὼ χελῶναι μακάριαι τοῦ δέρματος,  
 καὶ τρισμακάριαι τοῦ 'πὶ ταῖς πλευραῖς τέγους.  
 ὥς εἶ κατατρέψασθε καὶ νουβυστικῶς  
 κεράμῳ τὸ νῶτον ὥστε τὰς πλευρὰς στέγειν. 1295  
 ἐγὼ δ' ἀπόλωλα στιζόμενος βακτηρίᾳ.
- ΧΟ. τί δ' ἔστιν, ὦ παῖ; παῖδα γάρ, κἂν ἦ γέρων,  
 καλεῖν δίκαιον ὅστις ἂν πληγὰς λάβῃ.
- ΞΑ. οὐ γὰρ ὁ γέρων ἀτηρότατον ἄρ' ἦν κακὸν  
 καὶ τῶν ξυνόντων πολὺ παροιικώτατος; 1300  
 καίτοι παρῆν Ἴππυλλος, Ἀντιφῶν, Λύκων,  
 Λυσίστρατος, Θούφραστος, οἱ περὶ Φρύνιχον.  
 τούτων ἀπάντων ἦν ὑβριστότατος μακρῶ.  
 εὐθὺς γὰρ ὡς ἐνέπλητο πολλῶν καγαθῶν,  
 ἐνήλατ', ἐσκίρτα, πεπόρδει, κατεγέλα, 1305  
 ὥσπερ καχρύων ὀνίδιον εὐωχημένον·  
 κατυπτε δὴ με νεανικῶς, παῖ παῖ καλῶν.  
 εἰτ' αὐτὸν ὡς εἶδ', ἤκασεν Λυσίστρατος·  
 ἔοικας, ὦ πρεσβῦτα, νεοπλούτῳ τρυγί  
 κλητῆρί τ' εἰς ἀχυρῶνας ἀποδεδρακότη. 1310  
 ὁ δ' ἀνακραγὼν ἀντήκασ' αὐτὸν ἀάρνοπι  
 τὰ θρία τοῦ τρίβωνος ἀποβεβληκότη,  
 Σθενέλω τε τὰ σκευάρια διακεκαρμένῳ.  
 οἱ δ' ἀνεκρότησαν, πλήν γε Θουφράστου μόνου·  
 οὗτος δὲ διεμύλλαιεν, ὡς δὴ δεξιός. 1315|

<sup>a</sup> "A proverb used in reference to persons who find the support whereon they trusted giving way in the hour of need": R. Here probably Aristophanes is the Vine, the people the Vine-pole.

# THE WASPS, 1290-1315

Seeing this, I played the ape a little bit undoubtedly.  
So then, after all, the Vine-pole  
proved unfaithful to the Vine.<sup>a</sup>

- XA. O lucky tortoises, to have such skins,  
Thrice lucky for the case upon your ribs :  
How well and cunningly your backs are roofed  
With tiling strong enough to keep out blows :  
Whilst I, I'm cudgelled and tattooed to death.
- CH. How now, my boy ? for though a man be old,  
Still, if he's beaten, we may call him boy.
- XA. Was not the old man the most outrageous nuisance,  
Much the most drunk and riotous of all ?  
And yet we'd Lycon, Antiphon, Hippiyllus.  
Lysistratus, Theophrastus, Phrynichus ;  
But he was far the noisiest of the lot.  
Soon as he'd gorged his fill of the good cheer,  
He skipped, he leapt, and laughed, and frisked, and  
whinnied,  
Just like a donkey on a feed of corn :  
And slapped me youthfully, calling *Boy ! Boy !*  
So then Lysistratus compared him thus :  
*Old man, says he, you're like new wine fermenting,*  
*Or like a sompnour, scampering to its bran.*<sup>b</sup>  
But he shrieked back, *And you, you're like a locust*  
*That has just shed the lappets of its cloak,*  
*Or Sthenelus, shorn of his goods and chattels.*<sup>c</sup>  
At this all clapped, save Theophrast ; but he  
Made a wry face, being forsooth a wit.

<sup>b</sup> There was a proverb *ὄνος εἰς ἀχυρῶνα ἀπέδρα* and the phrase describes excitement. But the connexion with *κλητήρ*, "a summoner," is absent, unless "in Athenian slang a donkey was sometimes termed *κλητήρ*, caller" (R.) ; cf. 189.

<sup>c</sup> The similes are aimed at his shabby, threadbare appearance. Sthenelus was a tragic actor who had been reduced to poverty.

# ARISTOPHANES

ὁ γέρων δὲ τὸν Θούφραστον ἤρετ', εἰπέ μοι,  
 ἐπὶ τῷ κομᾶς καὶ κομψὸς εἶναι προσποιεῖ,  
 κωμωδολοικῶν περὶ τὸν εἶ πρᾶττοντ' αἰεῖ;  
 τοιαῦτα περιύβριζεν αὐτοὺς ἐν μέρει,  
 σκώπτων ἀγροίκως καὶ προσέτι λόγους λέγων 1320  
 ἀμαθέστατ', οὐδὲν εἰκότας τῷ πράγματι.  
 ἔπειτ' ἐπειδὴ μέθυεν, οἴκαδ' ἔρχεται  
 τύπτων ἅπαντας, ἣν τις αὐτῷ ξυντύχη.  
 ὁδὶ δὲ δὴ καὶ σφαλλόμενος προσέρχεται.  
 ἀλλ' ἐκποδὼν ἄπειμι πρὶν πληγὰς λαβεῖν. 1325

ΦΙ. ἀνεχε, πάρεχε·  
 κλαύσεταιί τις τῶν ὀπισθεν  
 ἐπακολουθούντων ἐμοί·  
 οἶον, εἰ μὴ ῥρήσεθ', ὑμᾶς,  
 ὦ πόνηροι, ταυτηὶ τῇ 1330  
 δαδὶ φρυκτοὺς σκευάσω.

ΣΥΜΠΟΤΗΣ. ἡ μὴν σὺ δώσεις αὔριον τούτων δίκην  
 ἡμῖν ἅπασι, κεῖ σφόδρ' εἰ νεανίας.  
 ἀθρόοι γὰρ ἤξομέν σε προσκαλούμενοι.

ΦΙ. ἰὴ ἰεῦ, καλούμενοι. 1335  
 ἀρχαῖά γ' ὑμῶν· ἀρά γ' ἴσθ'  
 ὥς οὐδ' ἀκούων ἀνέχομαι  
 δικῶν; ἱαιβοῖ αἰβοῖ.  
 τάδε μ' ἀρέσκει· βάλλε κημούς.  
 οὐκ ἄπεισι; ποῦ ὅστιν 1340  
 ἡλιαστής; ἐκποδῶν.

<sup>a</sup> P. enters carrying a torch. ἀνεχε, πάρεχε are perhaps cries addressed to runners in the torch-races of the Cераmeicus—"hold it up, hand it on."

<sup>b</sup> "The next 35 lines contain much that had been better

## THE WASPS, 1316-1341

*And pray, the old man asked him, what makes you  
Give yourself airs, and think yourself so grand,  
You grinning flatterer of the well-to-do ?*  
Thus he kept bantering every guest in turn,  
Making rude jokes, and telling idle tales,  
In clownish fashion, relevant to nothing.  
At last, well drunk, homeward he turns once more,  
Aiming a blow at every one he meets.  
Ah ! here he's coming ; stumbling, staggering on.  
Methinks I'll vanish ere I'm slapped again.

PH.           Up ahoy ! out ahoy ! <sup>a</sup>  
              Some of you that follow me  
              Shall ere long be crying.  
              If they don't shog off, I swear  
              I'll frizzle 'em all with the torch I bear,  
              I'll set the rogues a-frying.

GUEST. Zounds ! we'll all make you pay for this to-morrow,  
You vile old rake, however young you are !  
We'll come and cite and summon you all together.

PH.           Yah ! hah ! summon and cite ! <sup>b</sup>  
              The obsolete notion ! don't you know  
              I'm sick of the names of your suits and claims.  
              Faugh ! Faugh ! Pheugh !  
              Here's my delight !  
              Away with the verdict-box ! Won't he go ?  
              Where's the Heliast ? out of my sight !

omitted : and the English is in many places necessarily a substitution for, rather than a translation of, the original text. These drunken scenes, and indeed the entire 200 lines from 1250 to 1449, were, in my opinion, a mere afterthought on the part of the poet, introduced when the defeat of the *Clouds* had taught him that he could not with impunity discard the broad farce, the coarse buffoonery, of other comedians" : R.

# ARISTOPHANES

- ἀνάβαινε δεῦρο χρυσομηλολόνηθιον,  
 τῇ χειρὶ τουδὶ λαβομένη τοῦ σχοινίου.  
 ἔχου· φυλάττου δ', ὥς σαπρὸν τὸ σχοινίον·  
 ὁμως γε μέντοι τριβόμενον οὐκ ἄχθεται.  
 ὀρᾷς ἐγὼ σ' ὥς δεξιῶς ὑφειλόμην 1345  
 μέλλουσιν ἤδη λεσβεῖν τοὺς ξυμπότας·  
 ὦν εἶνεκ' ἀπόδος τῷ πέει τῷδὲ χάριν.  
 ἀλλ' οὐκ ἀποδώσεις οὐδ' ἐφιαλῆς, οἶδ' ὅτι,  
 ἀλλ' ἐξαπατήσεις καὶ γαυρῶν τούτῳ μέγα·  
 πολλοῖς γὰρ ἤδη χιτῶνας αὐτ' εἰργάσω. 1350  
 εἴαν γένῃ δὲ μὴ κακὴ νυνὶ γυνή,  
 ἐγὼ σ', ἐπειδὴν οὐμὸς υἱὸς ἀποθάνῃ,  
 λυσάμενος ἔξω παλλακὴν, ὦ χοιρίον.  
 νῦν δ' οὐ κρατῶ 'γὼ τῶν ἐμαυτοῦ χρημάτων.  
 νέος γὰρ εἰμι καὶ φυλάττομαι σφόδρα. 1355  
 τὸ γὰρ υἱίδιον τηρεῖ με, καῖσι δύσκολον  
 καὶ λυγρὸν κυμνοπριστοκαρδαμογλύφον.  
 ταῦτ' οὖν περὶ μου δέδοικε μὴ διαφθαρῶ.  
 πατὴρ γὰρ οὐδεὶς ἐστὶν αὐτῷ πλὴν ἐμοῦ.  
 ὁδὶ δὲ καὶ τὸς· ἐπὶ σὲ καὶ μ' εἴκει θεῖν. 1360  
 ἀλλ' ὥς τάχιστα στῆθι τάσδε τὰς δεξιὰς  
 λαβοῦσ', ἵν' αὐτὸν τωθᾶσω νεανικῶς,  
 οἷως ποθ' οὗτος ἐμὲ πρὸ τῶν μυστηρίων.  
 ΒΔ. ὦ οὗτος οὗτος, τυφεδανὲ καὶ χοιρόθληψ,  
 ποθεῖν ἐρᾶν τ' εἴκειας ὠραίας σοροῦ. 1365  
 οὐ τοι καταπροῖξει μὰ τὸν Ἀπόλλων τοῦτο δρῶν.  
 ΦΙ. ὥς ἡδέως φάγοις ἂν ἐξ ὄξους δίκην.  
 ΒΔ. οὐ δεινὰ τωθάζειν σε, τὴν αὐλητρίδα  
 τῶν ξυμποτῶν κλέψαντα;

# THE WASPS, 1341-1369

My little golden chafer, come up here,  
 Hold by this rope,<sup>a</sup> a rotten one perchance,  
 But strong enough for you. Mount up, my dear.  
 See now, how cleverly I filched you off,  
 A wanton hussy, flirting with the guests.  
 You owe me, chuld, some gratitude for that.  
 But you're not one to pay your debts, I know.  
 O no ! you'll laugh and chaff and slip away,  
 That's what you always do. But listen now,  
 Be a good girl, and don't be disobliging,  
 And when my son is dead, I'll ransom you,  
 And make you an honest woman. For indeed  
 I'm not yet master of my own affairs.  
 I am so young, and kept so very strict.  
 My son's my guardian, such a cross-grained man,  
 A cummin-splitting, mustard-scraping fellow.  
 He's so afraid that I should turn out badly,  
 For I'm in truth his only father now.<sup>b</sup>  
 But here he runs. Belike he's after us.  
 Quick, little lady, hold these links an instant ;  
 And won't I quiz him boyishly and well,  
 As he did me before the initiation.<sup>c</sup>

- BD. You there ! you there ! you old lascivious dotard !  
 Enamoured, eh ? ay of a fine ripe coffin.<sup>d</sup>  
 Oh, by Apollo, you shall smart for this !  
 PH. Dear, dear, how keen to taste a suit in pickle !  
 BD. No quizzing, sir, when you have filched away  
 The flute-girl from our party.

<sup>a</sup> " Undoubtedly the σκῦτινον καθειμένον described in *Clouds* 538, 539 : " R.

<sup>b</sup> " A piece of pleasantry, for sons often say ' I am my father's only son ' " : Schol.

<sup>c</sup> i.e. my initiation into the mysteries of high life.

<sup>d</sup> σόρον is put unexpectedly for κόρης—*maturum funus* instead of *matura virgo*.

# ARISTOPHANES

- ΦΙ. ποίαν αὐλητρίδα;  
τί ταῦτα ληρεῖς, ὥσπερ ἀπὸ τύμβου πεσών; 1370
- ΒΔ. νῆ τὸν Δί', αὕτη πού 'στί σοί γ' ἡ Δαρδανίς.  
ΦΙ. οὐκ, ἀλλ' ἐν ἀγορᾷ τοῖς θεοῖς δᾶς κάεται.  
ΒΔ. δᾶς ἦδε;  
ΦΙ. δᾶς δῆτ'. οὐχ ὀρᾶς ἐστιγμένην;  
ΒΔ. τί δέ τὸ μέλαν τοῦτ' ἐστὶν αὐτῆς τοῦν μέσῳ;  
ΦΙ. ἡ πίττα δήπου καομένης ἐξέρχεται. 1375  
ΒΔ. ὁ δ' ὅπισθεν οὐχὶ πρωκτός ἐστιν οὐτοσί;  
ΦΙ. ὅζος μὲν οὖν τῆς δαδὸς οὗτος ἐξέχει.  
ΒΔ. τί λέγεις σύ; ποῖος ὅζος; οὐκ εἰ δεῦρο σύ;  
ΦΙ. ᾧ ᾧ, τί μέλλεις δρᾶν;  
ΒΔ. ἄγειν ταύτην λαβών  
ἀφελόμενός σε καὶ νομίσας εἶναι σαπρὸν 1380  
κούδεν δύνασθαι δρᾶν.
- ΦΙ. ἀκουσόν νυν ἐμοῦ.  
'Ολυμπίασιν ἡνίκ' ἐθεώρουν ἐγώ,  
'Εφουδίων ἐμαχέσατ' Ἀσκώνδα καλῶς,  
ἦδη γέρων ὢν· εἶτα τῇ πυγμῇ θενών  
ὁ πρεσβύτερος κατέβαλε τὸν νεώτερον. 1385  
πρὸς ταῦτα τηροῦ μὴ λάβης ὑπώπια.  
ΒΔ. νῆ τὸν Δί' ἐξέμαθές γε τὴν 'Ολυμπίαν.
- ΑΡΤΟΠΩΛΙΣ. ἴθι μοι παράστηθ', ἀντιβολῶ πρὸς τῶν θεῶν.  
ὁδὶ γὰρ ἀνὴρ ἐστὶν ὃς μ' ἀπώλεσεν  
τῇ δαδὶ παίων, καῖξέβαλεν ἐντευθενὶ 1390  
ἄρτους δέκ' ὀβολῶν κάπιθήκην τέτταρας.  
ΒΔ. ὀρᾶς ᾧ δέδρακας; πράγματ' αὖ δεῖ καὶ δίκας  
ἔχειν διὰ τὸν σὸν οἶνον.

<sup>a</sup> P. now treats his son as a half-dead dotard, and seems to invent this phrase on the analogy of ἀπ' ὄνου πεσών, cf. C. 1273.

<sup>b</sup> "This" = Dardanis. Torches, says the Scholiast, were



## THE WASPS, 1369-1393

PH. Eh? what? flute-girl?  
You're out of your mind, or out of your grave,<sup>a</sup> or something.

BD. Why, bless the fool, here's Dardanis beside you!

PH. What, this? why, *this*<sup>b</sup> is a torch in the market-place!

BD. A torch, man?

PH. Clearly; pray observe the punctures.

BD. Then what's this black here, on the top of her head?

PH. Oh, that's the rosin, oozing while it burns.

BD. Then this of course is not a woman's arm?

PH. Of course not; that's a sprouting of the pine.

BD. Sprouting be hanged.

(*To Dard.*) You come along with me.

PH. Hi! hi! what are you at?

BD. Marching her off  
Out of your reach; a rotten, as I think,  
And impotent old man.

PH. Now look ye here:  
Once, when surveying at the Olympian games,  
I saw how splendidly Ephudion fought  
With young Ascondas: saw the game old man  
Up with his fist, and knock the youngster down.  
So mind your eye, or you'll be pummelled too.  
BD. Troth, you have learned Olympia to some purpose.

BAKING-GIRL. Oh, there he is! Oh, pray stand by me  
now!

There's the old rascal who misused me so,  
Banged with his torch, and toppled down from here  
Bread worth ten obols, and four loaves to boot.

BD. There now, you see; troubles and suits once more  
Your wine will bring us.

punctured and tattooed with figures, and Dardanis is compared with one to introduce some coarse jokes.

# ARISTOPHANES

- ΦΙ. οὐδαμῶς γ', ἐπεὶ  
λόγοι διαλλάξουσιν αὐτὰ δεξιοί.  
ὥστ' οἶδ' ὅτι τὴ ταύτῃ διαλλαχθήσομαι. 1395
- ΑΡ. οὐ τοι μὰ τῷ θεῷ καταπροίξει Μυρτίας  
τῆς Ἀγκυλίωνος θυγατέρος καὶ Σωστράτης,  
οὕτω διαφθείρας ἐμοῦ τὰ φορτία.
- ΦΙ. ἄκουσον, ὦ γύναι· λόγον σοι βούλομαι  
λέξαι χαρίεντα.
- ΑΡ. μὰ Δία μή μοί γ', ὦ μέλε. 1400
- ΦΙ. Αἴσωπον ἀπὸ δείπνου βαδίζονθ' ἐσπέρας  
θρασεῖα καὶ μεθύση τις ὑλάκει κύων.  
κάππειτ' ἐκείνος εἶπεν, ὦ κύον κύον,  
εἰ νῆ Δί' ἀντὶ τῆς κακῆς γλώττης ποθὲν  
πυροὺς πρίαμο, σωφρονεῖν ἄν μοι δοκεῖς. 1405
- ΑΡ. καὶ καταγελάς μου; προσκαλοῦμαι σ' ὅστις εἶ,  
πρὸς τοὺς ἀγορανόμους βλάβης τῶν φορτίων,  
κλητῆρ<sup>α</sup> ἔχουσα Χαιρεφῶντα τουτονί.
- ΦΙ. μὰ Δί', ἀλλ' ἄκουσον, ἦν τί σοι δόξω λέγειν.  
Λᾶσός ποτ' ἀντεδίδασκε καὶ Σιμωνίδης· 1410  
ἔπειθ' ὁ Λᾶσος εἶπεν, ὀλίγον μοι μέλει.
- ΑΡ. ἄληθες, οὗτος;
- ΦΙ. καὶ σὺ δὴ μοι, Χαιρεφῶν,  
γυναικὶ κλητεύεις, ἐοικῶς θαψίνῃ  
Ἴνοϊ κρεμαμένη πρὸς ποδῶν Εὐριπίδου;

<sup>a</sup> He has learned the lesson his son taught him, 1258.

<sup>b</sup> i.e. Demeter and Persephone, a regular female oath.

<sup>c</sup> ὥστε ἀρτους ποιῆσαι, ἐπεὶ ἀρτόπωλις: Schol.

<sup>d</sup> κλητῆρ is the officer whose duty it was to see that the defendant was duly served with the citation to appear.

# THE WASPS, 1393-1414

- PH. Troubles? Not at all.  
A merry tale or two sets these things right.<sup>a</sup>  
I'll soon set matters right with this young woman.
- B.-G. No, by the Twain <sup>b</sup>! you shan't escape scot-free,  
Doing such damage to the goods of Myrtia,  
Sostrata's daughter, and Anchylion's, sir!
- PH. Listen, good woman: I am going to tell you  
A pleasant tale.
- B.-G. Not me, by Zeus, sir, no!
- PH. At Aesop, as he walked one eve from supper,  
There yapped an impudent and drunken bitch.  
Then Aesop answered, *O you bitch! you bitch!*  
*If in the stead of that ungodly tongue*  
*You'd buy some wheat,<sup>c</sup> methinks you'd have more sense.*
- B.-G. Insult me too? I summon you before  
The Market Court for damage done my goods,  
And for my sompnour <sup>d</sup> have this Chaerephon.
- PH. Nay, nay, but listen if I speak not fair.  
Simonides and Lasus <sup>e</sup> once were rivals.  
Then Lasus says, *Pish, I don't care*, says he.
- B.-G.. You will, sir, will you?
- PH. And you, Chaerephon,  
Are you her sompnour, you, like fear-blanch'd Ino  
Pendent before Euripides's feet? <sup>f</sup>

<sup>a</sup> "Lasus of Hernione was a contemporary and rival of the great Simonides of Ceos, who was famous for the number of victories obtained by his dithyrambic choruses": R. P. like Lasus snaps his fingers at his opponent.

<sup>f</sup> "The story of Ino, who to escape her domestic miseries threw herself, with her youngest child Melicertes, into the sea, formed one of the most moving tragedies of Euripides": R. Doubtless she was represented in the tragedy as throwing herself at the feet of some deity or person, for whom A. here substitutes the poet himself. For Chaerephon the "cadaverous" (in Eupolis he is *πύξινος*) see Index.

# ARISTOPHANES

- ΒΔ. ὁδὶ τις ἕτερος, ὡς ἔοικεν, ἔρχεται 1415  
καλούμενός σε· τὸν γέ τοι κλητῆρ' ἔχει.
- ΚΑΤΗΓΟΡΟΣ. οἷμοι κακοδαίμων. προσκαλοῦμαι σ', ὦ  
γέρον,  
ὑβρεως.
- ΒΔ. ὑβρεως; μή, μὴ καλέσης πρὸς τῶν θεῶν.  
ἐγὼ γὰρ ὑπὲρ αὐτοῦ δίκην δίδωμί σοι,  
ἦν ἂν σὺ τάξης, καὶ χάριν προσείσομαι. 1420
- ΦΙ. ἐγὼ μὲν οὖν αὐτῷ διαλλαχθήσομαι  
ἐκὼν· ὁμολογῶ γὰρ πατάξαι καὶ βαλεῖν.  
ἀλλ' ἐλθέ δευρί, πότερον ἐπιτρέπεις ἐμοὶ  
ὃ τι χρή μ' ἀποτίσαντ' ἀργύριον τοῦ πράγματος,  
εἶναι φίλον τὸ λοιπόν, ἢ σύ μοι φράσεις; 1425
- ΚΑ. σὺ λέγε. δικῶν γὰρ οὐ δέομ' οὐδὲ πραγμάτων.
- ΦΙ. ἀνὴρ Συβαρίτης ἐξέπεσεν ἐξ ἄρματος,  
καὶ πως κατεάγη τῆς κεφαλῆς μέγα σφόδρα·  
ἐτύγγανεν γὰρ οὐ τρίβων ὦν ἱππικῆς.  
καῖπειτ' ἐπιστὰς εἶπ' ἀνὴρ αὐτῷ φίλος· 1430  
ἔρδοι τις ἦν ἕκαστος εἰδείη τέχνην.  
οὕτω δὲ καὶ σὺ παράτρεχ' εἰς τὰ Πιττάλου.
- ΒΔ. ὁμοιά σου καὶ ταῦτα τοῖς ἄλλοις τρόποις.
- ΚΑ. ἀλλ' οὖν σὺ μέμνησ' αὐτὸς ἀπεκρίνατο.
- ΦΙ. ἄκουε, μὴ φεύγ'. ἐν Συβάρει γυνή ποτε 1435  
κατέαξ' ἐχίνον.
- ΚΑ. ταῦτ' ἐγὼ μαρτύρομαι.
- ΦΙ. οὐχίνος οὖν ἔχων τιν' ἐπεμαρτύρατο·  
εἶθ' ἡ Συβαρίτις εἶπεν, εἰ ναὶ τὰν κόραν  
τὴν μαρτυρίαν ταύτην ἐάσας ἐν τάχει  
ἐπίδεσμον ἐπρίω, νοῦν ἂν εἶχες πλείονα. 1440

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<sup>a</sup> "The ὑβρεως γραφή was a very different matter from the βλάβης δίκη with which alone the baking-girl had threatened  
540

# THE WASPS, 1415-1440

BD. See, here's another coming, as I live,  
To summon you : at least he has got his sompnour.  
COMPLAINANT. O dear ! O dear ! Old man, I summon you  
For outrage.

BD. Outrage <sup>a</sup> ? no, by the Gods, pray don't.  
I'll make amends for everything he has done  
(Ask what you will), and thank you kindly too.

PH. Nay, I'll make friends myself without compulsion.  
I quite admit the assault and battery.  
So tell me which you'll do ; leave it to me  
To name the compensation I must pay  
To make us friends, or will you fix the sum ?

CO. Name it yourself : I want no suits nor troubles.

PH. There was a man of Sybaris,<sup>b</sup> do you know,  
Thrown from his carriage, and he cracked his skull,  
Quite badly too. Fact was, he could not drive.  
There was a friend of his stood by, and said,  
*Let each man exercise the art he knows.*  
So you, run off to Doctor Pittalus.<sup>c</sup>

BD. Ay, this is like the rest of your behaviour.

CO. (To Bd.) You, sir, yourself, remember what he says.

PH. Stop, listen. Once in Sybaris a girl  
Fractured a jug.

CO. I call you, friend, to witness.

PH. Just so the jug : *it* called a friend to witness.  
Then said the girl of Sybaris, *By'r Lady,*<sup>d</sup>  
*If you would leave off calling friends to witness,*  
*And buy a rivet, you would show more brains.*

him. It was so to say a criminal indictment, and not a mere civil action : and entailed a severe and speedy punishment" : R.

<sup>b</sup> " P. reverts to his son's alternative prescription in 1259 and tries the effect of a Sybaritic apologue " : R.

<sup>c</sup> *i.e.* Don't try litigation which you don't understand, but go to the famous doctor, Pittalus (*cf.* A. 1032).

<sup>d</sup> *i.e.* Persephone.

# ARISTOPHANES

- ΚΑ. ὕβριζ', ἕως ἂν τὴν δίκην ἄρχων καλῇ.  
 ΒΔ. οὐ τοι μὰ τὴν Δήμητρ' ἔτ' ἐνταυθοὶ μενεῖς,  
 ἀλλ' ἀράμενος οἴσω σε  
 ΦΙ. τί ποιεῖς;  
 ΒΔ. ὃ τι ποιῶ;  
 εἴσω φέρω σ' ἐντεῦθεν· εἰ δὲ μή, τάχα  
 κλητῆρες ἐπιλείψουσι τοὺς καλουμένους. 1445  
 ΦΙ. Αἴσωπον οἱ Δελφοί ποτ'  
 ΒΔ. ὀλίγον μοι μέλει.  
 ΦΙ. φιάλην ἐπητιῶντο κλέψαι τοῦ θεοῦ·  
 ὃ δ' ἔλεξεν αὐτοῖς, ὥς ὁ κάθαρός ποτε  
 ΒΔ. οἴμ' ὥς ἀπολῶ σ' αὐτοῖσι τοῖσι κανθάροις.
- ΧΟ. ζηλῶ γε τῆς εὐτυχίας [στρ. 1450  
 τὸν πρέσβυν, οἳ μετέστη  
 ξηρῶν τρόπων καὶ βιοτῆς·  
 ἕτερα δὲ νῦν ἀντιμαθὼν  
 ἦθη, μετὰ τι πεσεῖται  
 ἐπὶ τὸ τρυφερὸν καὶ μαλακόν. 1455  
 τάχα δ' ἂν ἴσως οὐκ ἐθέλοι.  
 τὸ γὰρ ἀποστῆναι χαλεπὸν  
 φύσεος, ἣν ἔχει τις αἰεί.  
 καίτοι πολλοὶ ταῦτ' ἔπαθον·  
 ξυνόντες γνώμας ἐτέρων 1460  
 μετεβάλλοντο τοὺς τρόπους.
- πολλοῦ δ' ἐπαίνου παρ' ἐμοὶ [ἀντ.  
 καὶ τοῖσιν εὖ φρονούσιν

## THE WASPS, 1441-1463

co. Jeer, till the Magistrate call on my case.

BD. No, by Demeter, but you shan't stop here,  
I'll take and carry you—

PH. What now !

BD. What now ?

Carry you in : or soon there won't be sompnours  
Enough for all your summoning complainants.

PH. The Delphians once charged Aesop—

BD. I don't care.

PH. With having filched a vessel of their God.

But Aesop up and told them that a beetle<sup>a</sup>—

BD. Zounds ! but I'll finish you, beetles and all.

CH.<sup>b</sup> I envy much his fortune  
As he changes from his dry  
Ungential life and manners,  
Another path to try.  
Now all to soft indulgence  
His eager soul will take,  
And yet perchance it will not,  
For, ah ! 'tis hard to break  
From all your lifelong habits ;  
Yet some the change have made,  
With other minds consorting,  
By other counsels swayed.

With us and all good people  
Great praise Philocleon's son

as he was being led to execution, he told them this fable, the moral of which is that evil-doers will in the end pay.

<sup>b</sup> This ode in which the Chorus "felicitates B. on the probable success of his experiment," after its demonstrable failure, seems "foreign to the original scheme of the Play." So too 1474 when Xanthias announces B.'s drunken behaviour "no one would gather that this is his second entrance on the self-same errand." See R. *Introd.* p. xiv and notes.

# ARISTOPHANES

τυχὼν ἄπεισιν διὰ τὴν  
 φιλοπατρίαν καὶ σοφίαν  
 1465  
 ὁ παῖς ὁ Φιλοκλέωνος.  
 οὐδενὶ γὰρ οὕτως ἀγανῶ  
 ξυνεγενόμην, οὐδὲ τρόποις  
 ἐπεμάνην, οὐδ' ἐξεχύθην.  
 τί γὰρ ἐκεῖνος ἀντιλέγων  
 1470  
 οὐ κρείττων ἦν, βουλόμενος  
 τὸν φύσαντα σεμνοτέροις  
 κατακοσμήσαι πράγμασι;

ΞΑ. νῆ τὸν Διόνυσον, ἄπορά γ' ἡμῖν πράγματα  
 δαίμων τις εἰσεκεκύκληκεν εἰς τὴν οἰκίαν.  
 1475  
 ὁ γὰρ γέρων ὥς ἔπιδε διὰ πολλοῦ χρόνου  
 ἤκουσέ τ' αὐλοῦ, περιχαρῆς τῷ πράγματι  
 ὀρχούμενος τῆς νυκτὸς οὐδὲν παύεται  
 τὰρχαῖ' ἐκεῖν' οἷς Θέσπιδι ἠγωνίζετο.  
 καὶ τοὺς τραγωδοὺς φησιν ἀποδείξειν κρόνους  
 1480  
 τοὺς νῦν, διορχησάμενος ὀλίγον ὕστερον.

ΦΙ. τίς ἐπ' αὐλείοισι θύραις θάσσει;  
 ΞΑ. τουτὶ καὶ δὴ χωρεῖ τὸ κακόν.  
 ΦΙ. κληῖθρα χαλάσθω τάδε. καὶ δὴ γὰρ  
 σχήματος ἀρχή  
 1485  
 ΞΑ. μᾶλλον δέ γ' ἴσως μανίας ἀρχή.  
 ΦΙ. πλευρὰν λυγίσαντος ὑπὸ ῥώμης,  
 οἶον μυκτῆρ μυκᾶται καὶ  
 σφόνδυλος ἀχεί.  
 ΞΑ. πῖθ' ἐλλέβορον.  
 ΦΙ. πτήσσει Φρύνιχος ὥς τις ἀλέκτωρ,  
 1490

\* The ancient writers for the stage, Thespis, Phrynichus  
 (1490 *seq.*) and Carcinus (1501 *seq.*), introduced much dancing,



## THE WASPS, 1484-1490

For filial love and genius  
In this affair has won.  
Such sweet and gracious manners  
I never saw before,  
Nor ever with such fondness  
My doting heart gushed o'er.  
Where proved he not the victor  
In all this wordy strife,  
Seeking to raise his father  
To higher paths of life ?

XA. O Dionysus ! here's a pretty mess  
Into our house some power has whirligigged.  
Soon as the old man heard the pipe, and drank  
The long untasted wine, he grew so merry  
He won't stop dancing all the whole night through  
Those strange old dances such as Thespis taught ; <sup>a</sup>  
And your new bards he'll prove old fools, he says,  
Dancing against them in the lists directly.

PH. Who sits, who waits at the entrance gates ?

XA. More and more is this evil advancing !

PH. Be the bolts undone, we have just begun ;  
This, this is the first evolution of dancing.

XA. First evolution of madness, I think.

PH. With the strong contortion the ribs twist round,  
And the nostril snorts, and the joints resound,  
And the tendons crack.

XA. O, hellebore drink ! <sup>b</sup>

PH. Cocklike, Phrynichus crouches and cowers, <sup>c</sup>

and the old man remembers these dances. Bentley's full discussion of this passage is quoted in R.

<sup>b</sup> Hellebore was a cure for madness.

<sup>c</sup> Bentley emended *πτήσσει* to *πλήσσει*, but R. notes that "a cock crouches and sidles down immediately before it delivers a blow"; cf. 1491.

# ARISTOPHANES

- ΞΑ. τάχα βαλλήσεις.  
 ΦΙ. σκέλος οὐράνιον γ' ἐκλακτίζων.  
 πρωκτὸς χάσκει.
- ΞΑ. κατὰ σαντὸν ὄρα.  
 ΦΙ. νῦν γὰρ ἐν ἄρθροισι τοῖς ἡμετέροις  
 στρέφεται χαλαρὰ κοτυληδών. 1495
- ΒΔ. οὐκ εἶ μὰ Δί' οὐ δῆτ', ἀλλὰ μανικὰ πράγματα.  
 ΦΙ. φέρε νυν ἀνείπω κἀνταγωνιστὰς καλῶ.  
 εἴ τις τραγωδὸς φησιν ὀρχεῖσθαι καλῶς,  
 ἐμοὶ διορχησόμενος ἐνθάδ' εἰσίστω.  
 φησὶν τις, ἧ οὐδεὶς;
- ΒΔ. εἷς γ' ἐκεινοσὶ μόνος. 1500  
 ΦΙ. τίς ὁ κακοδαίμων ἐστίν;  
 ΒΔ. υἱὸς Καρκίνου  
 ὁ μέσατος.
- ΦΙ. ἀλλ' οὗτός γε καταποθήσεται.  
 ἀπολῶ γὰρ αὐτὸν ἐμμελείᾳ κονδύλου.  
 ἐν τῷ ῥυθμῷ γὰρ οὐδέν ἐστ'.
- ΒΔ. ἀλλ', ὦ ζυρέ,  
 ἕτερος τραγωδὸς Καρκινίτης ἔρχεται, 1505  
 ἀδελφὸς αὐτοῦ.
- ΦΙ. νῆ Δί' ὠψώνηκ' ἄρα.  
 ΒΔ. μὰ τὸν Δί' οὐδέν γ' ἄλλο πλήν γε καρκίνους.  
 προσέρχεται γὰρ ἕτερος αὖ τῶν Καρκίνου.
- ΦΙ. τουτὶ τί ἦν τὸ προσέρπον; ὀξίς, ἧ φάλαγξ;  
 ΒΔ. ὁ πιννοτήρης οὗτός ἐστι, τοῦ γένους 1510  
 ὁ μικρότατος, ὃς τὴν τραγωδίαν ποιεῖ.

<sup>a</sup> "P. holds the lists as the champion of the older tragic dances. Three representatives of the modern school of tragic dancing now enter, one by one, to accept his challenge. They are the three deformed and stunted sons of Carcinus, the constant butts of Aristophanes for their preposterous dances": R.

# THE WASPS, 1491-1511

- XA. You'll strike by and by.  
 PH. Then he kicks his leg to the wondering sky,  
 XA. O look to yourself, look out, look out.  
 PH For now in these sinewy joints of ours  
 The cup-like socket is twirled about.  
 BD. 'Twon't do, by Zeus: 'twon't do: 'tis downright  
 madness.  
 PH. Come on, I challenge all the world to dance.  
 Now what tragedian thinks he dances well,  
 Let him come in and dance a match with me.  
 Well, is there one, or none?  
 BD. Here's only one.  
 PH. Who's he, poor devil?  
 BD. 'Tis the midmost son  
 Of poet Carcinus, the Crabbe.<sup>a</sup>  
 PH. I'll eat him.  
 'Sdeath! I'll destroy him with a knuckle-dance.<sup>b</sup>  
 He's a born fool at rhythm.  
 BD. Nay, but look here!  
 Here comes a brother crab, another son  
 Of Carcinus.  
 PH. 'Faith, I've got crab enough.  
 BD. Nothing but crabs! 'fore Zeus, nothing but crabs!  
 Here creeps a third of Carcinus's brood.  
 PH. Heyday! what's this? a vinaigrette, or spider?  
 BD. This is the Pinnoteer,<sup>c</sup> of all the tribe  
 The tiniest crab: a tragic poet too!

<sup>b</sup> *ἐμμελεια* is the technical word for a tragic dance; here P. promises to perform it with his fists.

<sup>c</sup> A tiny crustacean, about the size of a pea, a parasite of the pinna, a wedge-shaped bivalve. It was called "Pinna-watchman," because "the pinna having got its little guest safely lodged within, left its shell open: and so soon as any food came within the valves the pea-crab gave its host a nip, which caused it to close its shell and secure the prey": R.

# ARISTOPHANES

φι. ὦ Καρκίν', ὦ μακάριε τῆς εὐπαιδίας·  
 ὅσον τὸ πλῆθος κατέπεσεν τῶν ὀρχίλων.  
 ἀτὰρ καταβατέον γ' ἐπ' αὐτούς μοι· σὺ δὲ  
 ἄλμην κύκα τούτοισιν, ἣν ἐγὼ κρατῶ. 1515

χο. φέρε νυν ἡμεῖς αὐτοῖς ὀλίγον ξυγχωρήσωμεν  
 ἅπαντες,  
 ἦν' ἐφ' ἡσυχίας ἡμῶν πρόσθεν βεμβικίζωσιν  
 ἑαυτούς.  
 ἄγ', ὦ μεγαλῶνυμα τέκνα τοῦ θαλασσίοιο,  
 πηδᾶτε παρὰ ψάμαθον 1520  
 καὶ θῖν' ἄλὸς ἀπρυγέτοιο, καρίδων ἀδελφοί·  
 ταχὺν πόδα κυκλοσοβεῖτε, καὶ τὸ Φρυνίχειον  
 ἐκλακτισάτω τις, ὅπως 1525  
 ἰδόντες ἄνω σκέλος [ᾧδ'], ὥζωσιν οἱ θεαταί.  
 στρόβει, παράβαινε κύκλῳ καὶ γάστρισον σεαυτόν,  
 ῥίπτε σκέλος οὐράνιον· βέμβικες ἐγγενέσθων. 1530  
 καὶ τὸς γὰρ ὁ ποντομέδων ἄναξ πατήρ προσέρπει  
 ἡσθεῖς ἐπὶ τοῖσιν ἑαυτοῦ παισὶ, τοῖς τριόρχοις.  
 ἀλλ' ἐξάγετ', εἴ τι φιλεῖτ', ὀρχούμενοι θύραζε 1535  
 ἡμᾶς ταχύ· τοῦτο γὰρ οὐδεὶς πω πάρος δέδρακεν  
 ὀρχούμενος, ὅστις ἀπήλλαξεν χορὸν τρυγῶδῶν.

<sup>a</sup> Lit. "golden-crested wrens." He calls them so because of their size, and perhaps with a suggestion of ὀρχηστῶν. In 1534 he calls them τριόρχοι (lit. "buzzards")="three-dancers."

<sup>b</sup> Their names are variously given by the Scholiast as Xenocles, Xenotimus, Diotimus, etc.

## THE WASPS, 1512-1537

PH. O Carcinus ! O proud and happy father !  
Here's a fine troop of wrynecks <sup>a</sup> settling down.  
Well, I must gird me to the fight : and you,  
Mix pickles for these crabs, in case I beat them.

CH. Come draw we aside, and leave them a wide,  
                 a roomy and peaceable exercise-ground  
 That before us therein like tops they may spin,  
                 revolving and whirling and twirling around  
 O lofty-titled<sup>b</sup> sons of the ocean-roving sire,  
 Ye brethren of the shrimps, come and leap<sup>c</sup>  
 On the sand and on the strand  
                                 of the salt and barren deep.<sup>d</sup>  
 Whisk nimble feet around you ;  
                                 kick out, till all admire,  
 The Phrynichean kick to the sky ;  
 That the audience may applaud,  
                                 as they view your leg on high.  
 On, on, in mazy circles ; hit your stomach with your  
     heel  
 Fling legs aloft to heaven,  
                                 as like spinning-tops you wheel.  
 Your Sire is creeping onward, the Ruler of the Sea,  
 He gazes with delight at his hobby-dancers three.  
 Come, dancing as you are, if you like it, lead away,  
 For never yet, I warrant, has an actor till to-day  
 Led out a chorus, dancing, at the ending of the Play.

<sup>c</sup> R. quotes Paley for shrimps "bounding in the air from the shallow margin of the water, or from the wet sand."

<sup>a</sup> *θῖν'* ἀλός, etc., is from Hom. *Π.* i. 316, 327.



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